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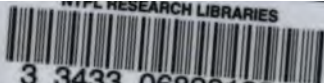
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THE HOMILETIC REVIEW.

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REVIEW SECTION.

I.—THE PROTESTANT CHURCH OF GERMANY.

BY PROFESSOR GEORGE H. SCHODDE, PH.D., COLUMBUS, OHIO.

NUMERICALLY, and still more intellectually, the leadership of the Protestant Church of the world belongs to Germany. Of the nearly 50,000,000 inhabitants of the Fatherland reported by the latest census, fully two-thirds are credited to Protestantism. Deducting from these figures even a fair-sized percentage of merely nominal adherents, there yet remains for the land of Luther a larger contingent of Protestants than even England or the United States can claim. Yet this numerical superiority of Protestant Germany is but a comparatively unimportant ground for assigning to her the precedence in the family of the evangelical Churches of Christendom. Quantity, and number, and bulk are not the measure of influence and power. The leadership of Germany in the Protestant thought and theology of the age is undisputed. While in the sphere of practical Christian activity, such as missionary enterprises, the Anglo-Saxon Churches of England and America are more energetic and willing to labor and sacrifice, and are ordinarily more successful, too, in this sphere than the thoughtful and thinking Germans, it is nevertheless to the latter that the new movements in theological thought—which in these cosmopolitan days, when neither language nor nationality forms a boundary to the spread of new ideas and ideals, have become such powerful factors and forces in modern Church life—must be credited. The influence of German theological thought on that of Protestantism everywhere is simply marvelous, and is growing constantly. The fact that ordinarily several hundred of the brightest of graduates of American colleges and seminaries cross the waters and sit down at the feet of the savants of the famous German universities to learn the secrets of their methods and manners of research, as also the fact that the ups and downs of German theological discussions are eagerly watched by very many in the rank and file of the American ministry, is evidence enough that in

this country, too, German thought on matters pertaining to Scriptures and theology is fully recognized and accepted. Events in the last few years demonstrate sufficiently that this influence has taken such deep root in American ecclesiastical soil that the warnings uttered years ago by the late Howard Crosby as to the dangers of "Teutolatry" were the expression not of an empty fear of innovation, but the result of deliberate reflection by an exceptionally bright scholar. In view of facts and data like these, an analysis of the chief characteristics of German Protestantism and the German Protestant Church will be a timely task, and anything but a work of supererogation.

The extraordinary, almost international, power wielded by the scholarship of Protestant Germany is all the more remarkable because neither outwardly nor inwardly are the German Protestants one body. There is no such organization as the Protestant Church of Germany, or an Established Evangelical Church of Germany, as such institutions exist in England, Norway, Sweden, and Denmark. Although the historic battleground on which, under the fairest circumstances to both sides, the principles of Protestantism and of Roman Catholicism have contended for the mastery of the hearts and minds of men by an intellectual struggle of nearly four hundred years, yet in all this time Protestantism has never been able to present an undivided front and phalanx to the foe. The fact that in this great struggle, notwithstanding the lack of organic unity, Protestantism has since the dire Counter Reformation and the Thirty Years War steadily, even if slowly, gained the ascendancy numerically, and has done so intellectually and as an agent and power in the public life of the nation, its politics, literature, arts, etc., is evidence enough that she, and not her adversary, is in possession of the vitality and strength that portends victory. If, as Cardinal Wiseman has predicted, the great apocalyptic battle between the two great rival confessions is to be fought out on the sands of Berlin, the inner strength of Protestantism cannot but overcome the outward organization of Roman Catholicism. As at present constituted, there are no fewer than 46 different State Churches in the 26 States composing the German Empire. This excess of Churches is owing to the fact that in recent years, chiefly through the war of 1866, a consolidation of States has taken place, while a consolidation of State Churches has not. Of these 46 State Churches 24 are Lutheran, 10 are Reformed, 7 are United Lutheran and Reformed, and 4 are Confederate. As the State Church of the nine old provinces of Prussia is united, fully two-thirds of German Protestants are under this organization. No bond of union between these Churches exists, further than the Eisennach Conference, an unofficial assembly of representatives of the various State Churches, which meets for conference once every two years, but has no legal or executive powers. In more than one project the various State Churches, or a portion of them, co-operate at times. Such a project was the re-

vision of the Luther Bible, completed by the Halle Committee several years ago, as also the *Evangelischer-Bund*, an organization with a membership of nearly 100,000, composed largely of educated Protestants, and established only a few years ago for the purpose of battling against Rome "with tongue and pen"; and such a work is also the *Gustavus Adolphus* society, which has for more than 50 years been doing a magnificent work for the Protestant Diaspora, scattered in predominantly Roman Catholic countries. But further than such work no outward bond of union exists between the German Protestant Churches. This is the case, not because they do not appreciate the advantages of *unitis viribus*, but because, even if the difficulty of territorial lines could be removed, which would not be impossible since Germany is politically united, still the internal conditions for such a union of hearts and hands is wanting.

It is exceedingly difficult to make anything like a satisfactory classification of the schools of theological and religious thought flourishing in Protestant Germany. All shades and shapes of theological "isms," from the most pronounced advocacy of the orthodoxy of the seventeenth century, both Lutheran and Reformed, to the most neo-logical criticism of both Scriptures and positive theology are found, and the demarcation lines are frequently hard to follow. These as little coincide with the territorial lines of State Churches as the liberals and conservatives in American Christianity are divided along denominational lines. Possibly four general schools of theological thought can be distinguished in Germany—the conservative, confessional, or orthodox; the liberal and extreme latitudinarian; the mediating school; and, last and most, the new Ritschl school, which has succeeded in absorbing the most of the theological talent in the University circles and among the younger clergy of the land.

The confessional school finds its best representation at Rostock and Erlangen, and to a somewhat less extent at Leipzig. As taught at these centers of thought, the aim is not a reproduction pure and simple of the tenets and teachings of the great dogmaticians of the sixteenth and seventeenth centuries, although the agreement with these systems in the fundamentals and in the bulk of non-fundamentals, as also generally in spirit and in trend and tendency, is most hearty. But in not a few matters this orthodoxy has been modernized, especially under the influence of modern biblical criticism. With possibly the exception of Professor Nöagen, of Rostock, no German theological professor of the present day is known to accept the absolute inerrancy of the Scriptures in matters not pertaining to faith. Professor Frank, of Erlangen, the leading dogmatician of this school, regards the absence of an *ex professo* statement of the doctrine of the absolute inspiration of the Scriptures in the confessions of the Lutheran Church as an intentional omission in order not to fix this point confessionally. Luthardt, the great Leipzig champion of conservative and confessional

theology, makes concessions to the human element in Scriptures; and even Professor Diekhoff, of Rostock, has written two works to show that the best representatives in the past, notably Augustine and Luther, cannot be cited in favor of the strict views of later dogmatics. The teachings of all these men, however, as systems are distinctively and, in a most pronounced manner, positive, evangelical, and conservative. And in the matter of inspiration and other points in which they have made new departures voices of protest from the rank and file of the conservative Church are constantly heard. The Mosaic authorship of the Pentateuch, the unity of Isaiah, the authenticity of Daniel, the verbal inspiration of the Scriptures, are all warmly defended by able men from the German Protestant ministry. In fact, the Church of Germany, in pew and pulpit, is much more conservative and evangelical than is the theological thought as represented at the universities. Here theology is merely treated as a science; in the Church it must be handled as a principle and power for Gospel work. It is, accordingly, quite common that young men fresh from the universities modify their views in favor of the old-fashioned Gospel as soon as they come into actual contact with congregations and are called upon to preach the salvation of souls. While, in a certain sense, it is true that the universities of Germany are the centers, seats, and sources of theological thought to a degree to which this is not at all the case in England, France, or America, or in fact any country, yet it is equally true that university thought in Germany is modified to a remarkable degree by the problems and perplexities of practical Church work. A point in this case is the exceedingly meager influence of the *Protestantischer-Bund*, an organization of men and congregations of many years' standing, seeking to reduce to practice the tenets of liberal theology. An acquaintance with university theology of Germany is not an acquaintance with the faith status of the Church as a whole. German Protestantism is in many respects a good deal better than German theology.

Next, toward the "left," i.e., toward liberalism, to use the technical phraseology of European political and ecclesiastical terminology, is the mediating theology, represented mostly at the nine Prussian universities, in harmony with the union of the two great sections of the Protestant Church in Prussia. Among its best representatives were Schleiermacher, Neander, Tholuck, Dorner, and Julius Müller. Its aim is to mediate between moderate evangelical dogma and the tenets of the best philosophical thought. It is practically a compromise, in which at times positive Biblical teachings, and at times a more or less doubtful philosophy, gain the upper hand. As a factor in German theological thought this school has steadily declined in late years. Possibly its ablest exponent is Beschlag, of Halle, whose peculiar positions and teachings, especially his latest works, have elicited more contempt than favor. This school, like the liberal of Jena and Heidelberg, has

in the last decade been crowded to the wall by the resistless advances of the Ritschl school.

The old liberal school has lost its principal dogmatician in the death of Professor Lipsius, of Jena. In many respects this school is the modern representative of the spirit and method of Baur and the Tübingen school, as it is largely under the influence of the philosophy of Hegel. The appointment of a Ritschl man—Professor Wendt—as the successor of Lipsius has aroused the bitter opposition of the old liberal guard, and one of their number, Professor Nippold, also of Jena, has recently issued an entire volume against the principles, practice, and personal contingent of this school.

The liberals of the old type have in recent years made not only no progress, but have lost ground. This would be a matter of congratulation if something better had taken their place. However the victors have not been the orthodox or confessional school, but the Ritschl clans, the most aggressive school of theological thought that has appeared in Germany since the days of Schleiermacher, which has managed to place its men in nearly all the Protestant faculties of Germany, and is even credited with the plan of capturing those of Luthardt and Frank. The singular power of these men is attributable to their unique dogmatical position. Standing on the philosophical basis of Kant, the right of metaphysics in Christian theology is denied. This practically amounts to a denial of the objective reality or knowable objects of the fundamentals of Christian faith, such as the pre-existence of Christ, the atonement, and the like. Not what these truths and dogmas in themselves *are* (*Seinsurtheile*), but what they are *worth* to us for Christian faith (*Werturtheile*) is for them the contents of theology. By making Christian consciousness and conviction, as aroused through the Scriptures, the basis of Christian certitude, and not the Scriptures and their dogmatic contents as such, this school enables, or claims to enable, men to feel sure of their faith and at the same time hold the most destructive views of the Scriptures and their teachings. Practically and in accordance with its philosophical basis, Ritschlism is a system of morals without a basis of positive biblical teaching. Conservative theologians rightly charge the school with “emptying” the evangelical system by retaining the old technical terms, and at the same time depriving these of their positive contents, thus recognizing in the tenets of the school only a new but dishonest form of that rationalism which will ever reappear in the never-ending struggle between faith and unfaith, between conservative and positive theology and its neological counterpart. At the same time, the Ritschl school claims to be the correct interpreter of the principles of Luther and of the Reformation, at any rate of these before they came under the spell of “scholasticism,” i.e., positive confessionalism. Among the many able exponents of this modern type of theological thought are Harnack, Kaftan, Kaltenbusch, Achelis, Herrmann, and

many others. The Ritschl is decidedly the school of the aggressive young and talented men who, with some show of reason, can unfortunately make the boast that in their ranks are found nearly all the available ability and fine scholarship that Germany at present possesses. It is decidedly "the new theology" of the land of Luther, and present indications point to a determined struggle between it and the positive orthodox theology of the confessional school, in which the mediating and half-measure men of the other schools will have little to say. What the outcome may be, only a prophet or a prophet's son could foretell. The issues at stake are the very fundamentals and essentials of faith, the life principles of the Church of God.

From these data it appears that the debatable ground between the various theological clans of Germany is the foundation and basis of the Church. Such problems as the certainty and sources of religious knowledge, the basis of Christian faith, the character and reliability of Revelation, are the topics that divide the Protestant clans of the Fatherland. While a large number of the literary and educational representatives of the Church are pronounced advocates of positive Christian standpoints, a large number also have declared in favor of views which, in the convictions of the evangelical circles of America, are subversive of the very foundations of Christian theology and of the Church of Jesus Christ on earth.

The reasons why in Germany the divisions in the Protestant theological world are of such a serious character lie largely in the conceptions there entertained of theology as a science pure and simple, and of its relations to the practical needs of the Church, as also in separation between the theological teaching at the universities from the Church and her proper representatives. The "scientific" character of theology is the ideal and aim of the modern scholar of Germany, which, ideally, is a high and noble standard in so far as it seeks to develop truth absolutely and uninfluenced by a traditional or philosophical bias—in reality, however, it is little more than a phrase, as those claiming this prerogative most loudly are themselves the clearest demonstrations that this ideal has not been attained or maintained. The Ritschl reconstruction scheme is plainly controlled by the Kantian philosophy, as were the speculations of Baur by that of Hegel.

That Germany is the source and fountain of nearly all the new departures in the theological thought of the age is owing largely to the canons of scholarship there prevailing, according to which only he is a scholar who adds something new to science, either by new discoveries and results, or by the correction of old errors. Naturally, in not a few cases, a tendency toward the destructive and sensationalism will be developed by such a spirit, the advocacy of new views simply because of their novelty. The annals of modern biblical criticism abound with illustrations of this fact. The temptations in this direction are all the greater, because even the most silly proposal of a novel theory is

sure of the solemn examination of the scholars in their particular department. German scholarship does not understand how to ignore even the most senseless novelty advocated in the name of science, but, with the thoroughness characteristic of their scholarship as a whole, gravely analyze a still-born hypothesis to see how dead it really is.

German theological scholarship in the days of Luther regenerated Christianity, because it was the scholarship of Christian faith. Modern German scholarship can do a great work for the inner development of the Christian faith if it again is taken captive, not under philosophy and subjective speculations, but under faith. As it is, it is the greatest factor and power in the world of Christian thought to-day. Then it would be such a power entirely for good.

II —THE GHOST THEORY OF THE ORIGIN OF RELIGION.

BY REV. EDWARD M. DEEMS, PH.D., HORNELLSVILLE, N. Y.

THE ghost theory of the origin of religion challenges the attention of all thoughtful people, not only because its author, Mr. Herbert Spencer, is one of the greatest thinkers of our age, but also because it is the account given of the origin and development of religion by the most popular school of evolutionists.

In order to obtain a comprehensive view of the theory, we must go back to Mr. Spencer's definition of evolution. He says that it is "an integration of matter and concomitant dissipation of motion, during which the matter passes from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity, and during which the retained motion undergoes a parallel transformation." * Undertaking to exhibit in his system of philosophy the phenomena of evolution in synthetic order, he has to provide for the facts of sociology, and accordingly says that there are three broadly distinguished kinds of evolution: the inorganic, the organic and the superorganic. In dealing with sociology we have to do with the third kind, which is distinguished from organic evolution by "including all those processes and products which imply the co-ordinated actions of many individuals." †

Mr. Spencer claims that only some of the *vertebrata* and sundry *primates* show true rudimentary forms of *superorganic evolution*, and in his *Principles of Sociology* restricts his attention to that form of *superorganic evolution* which "human societies exhibit in their growths, structures, functions, and products—that is, to the phenomena of sociology." ‡ This is, by the way, as near as he comes to giving a definition of sociology.

Taking up the question of the original factors of human society

* *First Principles*, Vol. I., Chap. XVII., §145.

† *Principles of Sociology*, Vol. I., Chap. I., §2.

‡ *Ibid.*, §5.

Mr. Spencer classifies them as external and internal: the former being the flora, fauna, climate, and other environments of primitive man, and the latter being primitive man's own physical emotional, and intellectual nature, experiences, and ideas. In dealing with this part of his subject Mr. Spencer lays down the principle that "the conception of primitive man and his history must be formed from those existing races of men which, as judged by their visible characters and their implements, approach most nearly to him." * What then follows shows that he here refers to the living human beings who are in the most savage and least civilized condition. "Observe what such men and their ideas and habits are," says he, "and you see as nearly as possible what primitive men and their ideas and habits were."

Of course it was inevitable that in a professedly eminently scientific study of Sociology Mr. Spencer would come upon primitive man's religious ideas, institutions, and habits. Strangely enough, however, he nowhere defines religion, but appears to regard it as made up of men's ideas and sentiments relating to the supernatural, and resulting in certain ecclesiastical observances and institutions. He claims that there are some civilized and many savage men who have no religious ideas, sentiments, or institutions whatever! Hence he draws the remarkable conclusion that primitive man was entirely without religion. † But in the course of time it appeared, and has become all but universal. Whence did it come? His answer in brief is: "Comparative sociology discloses a common origin for each leading element of religious belief. The conception of the ghost, along with the multiplying and complicating ideas arising from it, we find everywhere. Thus we have abundant proofs of the natural genesis of religions." ‡

In this connection Mr. Spencer goes on to say: "Undeniably, a system of superstitions evolves after the same manner as all other things. By continuous integration and differentiation it is formed into an aggregate which, while increasing, passes from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity. This correspondence is indeed inevitable. The law which is conformed to by the evolving human being, and which is consequently conformed to by the evolving human intelligence, is of necessity conformed to by all products of that intelligence. Showing itself in structures, and by implication in the functions of those structures, this law cannot but show itself in the concrete manifestations of those functions. Just as language, considered as an objective product, bears the impress of the subjective process, so too does that system of ideas concerning the nature of things, which the mind gradually elaborates." §

In support of each of his points Mr. Spencer brings forward many statements of travelers among savages, which he alleges to be satisfactory evidence of the truth of his argument. Much of this evi-

* *Principles of Sociology*, Chap. IV., §23.

† *Ecclesiastical Institutions*, Chap. I., §963.

§ *Principles of Sociology*, Vol. I., Chap. XXVI., §307.

‡ *Ibid.*, §585.

dence, however, would seem to disprove rather than prove his position; but his ingenuity in trying to press them all into his service is exceedingly interesting. Moreover, Mr. Spencer is entitled to great credit for his industrious gathering together of interesting facts concerning the religions of the uncivilized portion of mankind; also for his strong testimony that the modern theory of evolution favors the belief of man in an "inscrutable existence everywhere manifested," even though he denies to this existence personality, and denies that it is knowable.

Notwithstanding, however, the ingenuity and interest of the ghost theory of the origin of religion, it is marked by so many fatal defects that it has to be abandoned as a scientific, a true explanation of the phenomena of religion as a whole, and as to its origin. Under and back of all its charm and plausibility we find in it the following defects:

First, the theory is not scientific in its method. To be such it should start with *all* that we have of religion at the present day, and by close and careful analysis, and painstaking historic investigation, following these facts as far back as they lead, and, standing on this *ultima thule* of facts, look still farther backward toward the primitive man, and thus get as distinct as possible a scientific view of his ideas and habits. This would be the inductive method of procedure in this matter, and not the deductive, the method of modern science and not of the middle ages. But so far from pursuing the scientific method, he assumes the point which he is to prove, namely, that primitive man had no religion at first. He *assumes* that the theory of evolution, which he says prevails in biology, prevails also in psychology and sociology, and then proceeds elaborately to bolster up his assumption by certain testimonies of travelers, archeologists, and ethnologists. To use his own language: "The doctrine of evolution will help us to delineate primitive ideas in some of their leading traits. Having inferred, *a priori*, the characters of these ideas, we shall be, as far as possible, prepared to realize them in imagination, and then to discern them as actually existing." * In other words, his method is first to conceive what primitive man must have been according to Mr. Spencer's theory of evolution, and then seek for facts in nature and the history of savages confirmatory of that conception. This method, is, of course, best adapted to the support of the theory of evolution which Mr. Spencer has adopted. But it is a striking illustration of special pleading—a remarkable example of that philosophical bias which makes the construction of a science of sociology so exceedingly difficult.

Another glaring and unpardonable defect in the ghost theory is its practical ignoring of the highest and most ancient and widespread religions which have influenced and to-day are molding to such a great degree large masses of men. Where pages are given to some crude

* *Principles of Sociology*, Vol. I., p. 97.

and obscure superstitions of small tribes of savages, only sentences are given to Buddhism, whose adherents are estimated at five millions, and whose authentic history goes back 2,500 years. The same is true with regard to Brahmanism, Confucianism, the religions of the Greeks and Romans, and that of the Egyptians and Hebrews. It is true that Mr. Spencer *says* that our present lowest savages are more like primitive men than these other higher peoples. But this saying of his is assumption pure and simple.

Again, Mr. Spencer complains that other treatises on religion do not go back far enough, since they go no further into the past than the classic ages of Greece and Rome, or the patriarchal period of the Jews. But the fact is that this very objection bears even more heavily on Mr. Spencer's ghost theory. It does not go back far enough and down deep enough. It tells us of matter, men's brains, and bodies; it tells us of force, the tool which touches matter and, in one sense, transforms the homogeneous into the heterogeneous; but it tells us not of the intelligence, consciousness, freedom, will—in a word, *personality*—which, using motion on matter, makes religion, as well as other similar things. It is as though he stood with us before Thorwaldsen's "Lion of Lucerne" and attempted to give a complete scientific and philosophic account of its origin and development by giving us an elaborate account of the chisels and mallets used in cutting it, and an interesting account of the rock out of which it was carved, and a few words of concession that there must have been some energy present when this impressive work of art was commenced and during the process of its carving. Such is really the so-called synthetic philosophy of the origin and growth of religion. But how lamentably inadequate is such a philosophy to account for the moral progress of mankind, or coherently to array the great facts of human life and human history, the great facts of the religion of our race! An account of the marble and the chisel, and even of muscular force, tells us not of the true origin of the statue; we must hear of the artist who conceived it. Even so must we hear, not only of matter and force, but of that personal Spirit back of them from which originally came the spirit of man with his religious ideas, if we would get at the origin and understand the development of that almost universal, that mighty influence among men which we know as religion.

The fact that the ghost theory claims precedence for polytheism as the first form of human conceptions of God, rather than monotheism, is another serious objection to it in the light of religion as it is and religion in its past history. But this is one of the strong pillars of support for the theory. Mr. Spencer says that from shadows arise belief in ghosts, from belief in ghosts arises belief in many gods, which ends in belief in one Supreme Spirit—the first, the greatest ancestor of the race. His own language is: "Originally, the only distinctions of good or bad among the doubles of the dead are such as were shown by the

living men, as are also the only unlikenesses of power. But there soon arise conceived contrasts in goodness between the ghosts of relatives and the ghosts of other persons, as well as stronger contrasts between friendly ghosts belonging to the tribe and malicious ghosts belonging to other tribes. When social ranks are established, there follow contrasts of rank and accompanying potency among supernatural beings which, as legends expand, grow more and more marked. Eventually there is formed in this way a hierarchy of partiality—deified ancestors, demi-gods, great gods, and among the great gods One Who is supreme." *

But I fail to find any such traceable connection between these different professed continuous stages of the evolution of the idea of God. On the contrary, all the great modern and ancient religions are monotheistic. The religion of the Hebrews, cherished by a goodly portion of the race, and reaching back unquestionably over three thousand years, has for the opening sentence of its sacred writings, "In the beginning God" [not the gods] "created the heaven and the earth." Again, their sacred writings say: "Hear, O Israel, the Lord thy God is one God" (Deut. vi. 4; Ps. lxxxvi. 10). Mohammedanism, with its two hundred millions of followers, and going back in history over a thousand years, ceases not day nor night from crying, "There is but one God, and Mohammed is His Prophet!"

Christianity, an older religion than Mohammedanism, going back nearly 2,000 years, and being the religion of over 400,000,000 of the most intelligent, prosperous, and civilized of our race, teaches and believes in one God, not many.†

Moreover, Buddhism, Brahmanism, Confucianism, Zoroastrianism, and the ancient religion of the East—the oldest and the greatest religions of the world were originally atheistic, or pantheistic, or monotheistic. They were certainly not polytheistic. Therefore, the ghost theory, that men worshiped first many gods and finally one God, while favored by some of the facts of the religion of some existing savage tribes, is discredited and exploded by the present ideas and past histories of all the great historic religions.

Most unsatisfactory is this theory for another reason, namely, it makes no provision for and takes little or no account of such almost universal facts of religion as man's consciousness of sin, and man's moral progress under the influence of religion. Even among the most degraded tribes, where the idea of God is so confused and obscure as to be almost, if not entirely, undiscoverable, a sense of imperfection—of being out of harmony with God or the gods, a sense of sin—is found. It is always found where religion exists. But so absorbed is Mr. Spencer in his preconceived scheme and ideas that he walks over it without seeing it. This defect is glaring in connection with his account of the origin of sacrifices. He uses, indeed, freely the words

* *Principles of Sociology*, Vol. I., Chap. 26, §207.

† John i. 1, *et al.*

"propitiate" and "propitiation," but evidently merely in reference to pleasing spirits or gods, without reference to the wrongdoing of the one who offers the sacrifice. This oversight is unpardonable. It is exactly as though one should give an account of the material universe, and overlook and fail to give a due account of the attraction of gravitation.

Another phenomenon, almost as prominent in religion as man's consciousness of sin, is the moral progress of man under and on account of the influence of religion. Yet, according to the ghost theory, man's entire time, substantially, is devoted to pleasing certain spirits or gods whom he likes, and warding off dangers from ugly spirits or gods, in an attempt to secure finally a place with the good spirits after death. As to religion exerting any great influence on the character or practical daily conduct of men in their social and moral development, the theory either knows nothing—which is a shame; or, with prejudice, withholds the facts—which is a worse shame.

As a matter of history, religion has preceded and not followed as a result from practical moral progress. But Mr. Spencer's theory calls for the opposite state of the case. The fact stands fast that the religious ideas and principles which have swayed the great masses of men have not been mere dreams, and fancies, and hopes for the future, without power to mold character and shape conduct, but have been evidently mighty motives to right living and holy character. Did the limits of our paper allow, we could adduce a vast array of facts from the history of Zoroastrianism, Brahmanism, Buddhism, Confucianism, and the religions of the Hebrews and the Christians to prove this. Suffice it, however, to cite the practical moral development caused by the religions of the Hebrews and the Christians, without whose religious atmosphere there would not have been produced two such men as Mr. Darwin and Mr. Spencer.

The religion of the Hebrews is not only utterly free from ancestor worship and polytheism, but also deals practically with morals—that is, the affairs of the present life. Astonishingly slight and few are the references to the future life, and comparatively slight are the references to the details of the nature and actions of God. The religion of the Hebrews is instinct with precepts and motives, leading men to keep the laws of God practically, and do their daily duties toward the members of society, and especially toward the poor, the sorrowful, and the guilty. The moral ceremonial and civil laws laid down in the Old Testament Scripture had a marked influence in saving the Hebrew people from the sensuousness, the cruelty, and the other moral evils which kept down and kept back the consciences and minds of the nations surrounding them. Those nations are extinct; the Hebrews are still with us. But one would imagine, from the narrow views of the ghost theory, that this important line of facts and phenomena had no existence.

The same is true regarding Christianity. While it claims as a re-

ligion to throw more light on the nature of God and the future life than is contained in the Old Testament Scripture, yet it deals chiefly with the practical morals of the present life and this world. It brings its whole power to bear on holiness, its keynote being "holiness, without which no man shall see God." This idea finds practical expression in the words of Christ: "Thou shalt love thy neighbor as thyself." In his ethics Mr. Spencer voluminously dwells on "altruism" and "egoism." Christ, nearly 2,000 years ago, put all the truth that lies in "altruism" and "egoism" in this short phrase, "Thou shalt love thy neighbor" (altruism) "as thyself" (egoism). And most marvelous has been the intellectual and moral development of that portion of the race which has been influenced by the Christian religion. Our limits forbid our going into a history of the rise and progress of morals in Christendom. But a moment's glance down the Christian era reveals to the observant mind the practical moral progress of men caused by Christianity. Any one who will honestly compare the Europe and America of 2,000 years ago with the Europe and America of to-day must admit that the Christian religion is a present, practical, moral power. As a certain writer well says: "The more humane laws of war and treatment of captives, the abolition of slavery, the elevation of women, the prevalence of widespread education, the greater protection afforded to the poor, the efforts to reform the bad, the numerous institutions for the unfortunate and feeble—all testify to the presence and power of the spirit of benevolence and philanthropy. This moral growth has accompanied the preaching of the principles of Christianity and the practice of those principles." But, according to the ghost theory of religion, men make their gods like themselves. History, as we have seen, on the contrary, shows that men's conception of the gods comes first and molds their characters and practical lives. Hence the ghost theory is faulty in this important matter, and Mr. Carlyle is right when he remarks: "It is well said, in every sense, that a man's religion is the chief thing with regard to him." Truly, the thing a man does practically lay to heart, and know for certain, concerning his vital relations to this mysterious universe and his duty and destiny here is, in all cases, the primary thing for him, and creatively determines all the rest.

There are other serious blemishes in the ghost theory—such as its ignoring and failing to account for man's sense of responsibility to God, and his ideas of the Deity as the self-existent first cause of things; and its unscientific dealing with the original names of God; and its lack of some eternal principle as the foundation of religion in man, and so on. But our limitations forbid our entering upon a consideration of these failings, which, with those mentioned, are so numerous and so serious that the good points of the theory are not sufficient to sustain it, and it must be regarded as inconsistent, illogical, unhistoric, and, in short, a failure.

III.—THE TESTIMONY OF SCIENCE TO THE TRUTHS OF CHRISTIANITY.

BY MRS. AUBREY RICHARDSON, LONDON, ENGLAND.

SOME years since a well-known preacher on Christian evidences took for his text 1 Corinthians ii., and, after very cursorily reviewing St. Paul's subtle and elaborate exposition of the relationship of things spiritual and material, he laid it down as an axiom that "the road of observation and deduction is no thoroughfare to spiritual things." "You can't get at men's thoughts by anatomizing," said he, "and you can't get at God's thoughts by cutting or carving at Nature." This was "hard doctrine" indeed. If men's thoughts cannot be got at by anatomizing, the psychologists', phrenologists', and physiognomists' labors are vain. But, even if the as yet rather uncertain sciences of psychology, phrenology and physiognomy be set aside, the fact remains that men, by observance of each other's actions, deduce therefrom the knowledge of the characteristics, thoughts, and purposes of their fellows. Is it, then, altogether to be denied that the naturalist, the geologist, the chemist, and the astronomer, through their intimate knowledge of the processes and aims of creation, gain an insight into the nature and purposes of God? Can we not by study of the mechanism of a steam engine form an estimate of the quality of mind of its inventor? Do we not by contemplation of a work of art catch a glimpse of the inner workings of the soul of the artist? So it is with the discoveries of men of science.

One needs but a slight knowledge of the nature of the discoveries of the physiologist, the chemist, or the astronomer to see how, little by little, science is groping her way, examining, demonstrating, and building up a school of thought that will be a very counterpart of the School of Christ, and in this there is no cause for wonder. Truth is never in opposition to itself, nor can it be begotten of the father of lies. In studying the facts of the universe, men come nearer God whether they will or no. In all ages there have been men of science who have strenuously opposed the orthodox beliefs of their times and that, not because they loved darkness rather than light, but because the ways of approach to the temple of our most holy faith were shadowed by all manner of falsities—falsities that intercepted and obscured the Light streaming from within.

Students, thinkers, dreamers, and many an honest man and woman—marking the incrustation of bigotry, violence, and conceit that surrounded the inner truths of the Christian Faith—have, time and again in the world's history, dispensed with the guidance of the Church. They have cried, with Pilate, "What is truth?" and striven by searching to find it for themselves. Guided by the light they had, the light of reason—and God is light—they have sought

diligently and by laborious processes to gain an insight into the very Truth, and their patient efforts have reaped an exceeding great reward. As we read of their discoveries, we realize the universality of the law that truth must testify to truth. Olive Schreiner has beautifully expressed this thought: "Whosoever should portray truly the life and death of a little flower—its birth, sucking in of nourishment, reproduction of its kind, withering, and vanishing—would have shaped a symbol of all existence. All true facts of nature or the mind are related." The test, therefore, of any special truth is its relation to all other truths.

Though still incomplete, the history of the processes of creation, for which we are indebted to the men of science of all ages, is nowhere at variance with the grand old Bible teachings that God made the world, was incarnate to redeem the world, and has established a spiritual kingdom in the world. It matters not whether individual scientific discoverers believe these theories, the discoveries themselves are strong enough testimony to the eternal reality of the "things unseen," which are the objects of the Christian's belief. Man's opinion cannot stultify God's Truth. Out of the mass of controversy, false deductions, loud negations, and wild imaginations of half-diseased brains, God's Truth emerges purely. At times man's vain imaginings may veil the faces of the eternal Verities, but they cannot smirch their beauty nor destroy their power. Truth is a spiritual element which, like an atom of oxygen, undergoes no change. Says Professor Huxley:

"It matters not into how many myriad substances—animal, plant, or mineral—an atom of oxygen may have entered, nor what isolation it has undergone, bond or free, it retains its own qualities. It matters not how many millions of years have elapsed during these changes, age cannot wither or weaken it; amid the fierce play of the mighty agencies to which it has been subjected it remains unbroken and unworn; to it may apply the ancient words, 'the things which are not seen are eternal.'"

Thus is Truth: eternal in the heavens, though we discern it "through a glass darkly." Here and there—in all climes and ages, in many creeds, in lofty conceptions of duty, in science, art, and human love—flashes of the Eternal Radiance reach us, and each ray is found to be the complement of the other.

The Christ did not speak vainly when He said: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth is come, He shall guide you into all the truth." The Spirit of Truth is surely guiding the human race, step by step, and one step at a time, along the path that leads into "all the truth." We have not reached that region yet. Science makes no claim to have discovered it. She puts forward no theories of creation and indulges in no speculative dreams. Only she declares to us that which she has heard, has seen with her eyes, and her hands have handled of the word of Life. Mr. Clodd explains the position she takes in the following words:

"Of the beginning, of what was before the present state of things, of what will follow the end of it, we know nothing, and speculation about it is futile. Thought and motion have their antecedents in molecular changes in the matter of the brain, and are as completely within the range of causation and as capable of mechanical explanation as material phenomena, but of them no material qualities, as weight and occupancy of space, can be predicted. Heat may be expressed in equivalent foot-pounds; light, and sound, and nervous transmission in measurable velocities; but these—never. We cannot make the passage from chemistry to consciousness, or transform motions of nerve-tissue into love, reverence, and hate."

And again:

"We know that the healthy working of the brain depends upon nourishment, upon abstinence from excess, upon freedom from injury. . . . And we know that the larger the proportion of brain to body, and especially the more numerous and intricate the furrows and creases in the gray matter of the brain, the higher in the life-scale are the mental powers. But the gulf between consciousness and the movement of the molecules of nerve-matter, measurable as these are, is impassable. We can follow the steps of the mechanical processes of nerve-changes till we reach the threshold that limits the known, and beyond that barrier we cannot go. We can neither affirm nor deny; we can only confess ignorance. If any one says that consciousness cannot exist except in the relation of cause and effect with certain organic molecules, I must ask how he knows that; and if he says that it can, I must put the same question. That is the impregnable position of physical science, as defined by its greatest living expositor (Huxley). Soul is only known to us in a brain, but the special note of a soul is that it is capable of existing without a brain, or after death (Tulloch). That is the unverifiable assumption of dogmatic theology."

Such are the simple assertions and just criticisms of men of science. Yet let them not condemn all the inspired convictions of mankind not yet physically demonstrated as false in essence. The poet Goethe's dream concerning the primary law of the vegetable kingdom became the established theory of the botanist. The astrologer surmised before the astronomer calculated. The alchemist sought, by the exercise of magic arts, to compound a life-elixir, anticipating fitfully and hysterically, in the dark ages, the discovery of that primal element which is a definite prospect with the chemist of to-day. For the possibility of the existence of a primary form of matter is now, according to Professor Huxley, "the burning question of physico-chemical science." And when that primary element of matter is discovered, shall we, who have the promise that the Comforter shall teach us all things, fear to know its nature? Must it not, of necessity, testify of God, the All-Father, and prove His existence as its Originator and Cause?

But leaving the discoveries which scientific men regard as the consummation of their labors "devoutly to be wished for," let us consider their more authoritative statements. These bear two distinct kinds of testimony—the positive and negative. Weak-minded men—mistaking the audacious theories propounded by certain sections of the scientific world for the unerring voice of true knowledge—denounce the scepticism of science. But an earnest student finds no

inherent scepticism in the chronicling of facts or the demonstrating of the actual character of truth. If they who think they can glibly refute the assertions of science with a passing sneer were to take the trouble to examine the nature of the affirmations and negations they affect to despise, they would find that they had criminally ignored a God-appointed witness to the Faith: "There be three that bear record on earth, the spirit, the water, and the blood." All truths, whether moral, physical, or physiological, must testify to Him in whose character and works the counsels and plans of God were manifested. Science neither furnishes us with our Faith nor deprives us of it. We believe in a God eternal, invisible, pre-existent before all worlds, from everlasting to everlasting; the All-Father, the Creator of all things, who made man out of the dust of the ground. What does Science, who has gone far with her task of resolving all things animate and inanimate to their primal elements, say of the beginnings of the universe? "The beginnings of the crystal are no less unknown and undiscoverable than the beginnings of the cell: the ultimate causes, which lock the atoms of the one in an angular embrace and quicken with pulsating life the corpuscles of the other, lie beyond our ken." And again, "Man is one, in his ultimate beginnings and in the stuff of which he is made, with the meanest flower that blows."

Have we here any refutation of our sacred beliefs?

Again, searching through the wide universe, weighing the distant stars, measuring the rate of progress of light and sound, noting planetary systems and the laws that govern the evolution of humanity, testing, analyzing, probing, reasoning—what is the logical deduction from all these things? That God is one and everlasting, or that He is many and subject to ceaseless change? That He is an almighty manufacturer, sitting apart from the mammoth toy He has created and watching, with perhaps some sense of the humor of the thing, its antics and gyrations as "the changes are rung on evolution and dissolution, on the birth and death of stellar systems—gas to solid, solid to gas, and yet never quite the same—mighty rhythmic beats, of which the earth's cycles and the cradles and graves of her children are minor rhythms"? Science has no such false vision of the Eternal Author of all things. Speaking again through Mr. Clodd, she says:

"Thus the keynotes of evolution are unity and continuity. Science tends to the conclusion that all kinds of matter are modifications of one primal element, and that all modes of motion are varied operations of one power; perchance these *three*—Matter, Force, and Energy—are one."

"Three in one and one in three"—do not those words strike on the ears of Christians with a familiar sound? Men have striven from a logical point of view to explain or laugh away the ridiculous myth of the triune Godhead—"The Father incomprehensible, the Son incomprehensible, the Holy Ghost incomprehensible." They have abandoned the contemplation of the miraculous for the examination

of the actual and, by processes of scientific deduction, have, in their search for the ultimate cause, been confronted by these three—Matter, Force, and Energy. Is it not for them to cry, with the Psalmist, "If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me." Science has its threefold mystery, as great and unsearchable as the mystery of the Christian's faith, and Science can only show how such trinity in unity may be by examples as simple and natural as that used by St. Patrick when, in preaching to the half-savage Irish people, he picked a three-leaved shamrock and put it before them as an illustration of the doctrine of the Trinity.

Matter—what is Matter? Why and how was it formed? When did the first atom start into existence? Was it self-caused? These are questions for which the student of science has no answer. But, of the first person in the Trinity, the Christian says: "The worlds have been formed by the word of God, so that what is seen hath not been made out of things which do appear." And again, "By the word of the Lord were the heavens made, and all the host of them by the breath of His mouth." What is Matter? What the primal element? Science does not deny it to be the "breath of His mouth." Concerning the interrelation of Matter and Power, Mr. Clodd propounds a problem:

"Given Matter and Power as the raw materials of the universe, is the interaction of Power, under its two forms of a *combining Force separating* and an *Energy* upon Matter, sufficient to account for the totality of non-living and living contents of the universe?"

What are the teachings of Christianity? Of the Son, begotten of the Father, has it not been written, "All things have been created through Him and in Him all things *consist*"? A marginal note in the Revised Version gives us "hold together" as an alternative reading for the word "consist." In reference to the *combining Force* inherent in the Son, St. Paul speaks of Christ as "upholding all things by the word of His power." "For it was the good pleasure of the Father that in Him should all the fulness dwell; and through Him to reconcile all things unto Himself, having made peace through the blood of His cross; through Him, *I say*, whether things upon the earth or things in the heavens." Jesus Himself speaks of the irresistible magnetism of the Cross and the eternal law of gravitation through which it works. "I, if I be lifted up from the earth, will draw all men unto Myself." Of the energizing power of the Spirit's work, the Master has also "somewhat to say:" "Howbeit when He, the Spirit of truth is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear *that* shall He speak; and He will show you things to come. He shall glorify Me; for He shall receive of Mine and shall show it unto you. All things that the Father hath are Mine; therefore said I that He shall take of Mine

and shall show it unto you." Could the marvelous interrelation of Matter, Force, and Energy be more clearly set before us? "All things, whatsoever the Father hath"—all matter, whether inert or living, whether in the form of embryonic sea-urchin or highly specialized man—"are Mine; therefore said I that He"—the Divine Energy—"shall take of Mine and shall show it unto you." Energy is here asserted to be the Revealer of Force—"He shall not speak of himself; but whatsoever He shall hear, *that* shall He speak." Energy proceeds from God. Force abides in God. "The *ultimate transference of all energy to the ethereal medium* involves the end of the existing state of things." So says Mr. Clodd, to whom in this article it has been useful to defer as the mouthpiece of scientific thought. Yes; for when the Spirit of Truth shall have led mankind into all the Truth, the day of the Lord will have come.

Concerning the nature of the God we worship, we say that God is love, is all-merciful, all-just. Science, serene in her wide survey of the tasks and destinies of nations, beholds the evil and oppression. She discerns, with keenest vision, the barbarity, misery, and degradation existing in all ages. Yet through it all she sees the law of moral evolution making for a higher goal. She notes the relentless laws of nature insisting ever on the survival of the fittest—and the fittest alone. Yet, because her vision is unclouded and her mind unbiased, she marks the inestimable gain to the race that ensues from the cultivation of the Christian graces of love and pity—those twin jewels that shine the brightest in the diadem of the Son of Man. The following is the opinion of Science as formulated by Mr. Clodd:

"In a barbaric society, or among nations where infanticide was practiced, weaklings like Newton and hunchbacks like Pope would have been left to perish; modern civilization spares them and humanity is enriched by their genius. . . . Civilization, by preserving the weakly, offers slight check to natural selection, but that which the race would gain by the removal of this check is not to be compared to the *loss that would ensue from the repression of mercy and sympathy.*"

Science sees too—not because she looks for it, but because it is there distinctly traced on the record of human destiny—the mysterious law that "the many, through the sacrifice of the few," gain freedom, unity, and larger life, and that law Christ vindicated on Calvary.

For that truth of truths—dearer than life and all besides—that God is good or He is not God, science has no shadow of a denial. Firm is her conviction "that the slow-footed years are bringing us nearer to the goal, where might shall be subdued by right, and where injustice and selfishness shall be swallowed up by *goodness*, because *this* shall have become *spontaneous to man.*" And how can that become spontaneous to man or to any part of creation, the germ of which was not contained in the primal element? She herself teaches this principle with ceaseless reiteration. "If there be in man any faculty which is

no part of the contents of the universe, if there be anything done by him which lies outside the range of causation, then the doctrine of the Conservation of Energy falls to pieces, for man has the power to add to that which the physicist demonstrates can neither be increased nor lessened." Water cannot rise above its own level; neither can man attain to a higher state of righteousness than that in which the primordial element of soul substance once existed. Thus Science rises in her strength and purity and prophesies in these days as One prophesied of old, "They shall not teach every man his neighbor and every man his brother, saying know the Lord: for all shall know Me from the least to the greatest," and goodness "shall have become spontaneous to man!"

Churchmen and nonconformists, looking at the disproportion in the number of the male sex as compared to the female in our congregations, shake their heads and say, "It is the spread of scientific thought among our younger men that keeps them from the churches." They lament the spiritual pride of those who seek, as Eve did, to be as gods, knowing good and evil, and are not content to accept unquestionably the dogmas for which their forefathers fought and died. The spirit of scientific investigation—with its mixture of passionate curiosity and dispassionate inquiry—is abroad. The wide adoption of logical modes of reasoning, the increase of knowledge, and quickening of the general intellect have led our young men, and in many cases our "maidens, old men, and matrons," to demand as spiritual sustenance something more than pious rhetoric or timeworn platitudes. The more substantial diet needed is obtainable here and there in churches and chapels; but, on the whole, our weekly preachers meet but too inadequately the crying need of this generation.

It is an easy thing to cast blame on others, and I do not desire to perform so cheap a task. Yet I feel compelled to say something on this subject. I do not believe that those thirsting young souls who ask for bread and receive a stone are alone responsible for the growth in our midst of doubt and disbelief.

Men seek a God in harmony with His own creation, not one whose laws are in perpetual antagonism to His nature. Men look for preachers who can interpret God's messages as they are writ large to-day on earth and ocean, and not only as they were spoken by just and holy men of old. Preachers who are perversely blind to the revelations of God's will which reward the patient investigations of Science cannot be trusted to interpret aright the revelation of His will in Christ. Little by little, year by year, the Holy Spirit is lighting up the dark corners of the universe, blending the unseen with the seen, and making clearer the way of righteousness. And yet feeble-minded men—would that they were not duly appointed "ministers and stewards" of God's holy mysteries—cry out that Science is the Church's foe, that Science is the enemy of Faith, that Science is

the curse of this generation. And all the while Science, the much abused, unjustly persecuted servant of the Faith, serene in her own integrity, furnishes lavishly and uncomplainingly her countless testimonies to the truths of Christianity.

How often we fail to recognize our best friends! They come to us with smiling eyes and flattering lips, telling us we are so superior—we Christians—to the professors of any other religion. They praise us to our faces for our discretion in calling systematically on the name of the Lord, and thus insuring the salvation of our souls to all eternity, and we like them well enough. They come again, wearing the garb of truth, looking at us sadly—pityingly, perhaps—and we writhe beneath their glances. We call them fiends, and cry out that the evil one has sent them to tempt us and to be our ruin. They say to us, “Your righteousness and respectability are as filthy rags. You are building your hopes of immortality on a false conception of God’s universe and His salvation. You fancy that, because you have grasped the central truth that *He is* and *He is God*, you can afford to despise all other realities of which He is the author. You are as children clinging to the old myths of your childhood and shutting your eyes wilfully, scornfully, to the deep realities which those myths veil. You would rather believe in the good and bad fairies, whom you have never seen, than understand the mysteries of the good and evil influences that you meet with in the world around you. You cast up your eyes and say, often enough, that all are ‘born in sin’ and ‘the children of wrath,’ but you have not the courage to grapple, in God’s name, with those social evils which are the very fountain-heads of hereditary disease, insanity, and crime. He the Spirit of all Truth—who will guide you into all Truth—is pointing out to you the unmistakable way of righteousness, yet you would rather, with Peter, build a temple on the mount of transfiguration than follow Jesus through the sin-stained city, which is to you so commonplace, but on which the light of a deeper knowledge sheds a lurid glare.” The truths of Science are not so easily discovered or glibly guessed at that any who accept their doctrines cut and dried, from the lips of priest, parson, or time-honored commentator, can afford to despise them. How can we be satisfied with the ambiguity of old guesses at a truth when that truth stands plainly revealed to us to-day as a fact? Why should we cling to our childish interpretations of God’s messages to man, when the true meaning of them has been ascertained by scientific experiment and physical demonstration? Was the Holy Spirit sent in vain? Is the human mind, contrary to the law of all other organic things, to have no period of growth? Shall all creation climb nearer God on the steps of evolution, and man’s soul alone be stationary?

It is not that we must leave our first love to follow every vain breath of doctrine, but we must have open minds, be always inquir-

ing, always learning. We must examine and prove the spirits of science, philosophy, and art before we denounce them. We should apply to them the infallible test, contained in John iv. 1, 2: "Beloved, believe not every spirit, but try the spirits whether they are of God. . . . Hereby know ye the Spirit of God: *Every spirit that confesseth that Jesus Christ is come in the flesh is of God.*"

This theory of evolution from a primal form of matter, these alleged forces that propel mankind ever forward on the tide of human progress, do they testify to the truth of the Incarnation? These oncoming waves of physical, mental, and moral development, despite their fierce backward sweeps of reversion to lower types, are nearing by degrees, so Science tell us, their noble destiny of perfection. Do they bear witness to an incarnate God?

"The Incarnation," wrote the Bishop of Durham—then Canon Westcott—"includes the promise of the complete redemption and perfection of man, of the restoration of 'the body' to its proper place as the perfect organ of the spirit. The test of spirits is found in the confessing a fact which vindicates the fulness of life."

THE IMPRECATORY PSALMS.

FROM "THE EPIC OF PAUL."

BY PROFESSOR WILLIAM CLEAVER WILKINSON, CHICAGO, ILL.

[In the following lines, which are a condensed extract from an extended poem well advanced toward completion, under the title, "The Epic of Paul" (sequel and companion to "The Epic of Saul," by the same author), the apostle Paul, rescued, through the intervention of his sister's son, from the plot of the forty Jewish conspirators to assassinate him, is on his way by night, under escort of Roman soldiery, horse and foot, from Jerusalem to Cæsarea. His nephew (named Stephen, in memory of the great protomartyr) is supposed to accompany him; and the two, riding side by side, somewhat apart from their escort, who partly precede, partly follow them, engage in conversation. The youth at length vents his indignation at his uncle's enemies, especially Shimei, the ringleader, by quoting in application to them a fierce psalm of imprecation (Ps. cix.). This leads to question and answer on the subject of the imprecatory psalms in general.]

"Thy patience and thy meekness make me fierce
 With anger, with ungovernable wrath
 Most righteous," Stephen cried, "against those men
 Who, hating, hunt mine uncle to the death.
 I hate them, and I wish them—what themselves
 Wish thee—dogs of the devil that they are!
 I know a psalm that I should like to sing—

But I should need to roughen hoarse my voice,
 And a tune frame well jangled out of tune,
 To sing it as I would, and as were meet !
 Thy pardon, but my rage surpasses bound ;
 To think of what thou art and what they are !
 Some spirit in me, right or wrong, too hot
 For any counsel, even thine own, to cool,
 Forces unto my lips those wholesome words
 Of hearty human hatred, God-inspired,
 Most needful vent and ease to wish like mine ;
 I lift to God the prayer Himself inbreathed :
 ' Hold not thy peace, thou Lord God of my praise !
 Who hath rewarded evil still for good,
 And hatred still for only love returned,
 Set thou a wicked one lord over him,
 And Satan ever keep at his right hand.
 When he is judged, then let him guilty prove,
 And let his very prayer turn into sin.
 Few let his days be, and his office let
 Another take. His children fatherless,
 His wife a widow, be. Nay, vagabonds
 His children, let them beg from door to door.
 All that he hath let the extortioner
 Catch, and let strangers make his labor spoil.
 Let his posterity be utterly
 Cut off, and in the time to come their name
 Be blotted out. Let the iniquity
 Of his forefathers still remembered be
 In the Lord's presence, and his mother's sin
 Not blotted out. Because he persecuted
 The poor and needy man, and those that were
 Already broken-hearted, sought to slay.
 Cursing he loved, and cursing came to him ;
 In blessing he delighted not, and far
 From him was blessing. He with cursing clothed
 Himself as with his garment, and it sank
 Soaking into his inward parts like water,
 And penetrating to his bones like oil.
 Amen ! Let cursing be forevermore
 As if the raiment wherewith he himself
 Covers, and for the girdle of his loins
 About them belted fast forevermore ! ' ' "
 Stephen felt blindly that the eager ire
 With which he entered, flaming, on that strain
 Of awful imprecation from the psalm
 Faltered within his heart as he went on—
 Insensibly, but insupportably,
 Dispirited toward sinking by the lack
 Of buoying and sustaining sympathy
 Supplied him from without ; as if the lark,
 Upspringing, on exultant pinion borne,
 Should, midway in his soaring for the sun,
 Meet a great gulf of space wherein the air
 Was spun out thinner than could bear his weight.
 He ended, halting ; and there followed pause

That ponderable seemed to Stephen, so
 Did his heart feel the pressure of that pause.
 At length Paul said, with sweetest irony
 That almost earnest seemed, it was so sweet :
 "Yea, nephew, hast thou, then, already grown
 Perfect in love, that thou darest hate like that?"

It was not asked for answer, Stephen knew,
 And answer had he none he could have given,
 No answer, save of silence, much-ashamed.
 Paul let the searching of himself, begun
 And busy in the spirit of the boy,
 Go on in silence for a while ; and then,
 In gravest sweet sincerity, he spoke :
 "Hating is sweet and wholesome for the heart
 That can hate purely, out of utter love.
 But who for these things is sufficient—save
 God only? God is love, and He can hate.
 But for me, Stephen, in mine own proper self,
 I dare not hate until I better love.
 When, as I hope, hereafter I shall be
 Perfect in love, then I may safely hate ;
 Till then, I task myself to love alone."

There was such reverence in Paul's gravity,
 Reverence implied toward him as toward a peer,
 Not peer in age, but peer in human worth—
 Toward *him*, so young, so heady, and so fond—
 That Stephen, in the sting of the rebuke
 Itself, shaming him, though so gracious, felt
 A tonic touch that made him more a man.
 Uplifted, while abashed, he dared to say :
 "Perhaps I trespassed in my vehemence ;
 But, uncle, did not God inspire the psalm?"
 "Doubtless, my Stephen," Paul replied ; "but not,
 Not therefore, thee inspire to use that psalm.
 Sound thine own heart now, nephew, and tell me,
 Which was it, in thy heart, that prayed the prayer—
 True vehemence in sympathy with God,
 Or vehemence against thy brother man?
 A sentiment of sympathy with *me*
 Thou canst not say, for I have no such wish
 As that thou breathedst, touching any man."

Thereon, in silence, for a space they rode,
 While their thoughts ranged diverse in worlds apart.
 Then Stephen : "That distempering heat in me,
 O uncle, is clean gone from out mine heart,
 Slaked by the overshadowing of thy spirit,
 Like the earth cooled with overshadowing night.
 I am calm enough, I think, to learn, if not
 Thy difficult high doctrine touching love,
 Something at least about those psalms of hate.
 Hate is the spirit of the psalm I said,
 Is it not, uncle?"

"As thou saidst it, yea,
Or I mistook the meaning of thy voice,"
Said Paul; "whatever meant the holy words,
The tones, I felt, meant that and nothing else."

"Could then those words themselves mean something else?"
Asked Stephen.

"Yea," said Paul, "for words are naught
But empty vessels that the utterer fills
With his own spirit when he utters them;
The spirit is the lord of utterance."

"What was the spirit with which the Spirit of God
Breathed these into the soul of him elect
Among the sons of men to give them voice?
Did not God hate whom He so heavily cursed?"
Stephen inquired; and Paul at large replied:
"God hates not any, as wicked men count hate—
And men not wicked may, in wicked mood—
Nor wills that of the souls whom He has made
Any should perish; rather wills that all
Come to the knowledge of the truth and live."

"But look abroad upon the world of men;
What seest thou? Many souls resist the will,
The blessed will to save, of God. Of these,
Some will hereafter yield—thou knowest not who,
But some—and let themselves be saved. Again,
Some will to the end resist—thou knowest not who,
But some—and obstinately choose to die;
Choice is the fearful privilege of all.
Now, toward the man incorrigibly bad,
Who evil loves and evil makes his good
Forever, without hope of other change
Than change from worse to worse forevermore—
Toward such a man, what *must* the aspect be
Of the Supreme Eternal Holiness?
What but of wrath, or as of wrath, and hate?
Canst thou imagine other face of God
Than frown and threat aflame implacable
Against implacable rebellion set,
And sin eternal, to eternal sin
Doomed, for self-doomed, through free, unchanging choice?
One flame burns love toward love, and hate toward hate—
Toward hate that utmost love cannot subdue,
The hate that, like the diamond-stone, amid
The fiercest fires, rebellious and defiant, bides
Still, in love's sevenfold-heated furnace, hate.
That flame is the white flame of holiness—
Which God is, and whose other name is love."

"God is a dreadful thought," said Stephen. "Yea,
Said Paul; 'so Jacob felt it when he cried,
'How dreadful is this place!' and Bethel named
The place where God was and he knew it not.
God is a dreadful thought, dreadful as sweet—

The sweetness and the dreadfulness are one.
 But never was the dreadfulness so sweet,
 The sweetness never yet so dreadful shown,
 As then when Jesus died on Calvary !
 Shroud thyself, Stephen, from the dreadfulness,
 Felt to be too intolerably bright,
 In the cool, shadowing, sheltering thought, so nigh,
 Of mercy, mercy, still in judgment sheathed."

"I feel the buoyance of my spirit sink
 Oppressed by the great weight of these thy thoughts,"
 Said Stephen ; "and my heart is very still.
 I wait to hear what God the Lord will speak."

"Hearken," said Paul. "Those fearful words of curse
 Which late thou nigh hadst turned to blasphemy,
 Daring to lade them with thy personal spite
 Against a neighbor man, whom we must love,
 Until we know hereafter, which God fend !
 That he bides reprobate, self-reprobate—
 Those maledictions dire, through David breathed,
 Express not human hate, but hate divine,
 Revealed in forms of human speech, and, too,
 Inspired in whoso can the height attain
 To side with God, and passionlessly damn,
 As if with highest passion, any found—
 Whom, known not yet, even to himself not known,
 Much less to thee or me, but known to God,
 And to be known, in that great day, to all—
 Fixed in his final choice of evil for good !
 Henceforward, Stephen, when thou sayest that psalm,
 Say it, and tremble, lest thyself be he,
 The man thou cursest in its awful curse !"

"If it were right," said Stephen, after pause
 Prolonged in solemn chiding of himself,
 "If it were right and seemly things profane
 To mingle with things sacred so—I think
 Perforce now of a certain tragedy
 I read once by that Grecian Sophocles,
 Wherein a Theban king, one *Œdipus*,
 Denounces on a murderer frightful doom,
 Dreaming not he—though every reader knows—
 The murderer he so curses is himself.
 I shudder when I think, Were it to be
 That the fierce blasting I invoked to fall
 Upon another's head, I drew on mine !
 'Cursing he loved, and cursing fell on him !'
 Forefend it, God, and Christ with blessing fill
 This heart of mine too hasting prone to hate !"

"Amen !" said Paul, "thou prayest for me and thee !"

NOTHING is more deadening than evenness and monotony. No one, indeed, can really live without emphasis.—*Trumbull.*

V.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

BY WILLIAM HAYES WARD, D.D., NEW YORK CITY.

CHEDORLAOMER AND ABRAHAM.

WE know from Genesis that Abraham came out of Ur of the Chaldees, and by way of Haran finally reached Palestine, where he lived the life of a wandering sheik, caring for his flocks and herds, and where he recaptured the booty which had been taken from the cities of the Plain. We learn from Genesis that Chedorlaomer, who led the invaders, was king of Elam; that is all. Any further knowledge has to come from the recovered monuments of the East. What light does the new evidence cast upon this isolated incident? Are there historical relations into which it can be put? Special study has of late been given to the documents bearing upon this subject, and some of the probable conclusions can here be given.

We must think of Southern Babylonia at the time when Terah and his son Abraham left it as inhabited by various races. The original race was probably of the negrite type—very dark, small, and no match for the larger and stronger races that followed. They formed the original basis of the population of both Babylonia and Elam to the east. Perhaps they came from Africa, and at any rate they inhabited the low lands near the coasts, either having originally settled there and having spread northward and inland, or having been driven there by invaders. With them, and dominant over them, were two other rival and generally hostile races inhabiting Babylonia, one of which we may call Mongolian, which came from the east, or northeast, by way of Elam; while the other was Semitic and came from the west, from Arabia. Abraham belonged to the latter Semitic stock, which had succeeded the Mongol invasion and had conquered the country.

Somewhere about 2300 B.C. occurred one of the most important and revolutionary events in the history of the early world, one whose full extent only now begins to be understood. It was nothing less than the bursting out of a great flood of Mongol people, which overran all that was then known of the civilized East or West. There has been something remarkable about the periodical Mongolian invasions, as if a dam had broken and let a vast accumulated body of water flow out to desolate the long cultivated fields. We have already seen that such a horde of conquerors had subdued the negrite population of Babylonia and Elam before the beginning of history. Now came another such invasion. Yet another, nearly two thousand years later, reached the gates of Rome, and terrified all the old world. Yet another, some two thousand years later, still offers Milton a comparison to the multitudes of Satan's hosts.

"A multitude like which the populous North
Poured never from her frozen loins, to pass
Rhene or the Danaw, when her barbarous sons
Came like a deluge on the South, and spread
Beneath Gibraltar to the Libyan sands."

This horde of about 2300 B.C., the first of which we have historical knowledge, divided, as it seems, into two streams. One of these crossed the upper Tigris and Euphrates, reached the Mediterranean coast, and proceeded southward until it at last reached Egypt, and leaving kindred people behind it, there founded the hated dynasty of shepherd or Hyksos kings, which overthrew the fourteenth dynasty. All this took time, and must be considered in relation to an already considerably Mongolianized Phenicia.

The other division of the Mongolian invasion passed down east of the Tigris over what was later Persia, into the southern Persian territory of Elam, where it found a kindred population in control, and then crossed the Tigris into Babylonia,

where the Semites were the ruling people. This great invasion, of which we have pretty definite knowledge, and which we call Elamite, was substantially concurrent with the conquest of Egypt by the invasion of the Canaanite, or Phenician, old Mongolian nomads who founded Avaris and the Hyksos dynasty.

The most distinguished of these Mongolian or Elamite conquerors of Babylonia was Kudur-Nahunta, whose name means the servant of the god Nahunta. This Elamite conquest probably covered all Southern Babylonia, although the farthest extent of it known to us was the plunder in the year 2285 B.C. of the city of Erech, and the capture of the image of Nana, which was carried to Susa, and was recovered by Assurbanipal, king of Assyria, 1800 years later.

From Erech to Ur of the Chaldees was not a long distance. At this time there must have been a great emigration of the Semites who fled from this irresistible invasion. They went north and formed a homogeneous Semitic population farther up the valleys of the two rivers, the basis of the later Assyrian empire. About this time Terah and his family left their ancestral home for the North, and we may conjecture with great probability that the Elamite invasion explains in part their departure, and we may believe that they were representatives of the dispossessed aristocracy which went to the northern plain of Haran, carrying, as we know, with them the worship of Sin, the Moon-god of Ur.

In time Abraham, at the command of God, moved farther to the Mediterranean coast, and wandered over the land of Canaan. It was while there that the invasion of Palestine occurred, led by Chedorlaomer, or, as his Elamite name would be, Kudur-Lagamar, his name meaning the servant of the goddess Lagamar, who perhaps represented the Dawn, and a name perfectly parallel to that of his great predecessor, Kudur-Nahunta. Kudur-Nahunta's son was Simti-Shilhak, who was the father of Kudur-Mabug, who was the father of Eri-Aku (in Semitic, Rim-Sin), of Larsa, probably the Arioch, king of Ellasar, who was one of those who made the raid on Canaan with Chedorlaomer (Kudur-Lagamar), king of Elam.

We do not know just what was the extent and purpose of this invasion. Its real objective point may have been the mines of the Sinaitic Peninsula, or even Egypt, which was now ruled by a related dynasty, or it may have had no object beyond the spoil to be gathered from the rich Canaanite cities. We do not know that they went beyond El-Paran, in the Wilderness. Their success was made possible by the weakness of the intervening territory where the Hittites had not yet built up a strong empire. But we may be sure that the Semite Abraham, who had been driven by the Elamites out of his ancestral home, had no good will toward the house of Kudur-Nahunta, or any of his successors. He lived at some distance from the rich cities attacked, and was personally safe; but he was not only glad to rescue his nephew, Lot, but also to avenge as far as possible the injuries which he and his father had suffered, and which had made them wanderers from their early home. The opportunity offered on the retreat. We must not imagine Abraham with his 318 men as attacking the combined army of the invaders. What he probably did was to follow and surprise in a sort of Bedawy razzia a separate detachment which had lingered to attack and spoil Sodom, or had charge of the prisoners. These were suddenly overcome, and the prisoners and spoil retaken.

Kudur-Lagamar is the last one of this line of Elamite or Mongolian kings ruling over Babylonia that is known to us. It is supposed by some that Amraphel, king of Shinar, who was also in the invasion of Kudur-Lagamar, is the same as the Hammurabi who later drove out the Elamites and restored a Semitic line of rulers, who held sway until about 1600 B.C. Another Elamite or Kassite dynasty conquered Babylonia and held it for some 800 years.

Such a wide view of early Oriental history as we have taken explains not only the relation of Abraham to the politics of Ur of the Chaldees, and the reason for

his hostility to the Elamites, but it also explains that fact which has so surprised scholars of late, the wide use of the cuneiform writing in Palestine a few centuries later, as proved by the Tel-el-Amarna tablets. The Elamites used the cuneiform script. This raid of Kudur-Lagamar was one of a large number which brought Canaan under the rule of Elam and Babylonia. Canaan had ties of blood and language and conquest with Babylonia, but not with the nearer Egypt. Its literature and writing were Babylonian, not Egyptian. We may not be surprised if we learn that its religion, and its notions of cosmogony, and all its faiths and legends were closely allied to those of Babylonia.

SERMONIC SECTION.

THE SIGNIFICANCE OF CHRIST'S DEATH.

BY JOSEPH RABINOWITZ, LEADER OF
THE JEWISH-CHRISTIAN MOVEMENT
IN KISHINEFF, SOUTH RUSSIA.*

Because for thy sake I have borne reproach; shame hath covered my face.
—Ps. lxi. 7.

And they kneeled down before him and mocked him, saying, Hail, King of the Jews!—Matt. xxvii. 29.

DEARLY beloved children of Israel, let us join in giving glory to the eter-

* The author of this sermon is one of the most remarkable men of our times, and the movement at the head of which he has stood for nearly ten years is one of the most significant phenomena in the modern religious world. It is a spontaneous Christward agitation among the old-fashioned orthodox Jews of the East, and Rabinowitz, who is a lawyer and literary man, aims at the organization of a national Jewish-Christian Church, in which, while fully accepting Christ as the promised Messiah of the Old Testament, the new congregation shall yet retain such national characteristics of the Jews that are not in conflict with the acceptance of Christianity. Among these Rabinowitz numbers circumcision and the observance of the seventh day of the week as the day of rest and worship. Rabinowitz was baptized in Berlin by Professor Mead, of Andover, and was one of the attractions at the World's Fair Congress of Religions in Chicago. His sermons and addresses, of which he has published a large number, are delivered generally in the Jewish jargon current among Eastern Israelites. His method is to select a text from both the Old and the New Testament as parallel bases for his discourse. The sermon here given, originally preached in Russian, is a representative discourse of the reformer.

nal God of Israel, who controls the courses of time, and let us render a prayer of thanks unto Him who in His mercy has ordained the changes of time. For many years the Jews have during the present holy Passah week lived in great concern and care, as they feared through word or deed to excite the Christians against them, who were, as a rule, easily offended during this period, because the ancestors of the Jews on the day before Passah, in the sacred city of Jerusalem, delivered our Jesus Christ to be scourged and crucified. The wrath of the Christians has caused much Jewish blood to flow, and it is not surprising that the Jews, too, at the approach of the present week should show their discontent at the slightest hint at the bloody narrative of Jesus of Nazareth, whom the entire Christian world worships as the Messiah, the Son of the living God. The Jews were vexed at the thought that this affair should have become the everlasting inheritance of the nations of the earth, and thus this important week becomes deeply significant for both Jews and Christians. But, thanks be unto God, through whose grace and goodness it has also been granted unto us also, the children of Israel, to meet together in our house of worship in this great week; and just as is the case with all true Christians, we too, through His holy name, can learn from the books of the Old and the New Covenant of this eternal divine drama, of this terrible and innocent death, which the Saviour of the world, in love and humility, took

upon Himself. Yea, in truth, our gratitude toward our Heavenly Father is endless, who has given to us all, Jews and all other nationalities, the possibility now, too, in the days of the rapid development of thought and the wonderful unfolding of science and learning, to recognize and appreciate in the despised and crucified Jesus, Him whom the pious and righteous Simeon recognized as the fulfilment of prophecy in the infant on the arms of His mother Mary, as the salvation which God has prepared for *all* nations, and a light to lighten the Gentiles and the glory of His people Israel (Luke ii.). That which the old eyes of the righteous Simeon, through the power of the Holy Spirit, saw, neither the proud Jews nor the ignorant but bold Romans were able to see. It was an easy matter for the Jewish leader, Caiaphas, to decide on the death of Jesus by saying, "It is expedient for you that one man should die for the people, and that the whole nation perish not" (John ii. 50). It could not occur to him that this Jesus would prove to be the *only* person in the world who should prove Himself to be the Saviour, not only for the sins of the Jewish people, but for those of *all* the world, in accordance with the prediction of the prophet, that He should bear the sins of many (Is. liii. 10). Again, it was not a hard thing for the leader of the heathens, the provincial Pontius Pilate, in Jerusalem, to deride Jesus and to hand Him over to the Jews with the words, "Behold the man" (John xix. 5). He could have no suspicion of the fact that human beings can become such, in the fullest and highest sense of the word, only when they keep constantly before their eyes as their highest ideal the God-man, Jesus Christ, and follow in His footprints. Only in later times the regenerated from among the Gentiles begin to understand the meaning of the words, "Behold the Man!" which were spoken by their leading representative; and, side by side with them, many of the Jews are beginning to appreciate the words: "It is expedi-

ent that one man should die for the people, and that the *whole* nation perish not."

When we this day remember the suffering and death which Jesus Christ took upon Himself, which, however, were merited by the sins of both Jew and Gentile, we must join in with all those among men who firmly believe that that precious and sacred blood of the Son of God, Jesus Christ, cleanses all of us who are sinners, Jews and Gentiles; and we should all from our heart of hearts pray unto God that He should open our eyes more and more, that we may see in Christ the salvation which has been prepared for all peoples who believe. May He give us His Holy Spirit, to enable us all, Jews and Gentiles, to understand that Jesus Christ did not come into this world as man in order to cause discord or strife among men, and enable us to understand the words of the holy apostle, St. Paul, when he says: "For He is our peace, who made both one, and broke down the middle wall of partition" (Eph. ii. 14). May He help us all to shake off the old man, with his sins and death, and put on the new and complete man through faith in Jesus Christ, of whom the Holy Ghost, through the lips of Pilate, said, "Behold the Man!"

With awe and reverence, we stand silent before this deep and unbounded mystery of the holy evangelists, Matthew, Mark, Luke, and John—the mystery concerning Jesus Christ as the Messiah, the son of David, the King of the Jews. We must remember that all the four gospels were written in the course of the first Christian century after the birth, life, death, and resurrection of the Saviour. Those were the times when men in the higher ranks of society treated with scorn little books of the kind of these four which spoke of a crucified Jew, Jesus. Those were the times in which every one who dared to confess his faith in Jesus as the Son of the living God, as the risen Lord, who had also ascended unto heaven, as the eternal King from the house of

David, was regarded as silly and the fit subject for ridicule and abuse. Under such circumstances it would have seemed more natural if the evangelists had confined themselves more to the parables and teachings which mark the life of Christ before he was condemned at the hands of the Jews. We see, however, that they devote more attention and space to His sufferings, and that they are careful to preserve for their descendants a comparatively complete account of the mockery which He was compelled to endure before His crucifixion and death.

If we for a moment would accept as correct the views of the Talmudists, that the evangelists were common deceivers, who tried by different kinds of fables to influence the common rabble and to gain them over for their cause, we naturally ask the question, Why did they, then, not keep silent on His disgraceful death; and why did they not prefer to boast of His courageous and heroic end? Manifestly the object of the evangelists was one of an entirely different kind. They did not exaggerate in describing the suffering of Jesus in order to cause tears to spring in the eyes of their readers and awaken sympathy in their hearts. Nor did they give expression to their sorrows and lamentations, as did Jeremiah after the destruction of the first temple. Neither groaning nor lamentations do we hear them utter at the death of the Redeemer, for they were well acquainted with His wish, that they should not weep over Him (Luke xxiii. 28). No, they wrote their gospels concerning the humiliation and sufferings of Christ with divine, heavenly smiles on their countenances—with those smiles of which the Psalmist speaks (Ps. ii. 4), "He that sitteth in the heavens laugheth;" to the end that the ignorance, the poverty, the blindness of men may become all the more apparent; that men may become convinced that their willing and doing signifies nothing; that without their consent the will of God will be accomplished; that they are only

instruments in His hands; that they only carry out His determinations, although they think they are doing their own desires.

In narrating to us in fulness of detail how Christ was mocked and scoffed, the evangelists at the same time give us a clear account of the deep significance of the great work which He has accomplished. As we now, after the course of 1800 years, read of this scoffing and scorn which was heaped upon the Saviour, we spontaneously turn to the children of the present nineteenth century with the question, Who understood more quickly the mission of Jesus of Nazareth, the thousands of Jews, the Pharisees and Scribes, Sadducees and Roman soldiery—who derided Him and cried out, "Crucify Him! crucify Him!" or those poor, insignificant fishermen, who truly believed in Jesus, that He, as the Son of the living God, the Redeemer of the world and the eternal Son of David, was also the king of the Jews? Did not the crown of thorns which was placed in mockery on His head become the most precious crown of the world? Has not the bending of the knees, done in derision by His abusers, become in truth a bending in deep devotion on the part of countless millions over the entire globe? It is now also time to recognize in its truth and significance the words, "Hail, king of the Jews!" and to hope that this, too, shall become a living truth and reality. For the Jews, too, can yet be raised, and, in accordance with the Divine will, like other people, can become a living nation by learning to believe, as do other people, in Jesus Christ, the Nazarene, as the king of the Jews.

What a warm and powerful faith, what a living and mighty confidence, fill the hearts of the evangelists, that they were able to pen all the sufferings and sorrows which were inflicted upon the Messiah by His contemporaries. Whence, we must ask, did the disciples get such a firm faith and such deep convictions that the despised and crucified Jesus was really the Lord and King of

the world? I do not speak of the manner in which the expectation of a few pious Jews were realized, but where they secured this firm conviction and certainty. It would be useless to look for the sources in historical or logical data. The riddle is solved by the evangelist himself in Luke xxiv. 25-30, where we are told that Jesus, having arisen from the dead, called two of His disciples "foolish men" because they did not understand from the Sacred Scriptures and from the prophets that it had been predicted concerning Him that He should suffer thus that He might enter upon His glory. The Scriptures, then, are the sources of faith. The constant reading of these writings, the divinely inspired, holy books, opened their eyes and enabled them to see in all the sufferings of Christ His eternal glory. These books, of which Christ says that not an iota or tittle shall be abrogated, gave them also the faith which convinced and still convinces the world.

Dearly beloved brethren, I believe that you, too, from Ps. lxix., read in your hearing, and which the Lord without doubt also frequently read to His disciples, can gain the conviction that the rejected and crucified Jesus is the Christ, the glorified King of the Jews, who sits at the right hand of God the Father until all things in heaven and on earth shall be subject to Him. Pray, therefore, to your Heavenly Father, that He may enable you to understand the words of the Psalmist and the prophets. Remember also this, that the Lord had promised that He will help Zion, and recognize the fact that all the sufferings of Christ have the one purpose, to give life to those who seek the Lord, so that the three ideas become inseparable—God, Help, and Zion.

Jesus shows us that, for the Father's sake, He endured disgrace; but the Heavenly Father has already shown that He has already fulfilled the prayer of His Son (Ps. lxix. 6), "Let not them that wait on Thee be ashamed through Me." Be not ashamed of the crucified Jesus.

Have the full assurance that God has given Him the power to establish the new Jerusalem, and that the prophecy shall be fulfilled: "And they that love His name shall dwell therein" (Ps. lxix. 36). Amen.

THE CONCERN FOR TEMPORAL GOODS.

BY PASTOR JOHN QUANDT [EVANGELICAL], THE HAGUE, HOLLAND.

And he said unto his disciples, therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.—
Luke xii. 22.

"AND he said unto his disciples." The man who speaks these words does so at all times from experience, never as a blind man would of colors, to use a popular saying. Since he here speaks of concern for earthly goods, he must by personal experience have thoroughly learned what it means to be in need of temporal things, certainly no less than the careworn men and women of the lowly classes of our own date. Jesus Christ was born in a stable; He grew up in a hut. The table of the carpenter Joseph in all probability did not groan with a wealth of good things. Mary, who soon became a widow, no doubt was compelled to practice the closest economy. When Jesus, as a young man of 30, entered upon his career and public ministry, his outward circumstances and surroundings were anything but brilliant. He was not in the possession of a fixed income, and the leading one among his disciples became embarrassed when he was called upon to pay tribute for the Master. Nor did the Saviour have a fixed place of residence—no place that he could call His own. He Himself tells us that while the foxes have holes and the birds have their nests, the Son of Man had not where He could lay His head. On the long journey from Jerusalem to Galilee He had taken no bite of bread with Him, nor a drop of water; only through the

kindness of the Samaritan women He manages to secure a cup of the longed-for beverage. For a journey of three days into the mountains, seven loaves of bread and a few fishes must suffice for the needs of Himself and His disciples, and in the case of a lengthy journey on the sea only a single loaf was at His disposal for the same number. What would you have done under similar circumstances? Would you have done as did the disciples on the sea, who were worried because they had no bread? Or what would you advise others to do under like circumstances? Would you advise them to free themselves of their worry by taking from those who have what you need? People who give this advice to the needy and hungry say they speak as the result of experience. However, Jesus also speaks from experience, and He gives you an entirely different advice. In the language of our own day, His words would read about as follows: "The concern for temporal goods is to be not a question of anxiety, but one of faith." On the presupposition that we still have faith in a personal God, we can do nothing more foolish than to worry and fret in reference to the needs of this life, and can do nothing wiser than to trust, with a joyful heart, for these things to the love of our Heavenly Father.

Yes, and do you yet believe in a personal God? Taking it for granted that we have no longer any such faith; that with the leaders of modern social democracy we protest against the "deception" and "illusion" that "a gracious power above the clouds turns all things to good ends, when we with our own hands and energy accomplish nothing"; even presupposing all this—and there are hundreds of thousands who no longer hold to this old positive faith—what becomes, then, of our worry and concern for temporal goods? Permit me to mention a case which actually occurred recently in my experience. A laboring man, who had been earning enough all along to supply his needs, became severely sick. For a time his

few savings sufficed to keep the wolf from his door. His sickly wife, who besides her husband had yet four children to provide for, worked hard until she too became too ill to keep it up. Most of their household goods gradually found their way to the pawnbroker's shop. The poor authorities in the city, who had already thousands of cases on hand, could indeed keep the family from absolute famine, but could not prevent their becoming beggars. Neither the husband nor the wife was a Christian. Can you understand how the wife conceived the idea of doing away with her children? Can you understand how the husband, on his bed of suffering, began to hate the landlord who asked for his rent, and began to think that the seventh [eighth] commandment was an invention of the rich, which the poor man in our day was no longer bound to observe? These are the results and consequences of not having faith in God when troubles and trials begin to press down upon men—either despair, or thoughts of self-destruction, or hate of one's neighbor, and a willingness to take not only the property of others, but even their lives. Indeed terrible alternatives, which find their expression in the old saying, "He who is without faith in a God and is worried with earthly concerns, he will by his concern gain nothing but sorrow and disappointment."

Do you believe in God? The great mass of our people, in spite of all the bad signs of the times, will nevertheless answer in the affirmative to this question. The number of those who are actually willing to murder their own souls is fortunately but small; and this is done by destroying their God-consciousness, the central nerve of life. But if you yet believe in God, then, O man, hear what he says through the mouth of His Son. The care and concern for the things of this earth is not a question of anxiety, but one of faith and trust.

Jesus knew very well that even the best of his disciples were yet far re-

moved from the high ideal involved in this standpoint of faith. Think of Peter and his experience on the Sea of Tiberias. What intense worry finds its expression in the words that he had labored all the night and yet had caught nothing. Think of the stormy passage on the same waters. Jesus is sleeping peacefully, but his companions are full of fear. "Lord, help us; we perish!" Think also of the widow of Zarth, to whom Elias went, and of the deep despair in her words that she would prepare the last food for herself and her son and then they would die. Jesus' disciples and this widow were no unbelievers, and yet the concern for the things of this life was for them purely a question of anxiety. And is not the same to a large degree true of Christians also? It is true that some of us know of care and concern for the things of this life only from hearsay, and not from actual experience. But yet there are many Christians who know by actual experience what want and need are. Are we, then, not in anxiety and trouble and concern? If, in spite of all work, all labors from morning to night, your income does not suffice for your needs, is not enough to secure what you and those dependent on you require, are we then not to be worried, not to be filled with anxiety?

By no means. For what is the outcome of worry and anxiety? Are our fears and needs in the least bettered thereby? Christ says that they are not, and as a proof adduces an example. Suppose that a man was anxious to add to his measure of life a short span—say a month, or even a day, or as little as an hour—would he be able to secure what he so ardently desires? By no means, saith the Lord; for in this very night he must depart. What good, then, does this worry accomplish? We smile at children who are afraid to remain in a dark room because they fear ghosts. But we grown people are not a bit wiser. The darkness of our worry is something terrible to us; we are afraid of ghosts. You do not know with

what to support yourself the next month, and, like a ghost, the concern for your future frightens your soul. You begin to fear that God will in your hour of need desert or forsake you. Or you do not know where you will secure the means for your family and dependents. In your heart of hearts you begin to fear that God's arm will prove to be too short and weak. In this way your anxiety really comes from a lack of faith. You no longer trust His mercy and fatherly care. Or do you think that your fretting will compel God to supply your need? In this you are mistaken. Remember the words of Paul Gerhardt's famous hymn:

"When sorrows here o'ertake thee,
And self-inflicted care,
Let not thy God forsake thee;
He listens for thy prayer."

God wants us to have confidence in Him, the confidence which a child has in its father and mother; and it is inspired by this faith and confidence that we are to ask Him for His help and succor. The concern for the things of this life is not a question of anxiety, but one of faith.

Christ declares that the lack of trust in God is simply without any ground or justification. For this he furnishes clear proof. He says that we are anxious for our food and for what we are to eat and to drink. And what is the purpose of such food and drink? Certainly the purpose is to support and sustain life. And you are anxious about your raiment; and what is the object of clothing? Certainly to protect the body and keep it warm and healthy. And is not life more than food, and the body more than raiment? If, then, God provides for the life and the body of the birds and the flowers, should He not do this all the more for your life and your body? Are you not more than they, O ye of little faith? And in fact the raven, who neither sows nor reaps, has neither cellar nor barn and moreover is one of the most ravenous of birds, is yet not anxious about his life. And the beautiful flowers of the field have no

concern for their bodies, and yet these are more grand than was Solomon in all his glory. Unconcerned and without worry or anxiety, they bloom by the thousands in our fields. This argument of Christ no one who has faith in God can fail to acknowledge.

According to this the case is very simple for us. As soon as we from our heart of hearts believe in God, that He is our dear Father through Jesus Christ our Saviour, we must in all earthly concerns and things put our entire confidence and trust in Him, and, with the poet, Paul Fleming, be able to say: "Whatever our fate may be, God still reigns on high and will do all things well." Therefore we should cast aside our agonizing concern and worry for the things of this life. Our Heavenly Father knows that we stand in need of these things. And let nobody think that such adamant faith as that shown by Luther, August Herrmann, Francke, and others men of this type can be the possession only of the powerful heroes in the kingdom of God. On the contrary, you too, and I also, can secure such a faith by prayer through the grace of God. Pray, then, and diligently pray your worry away, and pray for a joyful trust in the promises of the Lord. Your experience shall be the same as that of thousands of others who, like Daniel, have been delivered. Him the messenger of God touched in the evening hour as he was speaking to his God in prayer, and told him that as he began to pray the command had gone forth that he should be heard. Think of it, dear hearer, when you are yet in the beginning of your prayer. God already begins to answer your petition! While you are writing the first letter of your telegram to be sent up to heaven God is already preparing the response.

Only our faith must not waver if God's answer should not come as quickly as we expect it. Often the messengers are quite distant whom the Lord would send to inform us of His answer. Many Christians forget that

the fourth petition of the Lord's Prayer says: "Give us *this day* our daily bread"—not to-morrow or next year. As one of our famous hymns reads, if he does not help at the moment when asked, he certainly does so when we actually need the help.

In this way the soul is relieved and freed from earthly concerns, and can apply itself to that thing which ought to concern it most, the concern of the soul, the kingdom of God. Therefore we are told that we should *first* seek this kingdom, and then all these other things that we need for this life shall be added unto us. For the things of this world we are to labor, work, and pray, but we are not to worry or to fret about them. But our anxious concern should be directed to the heavenly as the greatest and most needful of possessions. If this is done, we will be in possession of heaven already here upon earth. Amen.

AN APPEAL FOR MERCY TO THE GOD OF RIGHTEOUSNESS.

BY REV. JAMES OWEN, SWANSEA,
WALES.

Hear me when I call, O God of my righteousness; thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer.—Ps. iv. 1.

THE third and fourth Psalms may be called twin poems, composed on the same occasion, the revolt of Absalom. After David's great fall, there was great repentance and great forgiveness; but the fall left behind it evil consequences which could not be evaded. The forgiven king was like a wounded bird; he could not fly as he did before. He carried with him the penalty of an enfeebled will; the old courage that faced the lion, and the bear, and the giant of Gath was gone; the reins of government were hanging loosely in his hands; he shut himself up in his palace. This was the opportunity for the handsome, ambitious, misguided Prince Absalom. The flag of rebellion was

unfurled, and large numbers rallied around it. The king and his followers fled from Jerusalem; the evening closed on a day of weariness and sorrow; and David commended himself to God, and said, as in this Psalm, "I will both lay me down in peace and sleep; for thou, Lord, only makest me dwell in safety." And in the morning he sang the third Psalm, which ought to follow and not to precede the fourth, "I laid me down and slept; I awaked; for the Lord sustained me." The odds were terribly against him. Jerusalem was in the hands of his rebellious son, his enemies were many, his friends were comparatively few, and to some extent uncertain; yet he was not in despair; he knew one Friend who could not fail him. Foes were strong; but Jehovah was his shield. Shimei might curse him; but Jehovah was his glory. Slanderees might revile and degrade him; but Jehovah was the lifter-up of his head. He says, "*Hear me when I call.*"

Let us consider the Psalmist's appeal, and the grounds on which he makes it.

I. This book is full of these appeals. Without touching the question of inspiration, or submitting any theory of inspiration, losing sight of this, it is remarkable that there has come down to us a book full of the most confiding, reverent, pleading utterances, addressed to the Unseen and Eternal God. Without saying anything about the evidences and authority of the record, here is the fact that a book like this, full of addresses to God, has come down to us through the ages, that the voices of these suppliants have reached us across the gulf of the centuries, and that our devotional feelings and aspirations are often expressed in their words. There is no mist of doubt or cloud of formalism coming between them and God; He is present, close at hand, "nearer to them than breathing," and they talk to Him as a friend with a friend; or they cry to Him as a child in pain cries for his mother; or they sigh before Him, because their heart is breaking

beneath a load of sorrow for sin; or they lift up the voice of thanksgiving and joy because they have obtained the victory.

The story of the revolt of Absalom is the account of a passing occurrence; the need for God, and the soul trusting in Him—this is an eternal fact. Whatever may be the language of the lips, the language of the heart is the same in all ages. It is not the king, it is not the Jew, it is the *man* who speaks: "Hear me—have mercy upon me."

Picture David in that valley of the Jordan, withdrawing from his trusted friends, seeking some quiet spot, kneeling alone under the shadow of the rock, and saying, "Hear *me* when I call." Every one has his own prayer. We are thankful, as I have said, for words consecrated for us which express our needs; but there are seasons when the heart is not satisfied with these ancient expressions, indeed when it cannot find any expressions, when words fail, when the dictionary is too poor to supply what you feel you need to tell the tale that is in your heart. The trouble, the passion of confiding love, the yearnings—you want to tell all these; you try, and the broken heart has only broken speech, which is often the most perfect eloquence; and no one else can speak for you, no one can be your mouthpiece; the heart knoweth its own bitterness and its own joy, and when the joy is "unspeakable," and the groanings "cannot be uttered," God understands it all.

There are not many petitions in this Psalm. "Hear me when I call"—only "hear me," that is enough. A little boat, filled with a shipwrecked crew, is on a rough sea; they are in danger every moment, afraid of being swamped, shivering in their wet clothes; they spend the night in pulling at the oars, and in baling out the water; but through the pitchy gloom they see the lights of a passing ship; they have no lights of their own to show, but they cry, they unite in one long loud shout; only let them be heard, let them have a

sign that they are heard, then all is well; *humanity* lowers a boat to go in search of the distressed ones, finds them, saves them. We are out on a sea of care and toil and trouble, and often crying, "and with no language but a cry;" but when we know that the Father is *hearing* us, we also know that *Divinity* will rescue, will sympathize and succor. Oh, for the intense deep conviction that God is hearing us. Imprisoned in this world, remorseless Nature not heeding our cry, the waves battling against us, the tempest mocking our prayer, we ask in very agony, Is there no One to hear us? As blessings crowd around us, we feel thankful, and is there no Ear to receive our hallelujah? Is there no Heart to respond to us? Yes, He is hearing; that is enough. "Have mercy upon me." This is the only hope of guilt. The criminal cannot appeal to the law; he has broken and insulted it; he can only cry for mercy; and Mercy comes, and weeps, and keeps the door unlatched that the rebel may return; and says, Before the sword descends, I will take the olive-branch; before placing the prisoner in the dark, to receive the sentence, I will go to the Cross, and win the rebel-heart, the rebel-world back. "Have mercy upon me, and hear my prayer."

II. *The grounds of the appeal.* There are two considerations on which the appeal is founded.

1. *The character of God.* "Thou God of my righteousness." Not simply "my righteous God," but "God, the author of my righteousness, from whom all that is true and right in me has come." He knew that he had many defects; he had not yet attained to the mark; but he was in the right direction, and he was not a hypocrite; and whatever he had been or done, in this matter he was right, and Absalom was wrong. He was the rightful king, the king "by Divine right"; and Absalom, by meanness and treachery, had been plotting to take the crown. "God defend the right," we say; yes, "the right;" we cannot expect His defense of the wrong,

the false weights, the deceitful measure, the oppression of the weak. He denounces these; He is the God of righteousness.

You will observe that while the Psalmist was pleading for mercy, he was not asking for anything that was inconsistent with God's justice. "Grace reigns through righteousness." "A just God and a Saviour." Yes—"and;" it might have been "not"—but, "a just God *and* a Saviour." To beg mercy or help without a recognition of this golden link, "*and*," is little short of blasphemy. As if you would go to one side of God and coax a blessing that the other side did not know of, His left hand not knowing what His right hand did; as if He were on one side not a Father, but a weak doting grandfather, to be wheedled and won over; but He is a Father when He gives, and when He chastises, when He blesses, and when He judges. If you ask, and fail to say "*righteous* Father," instead of wishing God to act according to His nature, you are wishing Him to deny His nature, to deny Himself.

We rejoice that God is love; we also give thanks that justice is at the head of the universe. I have heard of a godly old Welsh minister in a railway carriage that happened to be nearly full of half-drunken men, and their oaths, their blasphemies, fell like drops of molten lead on his ear and heart; at length, after vain remonstrance, he stood up and said, and the words sobered the roisterers for awhile, "O God, if hell were not already prepared, it ought to be for such as these!" This was wrong, perhaps, as wrong as in the disciples wishing to call down fire from heaven on the Samaritans who did not welcome Jesus. But we are thankful that the God of love is the God of righteousness. "Ever the right comes uppermost, and justice shall be done."

2. The other ground on which he builds his plea is *the goodness already experienced*. "Thou hast enlarged me." It was not untried mercy. No one looks to history for a message of de-

spair—at any rate, no good man—for he always finds that the storm ends in calm, that the darkest hour precedes the dawn, that the struggles result in progress. Our days seem to be separated by the nights that come between; but they are united; the heart is beating, life is throbbing, God is caring, love is enriching, and yesterday helps to-day. We are often prying timidly into the Future, and one reason of the timidity is that we do not read the Past aright. We forget “the miracle of the loaves,” and how many baskets we took up. I am very uncertain about to-morrow. It is as much hidden from me as next year; there is a thick door, without a chink. I can see nothing. Behind it there may be sorrow, there may be a black-edged letter, there may be death. I know nothing about to-morrow; but I know a great deal about yesterday. Yesterday is not an uncertainty; it is a great fact; I can look upon it and study it; it is a cairn with “Ebenezer” written on it; it is a book with my name and God’s name in it; it is full of lessons of wisdom and goodness; and if I only read them carefully, I shall say, God who was near me yesterday will be near me to-morrow. “Why art thou cast down, O my soul, and why art thou disquieted within me?” “Thou hast been my help, therefore”—you have never known better logic than this—“therefore I trust under the shadow of Thy wings.” When Philip Henry, the father of the commentator, had been praying earnestly for two of his children, he said: “If the Lord will be blessed to grant me this my request concerning my children, I will not say, as the beggars at our door used to do, ‘I’ll never ask anything of Him again;’ but, on the contrary, He shall hear oftener from me than ever.”

“*Thou hast enlarged me when I was in distress.*” The word “distress” literally means pressure, straitness, a narrow place, and it is a figurative term for calamity and trouble. The word “enlarged” literally means to widen, or make room. The Psalmist says that he

had been enlarged *in his distress*; not merely that he had been rescued *from* his trouble, but that he had been rescued *through* his trouble. In his distress, he had been *enlarged*. This has been the experience of many. It is said of Joseph in his captivity that he was “laid in irons,” or as the Prayer-Book Version has it, “the iron entered into his soul.” He had been a favorite at home, treated indulgently; he needed the iron in his character to strengthen it, and to fit him for the position that awaited him. The sorrows of the dungeon, the confinement of the prison, made him a better man, enlarged his nature. How many have been raised to grand summits of spiritual excellence by means of their suffering! It made them bigger men, with bigger hearts, with loftier hopes, and larger ideas of God, and truth, and duty, and the Universe. There are some aspects of the Divine character of which we catch a glimpse only from some narrow rock-ledge of trouble; we do not see them when we are basking in the sunshine of the valley, or when we drink in health from the breeze on the table-land; but when we climb on hands and knees the steep path leading to the cleft in the rock, then we get the vision we cannot obtain elsewhere. *Many men have to stand on graves before they can see heaven.* There are truths we cannot see until our eyes have been washed with tears, until sorrow has brought us into “fellowship with His sufferings.”

A large heart, throbbing with human sympathy, is one that has suffered pain. “Thou hast enlarged me,” given me freedom of soul, “when I was in distress.” What a large-souled man the Apostle Paul was. He had grown *through* his afflictions. “When I am weak, then am I strong;” when I am in straits, in a narrow place, then I find room; “I glory in infirmities that the power of Christ may rest upon me.”

Such were the grounds of the Psalmist’s plea. Let us also appeal for mercy to the God of righteousness, and take the past as an argument. There has

been care in the past; there has been goodness in the past; Gethsemane is in the past; Calvary is in the past. Plead the past. Take the name of Jesus who was yesterday; and, thank God, He is "the same yesterday, to-day, and forever."

THE DOCTRINE OF ETERNAL PUNISHMENT.

By A. J. F. BEHREND, D.D. [CONGREGATIONAL], BROOKLYN, N. Y.

And these shall go away into everlasting punishment, but the righteous into life eternal.—Matt. xxv. 46.

THESE are serious and solemn words from the lips of Him who came to seek and to save the lost and to give His life a ransom for many; of whom it is said—who has said it Himself—that He was not sent to condemn the world, but that the world, through Him, might be saved. They are words which may be made to mean too much, but they may also be made to mean too little—treated as rhetorical exaggerations, and so rejected with scorn. It certainly will not do wholly to ignore them, for the teachings of Christ are a seamless garment, the clipping of which involves wholesale ruin. The promises of the Gospel are robbed of their authority when its warnings are shorn of their truth.

This entire chapter is a chapter of judgment. The parables of the ten virgins and of the talents teach that there will be a separation among those who have heard the Gospel, among those who go forth to meet the expected Bridegroom. Among the servants was one who had a talent, but who hid it in the earth. The lesson is the same. A nominal possession of grace does not insure salvation. We must put it to use. Thus the discriminating lines are made to run through the ranks of nominal Christendom. That, I take it, is the lesson of the first two parables. The Church contains the wheat and the

chaff, to be separated by the winnowing fan of judgment.

Then comes the closing paragraph, in which Christ deals with all who have never heard of Him, and who are surprised to hear Him say that they have ministered unto Him or have failed to do so. They are not all wicked. There are many righteous among them; blessed of the Father, heirs of the kingdom. Christ does not sanction the notion that all the heathen are condemned to eternal perdition. In this very chapter he teaches the reverse, because the closing sentiments have to do with His treatment of nations which have never heard of Him. They are gathered before Him, and He divides them as a shepherd divides the sheep from the goats. Thus the balances are held with a steady and impartial hand. Men may die without any knowledge of Christ and yet be saved, and men may call Christ Lord and yet be rejected by Him; but there is a separation of the righteous and the wicked, and the separation is eternal.

The doctrine of eternal punishment rests upon biblical foundation. There has been a tendency, in former periods, to give it undue prominence and associate it with lurid pictures and hard outlines. It made God find a savage delight in damning men and making that damnation inevitable by deliberately withholding redeeming and pardoning grace. It reveled in vivid representations of physical torture, and made the canvas hideous with distorted forms and faces. Michael Angelo's fresco of the "Final Judgment" in the Sistine Chapel is enough to give one the nightmare for the rest of his life. When I saw it, I said to myself: "It is a hideous lie from beginning to end. God is not a Torquemada nor a Duke of Alva. He treats no creature of His in that way."

I do not wonder at the revulsion in our day; the repudiation of the doctrine in its old form is in every way healthy and wholesome, but the revulsion is in danger of going to extremes. It needs to be checked by rational re-

straint. We may repudiate the forms under which justice is made to appear, and label them cruelty; but we must not label justice as a delusion and a snare. Without it the whole universe would be in anarchy. It is the safeguard of glory. The miscarriage of justice is the greatest political calamity, and the elimination of judgment would plunge the moral universe into a helpless anarchy. There must be eternal order, and eternal order is only another name for eternal judgment.

Stated in this simple form, I cannot conceive how any man, duly estimating the importance of righteousness and the anarchy of wickedness, can rest in an eternal order which is not based upon an eternal judgment.

I have referred to the present revulsion against the old forms in which the doctrine of eternal punishment was stated. It is equally significant that the old Universalism has been quietly abandoned all along the line. That made men enter heaven at death—the best and the worst. Restoration to holiness is now the watchword, the discipline being continued until the penitence and reformation of all has been secured. If all men must be restored to holiness in order to be eternally blessed, that makes the condemnation of sin a part of salvation and gives justice its imperial rights. The only question here is whether the certainty of universal repentance, here or hereafter, can be positively affirmed. I do not think that it can be, without denying or abridging the freedom of will and without challenging the plain statement of Jesus Christ.

It is more important, however, in my judgment, to separate the doctrine of eternal punishment as taught by Christ from certain notions which have no warrant either in Scripture or in reason.

First.—The doctrine of eternal punishment must be separated from the notion of a Divine vindictiveness. I have seen the statement in cold type that, in order to reveal His glory, God must have subjects of grace and victims of wrath.

Nothing can be more false. The State does not need criminals to give expression to its righteousness. By its reformatory institutions it seeks to reduce the criminal class, and would be glad to eliminate it altogether. The glory of the State is not in its penitentiaries, and God does not need sinners for the display of His justice. He hates sin with an infinite hatred. He does not permit or use it as an occasion for the display of His justice. He would rather not use His justice at all, for judgment is His strange work, from which He shrinks. His rule is one in which all things are so ordered as to check sin and to save the sinner. The bolt leaps only when it must; when it can no longer be held back. He is long-suffering. He has no pleasure in any man's death. He wills every man's salvation. He does not only say, "You can, if you want to," but He is active in His disposition toward every soul in which He has stamped His image. He wills that every man be saved. God loves all; Christ died for all; truth and the Holy Spirit are for all. There is plenary ability and gracious opportunity for all. There is a book of life; but, it has well been added, there is no book of death. When a soul is saved, all heaven is glad and God records the name; but when a soul is lost, God has no heart to write the name in a book kept for that purpose. We do read of names which are blotted out of the book of life, a thing which implies record; but we read of no erasure in the book of death, because there is no such book. God has but one book, the book of life. In that book every name is written in lines of blood, and when any name is blotted out, it is because the grace that saves has been wilfully and wickedly rejected. God wants no victim of His wrath. He does not need a hell to magnify His justice, and its presence must be a perpetual sorrow to Him, as we deplore the necessity which, in the interests of justice and public security, compels us to send men to Sing Sing. God is not vindictive.

Second.—The doctrine of eternal punishment must be separated from the notion of external infliction.

When the Bible speaks of stripes, we are to remember that the language is figurative. We are not to think of a whipping-post, to which men are tied while so many lashes are laid upon their backs. When the Scriptures speak of a prison of outer darkness and a bottomless pit, we are not to materialize these phrases as if they were definite places fitted up with all the means of inflicting penalties. The soul holds all these. Heaven and hell, the glory and the shame, are in us.

Hundreds of men have been thrust into prisons who were not branded thereby. It was no disgrace to Paul and Bunyan that they were flung into dungeons. It was no shame that Christ died on the cross undeserved. Suffering which a man knows is undeserved, or suffering which goes beyond the reach of what he knows he has deserved, cannot break his spirit. The soul is its own and its only chamber of torture.

Third.—The doctrine of eternal punishment must be separated from the notion that physical suffering is the penalty of sin.

One needs only to turn to the earlier sermons of the late Charles H. Spurgeon to find that the idea of real fire as connected with the doom of the lost was not confined to the ignorant. It was long shared by Roman Catholics and Protestants alike, and it has doubtless been tolerated by the latter. It ought to be said, however, that it has never been definitely formulated into any Protestant creed as having been authoritatively indorsed. It has been the private opinion of a few ardent preachers more renowned for zeal than learning, and the Christian faith cannot be held responsible for the eccentricities and fancies of some of its teachers. But the notion that eternal punishment involves physical torment should be emphatically repudiated. It is an utterly horrible notion to a sane mind. One cannot possibly imagine what

moral end can be secured by such infliction. It can do no good to those who suffer, and it can only produce a shock to those who witnessed it or had knowledge of it. It would provoke the pity of Heaven. Sorrow would take the place of condemnation, and the song would die out in a wail on the glassy sea itself. There is a form of eternal punishment which commends itself to my rational judgment, but the infliction of physical torment is something which fills me with unqualified horror, and the God who could do such a thing would be an omnipotent and unmitigated devil. Righteousness is not cruel.

But do we not read of the fire that cannot be quenched and the worm which dieth not, wailing and gnashing of teeth, outer darkness, hell's fire, bottomless pit, and the lake that burneth with fire and brimstone? Yes; but if you will look, you will see that it does not suggest the idea of torture. The hell of our English speech is simply the Greek word *Gehenna*, and the Greek word *Gehenna* was simply the Hebrew word *Ge Hinnom*, the Valley of Hinnom. And what was this *Ge Hinnom*? It was a deep and narrow ravine to the south of Jerusalem, and outside the city walls, where Ahaz had located the fire-gods, and where living sacrifices had been offered to Moloch. Its associations became so abominable that it was made the dumping-ground of the bodies of criminals, and the carcasses of beasts, and of everything that was unclean; and, to prevent the place from becoming a breeding-ground of pestilence, the fires were kept perpetually burning. No living thing was tortured there; only the putrid and loathsome were deposited there; and the fire was a simple sanitary provision. The idea, therefore, in the terrible imagery is simply that of separation of the unclean from the clean, of the unholy from the holy—the separation completed by forever putting an end to the corrupting power of the unclean and of the unholy. The fires of judgment are a purifying

agency, making an end to the power of sin. They are not a means of torture. Gehenna stands for the destruction of sin—putting an eternal end to its power and misery.

We reach the same conclusion by another path of reason. The imagery of the final judgment is local. It is drawn from the judicial methods then in vogue. Now listen to what I am going to say. These methods of judicial procedure, both in the examination and in the execution of the sentence, included physical torture of the most barbaric kind. The prisons were made living and loathsome tombs. One cannot now inspect them without indescribable horror. I entered only two of them in Rome and I had enough for a lifetime. It makes one sick and faint at heart to look at the instruments of torture freely used to extract confession; and when death was inflicted, it was done with a fiendish glee. Men and women were flayed, and torn asunder, and disemboweled, and crucified. It is too horrible for description.

Now, the judicial procedure must be taken as a whole if we are to read aright. So much of it has been incorporated in the biblical description. The larger part of it finds no place in the Bible. Please remember that. It is a fact of great significance, which has not been sufficiently considered, that torture finds no place in the examination by which eternal destiny is determined. Souls are not starved into confession. The truth is not extracted by thumb-screw and rack. They are self-convicted when they appear before the Judge. They have not been brought out of dungeons. They are not scourged in His presence to confess their sins.

The first great reform in the judiciary was the elimination of torture from the trial of the accused. The court-room was purged of it, the bench would have none of it; that feature has dropped out of our modern procedure, and with it gradually disappeared the means once freely employed in prisons to make the life of its victims one of physical tor-

ment. They are punished, but they are not starved and they are not flogged. It is not upon the body that the sentence is executed. Physical torture could hold its place in prisons only so long as it was legitimate in the court where the criminal was tried. When the judge repudiated it, the warden could not retain it, and we have come to brand it as indefensible cruelty.

Now, this argument as applied to God's judgment of men is simply this: Physical suffering is not used to secure the confession of guilt and the conviction of the guilty. It cannot, therefore, enter into the penalty. The judgment itself is always represented as a free moral process without the use of physical force resulting in self-conviction, and that makes it impossible for physical torture to enter into the penalty. Torture is something which has no place in God's moral economy. He destroys the power of sin, but He does not put the sinner on the rack.

Fourth.—The doctrine of eternal punishment must be separated from the notion that the penalty is conscious and continuous mental agony and torment.

This more refined theory is as baseless as that of physical suffering. The penalty is declared to be what? Death. The wages of sin is death—a second death. The first death affects only the body. It does not affect the soul. The second death is represented as affecting soul and body alike, and death is not a conscious state of suffering of any kind. What is death? We define physical death as the separation of the soul from the body; but that is not death. That is only the immediate cause of death, that produces what we call death in the body. The first or physical death does not touch the soul at all. It only affects the body. The separation of the soul from the body produces death in the body, but the separation itself is not death. The separation produces death. And what is this death in the body? It is the stagnation of the bodily organs: the heart ceases to act, the muscles become rigid, the nerves lose their sensil-

tiveness. Eternal death, we say, is eternal separation of the soul from God. No, that is not it at all. That is only the immediate and the eternal cause of the soul's death. Death affects the soul; the separation of God from the soul or the soul from God is the immediate cause of what is called the second death. What is it, then? In its effects upon the soul it can only be the stagnation, the collapse, of its power; the darkening of the mind, the hardening of the sensibilities, the searing of the conscience, the weakening of the will—to become past feeling and past moral endeavor. That is the awful ruin of the soul. So far from being true that men become more sensitive as they become more wicked, the very reverse is the case. It is the youthful criminal who feels his disgrace most keenly. The old offender becomes hardened; his conscience does not trouble him. There is hope for a man so long as he is morally sensitive. His degradation is most complete and hopeless when he has become totally indifferent. Tell me, where is manhood or womanhood in ruin? Not among those who blush for their shame; not among those who are the victims of remorse. Such people are not utterly dead. The saddest spectacle on earth is a soul which is absolutely content with its degradation, which feels no shame and which has ceased to care for good. The absence of mental suffering in such cases is only an index of the darkness and death into which such a soul has fallen. We speak of such people as wrecks, in whom all that is noble has suffered collapse. They are stranded on the beach of life.

An eternal death can only mean one thing—the hopeless and eternal wreck of the soul, in whose awful crash reason, sensibility, conscience, and will go down together. It is moral annihilation. It is not ceasing to be; it is not endless physical torment; it is not conscious eternal shame and remorse. The soul is dead. If there be anything sadder than that, I cannot imagine what it is. The Lord preserve us all from that.

Once more. The doctrine of eternal punishment must be separated from the disputed question whether probation ends at the first death, or at the final judgment, or whether it is indefinite.

Some say that God never shuts the door; that pardon and salvation will forever remain possible. The debate at this point can never reach a settled conclusion, for the argument is conducted upon purely speculative grounds. If I were asked the hypothetical question, Suppose in the endless future, a number of lost souls should sincerely repent and plead for mercy, would Jesus Christ close his eyes and strike down those hands? I should answer promptly and emphatically, no; but I cannot see that there is any great relief in such a solution. It remains to be shown that impenitence gradually wears away; that hardness of heart disappears in time, instead of becoming more obdurate. The known facts are all in the other direction. The probabilities of reformation diminish as men grow older, and there is nothing to warrant the idea that in millions of years more there will be a mysterious grace which is less active in earthly life; and even the suggested possibility admitted, it would not follow that ultimately all souls would repent and be saved. The awful fact of the judgment, involving the possibility of the soul's eternal ruin, remains, however, far in the future. It cannot be eliminated from the New Testament; and so I say to you, with perfect frankness, that I could be a Universalist only by ceasing to be a Christian minister and by ceasing to bear the Christian name. I do not mean that a man must believe in eternal punishment in order to be a Christian; far from it. I know a great many whom I believe to be the very best of Christian men and women, who do not believe in eternal punishment at all; who believe absolutely in universal salvation. I am only speaking for myself. I do say that, so far as I can see, there is an eternal, illogical contradiction between the recognition of Christ

as an authoritative teacher and the positive affirmation that there is no such thing as hopeless and eternal ruin of the soul. Jesus Christ says there is. That, for me, ends the controversy. I find no pleasure in the thought. I would rather it were not so. Reduce the number as you will, bring it down to ten, or even to one, and my heart is oppressed. It is not the number which startles me, but the awful fact itself; the idea of an eternally ruined soul, an unfeeling wreck. In fact, I am not sure that a reduction in numbers does not aggravate the burden. It does to me at least. That one soul had a mother, and that mother's heart must forever carry the sorrow before the great white throne, for heaven cannot mean oblivion and the death of natural affection. I would rather that all men were saved, and I believe that God prefers that. He shrinks from blotting out any man's name from the book of life, and when it is blotted out, I believe there are tears all over the vacant space. It must fill His heart with deep and eternal grief. He is not anxious to condemn one man to eternal death, but sin remains sin, and God Himself cannot prevent the death of the soul which will not repent and abandon its wilful wickedness. I do not know any one who has placed the matter more aptly than Dean Alford, who holds a deservedly high place among modern New Testament scholars, when he says: "There is election to life; but there is no reprobation to death. A book of life, but no book of death; no hell for men, because the blood of Jesus hath purchased life for all, but they who will serve the devil must share with him in the end." God saves all whom He can save from sin, and redeems to holiness only such as hunger and thirst after righteousness. He can save only those who want to be saved. The eternal ruin of a soul, therefore, is something for which He is no way responsible, except so far as He is responsible for making us free and responsible agents; or, to quote again from Dean Alford, "All

man's salvation is of God, and all his condemnation from himself." God leaves nothing undone that can be done to save every man, and only deliberate and persistent wickedness can doom a soul to eternal death.

You see that this somewhat reverses the old doctrine. Instead of saying that all men are born under the curse of eternal perdition and are snatched from the awful death only by the grace of God, we say—and we say it by appeal to the apostolic teaching—we say that all men are born the natural heirs of eternal life by the grace of God in Jesus Christ, from which nothing can separate them except their own wilful and persistent impenitence. We do not drop into grace by the election of God; we are in it by His eternal election. We drop out of it by our wilful impenitence and disobedience. Let the old and the young hear to-day and respond to it with gladness. You have been born into the kingdom; holiness and heaven are your birthright. These are what God made you for. These are what He wants you to have. Do not wait until death comes; do not wait until age impairs your powers; do not wait until manhood and womanhood burden you with care; bring the dew of your youth to the Lord Jesus Christ; come while you are boys and girls. The way is harder the longer you wait. The very best and wisest thing which any one can do is, with the very first knowledge that we are sinners and that we are wicked, to come to our pardoning God and give Him our hearts, and he who comes will not be cast out.

The theme upon which I have spoken to you this morning is the saddest and the darkest upon which man can dwell. I have spoken with a painful reluctance. I cannot believe that all the longing of my heart for the salvation of all men is due to an unsanctified will or to a presumptuous reason. I know it is not. It is greatest when Jesus Christ lays the spell of His authority upon me, for His life and His tears have authority as well as His words; when

I think of Him as the Son of Man, I cannot think of Him as indifferent to any soul, or as passing any by. He came to seek and to save the lost. He died for all. I read of no election—others may, but I do not—I read of no election which draws its discriminating lines without pity for those whom it ignores, justifying its action on the ground of pure sovereignty. The sovereign, who is He? The Eternal Father. The honor of His fatherhood is involved, in the moral economy which He has established He has a great deal more to lose than I have if He does not deal fairly with every soul that He has created through fatherhood. I interpret His sovereignty through fatherhood. He needs no victims of His wrath. He wants not even one. He has no pleasure in the death of any. It is an economy of universal redemption over which He presides. It is a universal election unto eternal life, which is the place of His sovereign rule. It cannot be anything else, or He is not a father. All souls are made to be saved, and one soul just as much as another. I cannot believe anything else when I face the Father in the Son of Man, and yet the terrible shadow will not lift. Infinite love, dying on the cross that all might be redeemed, enduring and fulfilling the purpose of universal redemption, He declares that the soul may sink into the sepulcher of an eternal death.

Upon how many that doom may fall, I do not care to ask. Numbers do not enter into the perplexity and pain with which I confront the problem of man's eternal destiny. It is not a question of arithmetic. It is a question of morals. It is a question of parental treatment. If I were dealing with the apostles' testimony, and if I were dealing with what David, or Paul, or even John said—for they were men, after all—I might say to myself, the full counsel of God does not appear in what they have declared. There is but one witness whose words I cannot deal with as rhetorical and exaggerated. This is the testimony of Jesus Christ, which checks and curbs

my speculation, and He checks me because His love is so intense. My love for men cannot be compared to His; my dread of their possible ruin is as a point in an indefinite line, as a single drop in all the seas, when measured against His; and it is the authority of infinite and self-sacrificing love which makes His word final to me; and He tells me that there is an outer darkness from which the soul never returns, a second death from which there is no resurrection. The soul may fall into hopeless ruin; it may defy all that infinite mercy can do to win it to holiness, and even then I am sure that the doom is reluctantly permitted. It is not a positive infliction in the form of external penalty. It is not endless physical torture nor endless conscious mental suffering; it is death. It is the soul's collapse to its eternal wreck and ruin. The utmost that God and Christ can do is done to prevent it. It is the awful exception in the Divine economy, and however few the graves in which dead souls are buried, the Divine pity will never cease to sorrow.

THE CITY OF GOD.

By F. S. GUMBART, D.D. [BAPTIST],
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Hebrews xi. and Revelation xxi.

OUR theme is the City of God, its future hope and immediate lesson.

Probably there is no doctrine in all the word of God, no doctrine that has ever found a place in our various systems of theology, concerning which there have been, and are at present, more differences of opinion than this, the second coming of our Lord Jesus Christ and the events associated with His second coming. Whereas the word of God is very emphatic so far as the actual fact of the second coming of our Lord is concerned and the establishment of His kingdom in its ultimate and eternal glory, yet, so far as the details of His coming are concerned, there is very much room for speculation, if we are

inclined to speculate, and wherever there is so much room for speculation, it is natural that various minds should have various opinions.

It is somewhat remarkable that among the people of God there are two classes that seem to be so widely apart, particularly concerning this coming of our Lord and Saviour, Jesus Christ. On the one hand there are those—and I say it with all Christian respect for their opinions—who seem, to my mind, to over-emphasize this doctrine. It is the one doctrine of all others which they preach and teach, and which they are glad to listen to. It is more important, evidently, than the doctrine of the atonement; more important among some, even, than the salvation of men.

On the other hand, there are those who, strangely enough, seem to regard this doctrine as of no practical and immediate importance. Again and again, men have said to me—I myself have argued the same way in years gone by—what difference does it make whether Christ will come in one way or another, at one time or another? What difference does it make whether I understand this doctrine or think about it or not? If I am saved, I am saved; and if I am lost, I am lost; if I am to go to heaven I will; and if not, I won't.

Well, my dear brethren, I want to say to you, if in your estimation you are saved only for the purpose of going to heaven, you have a very narrow and poor idea of what salvation really embraces. As well might the Jews of old have argued concerning the coming of the Messiah that it would make no difference as to when He would come; that it would make no difference as to what He would do when He would come, and that the Jew need not trouble his mind about something that, so far as he was concerned, might be far, far in the future. But one significant fact must not be overlooked; that in the Old Testament, on every occasion of backsliding, on every occasion of spiritual degeneration, God sought always to win the people back again to right-

cousness and piety by the emphasis and reiteration of the fact that a Redeemer would come, that the Messiah, the anointed of God, would surely, one day, make His appearance; although God Himself knew, when He inspired the prophet thus to speak, that many centuries would yet pass before the Messiah should come. And so for us to-day, it is very important that we should catch the spirit of this prophecy and that we should recognize the fact that no system of theology, no system of Bible interpretation, no creed, no system of religious belief, is perfect which ignores the glorious consummation of the work of the blessed Saviour as I have endeavored to read it to you from the word of God this morning.

We must remember that this thought of the second coming of Christ and the establishment of the City of God, as it is given to us in the New Testament, is not an appendix to the Bible. It is not an appendix to the thought of God. It is simply the normal development of the thought of God. And as a body is not complete without a head, so no system of religious belief that exalts the Lord Jesus Christ and claims Him as the Messiah, is complete which ignores these prophecies concerning the City of God. The Christology of the Bible is very clear, unless we are among those who have eyes and do not see, unless we belong to that class of men who have ears and do not hear, and whose understanding has been darkened. At first, to be sure, the Christology of the Bible appears but as a faint, glimmering light far, far away; very indefinite, but growing more and more clear and more specifically defined as it draws nearer to us, and as we ourselves grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ. Prophecy, like history, must oftentimes be read backward in order that we may understand its significance. For example, in the book of Genesis we have that very faint and indefinite prophecy which tells us that the seed of the woman shall bruise the

serpent's head; but, in bruising and destroying the serpent, he shall bruise his own heel. Now notice from this faint indication of the Christ who was to come, so faint indeed that we would scarcely recognize it if it were not for the light which the New Testament throws upon it, how gradually this thought develops in the word of God. First, as we come to the prophets, we find that the seed of the woman was to be a mighty conqueror; that is, that He was to be as wise and just as He was to be powerful; that He was to be a great King; that all other kings were to be subject to Him. We find, moreover, that He was to be peculiarly anointed of God, and that God had given to Him the uttermost parts of the earth for His possession. Later still we find that this seed of the woman was to be born of a virgin, and that He was to be called Emmanuel, God with us. Later we find that this seed of the woman was to be born of a virgin as no other man had ever been born of a woman, thus causing men to look upward for His origin as they never looked upward for the origin of any other man, linking His life with the life of God in a peculiar sense, and putting a special and unique significance upon the fact that He was the anointed of God. Then we see this Lord of life going forth into the world, and as we listen to His teaching we discover that the regeneration, the salvation of the world and the establishment of God's kingdom on the earth is not to be accomplished along secular, but along spiritual lines. By and by we see Christ suffering and dying upon the cross, we see Him carried to the tomb, we behold Him as He rises from the dead and then ascends into glory. Later we are taught that this Man, who died for the sins of men, who arose from the grave and ascended to the Father, was with God in the beginning, and that He was God. John tells us that He was the real Creator Himself, and that by Him all things were made, and for Him all things were made. Then we see Christ as the right

hand of God the Father, superintending all the affairs of the Church on earth, turning all the deeds of men into the channels which will bring the glorious consummation to pass for which all true children of God are earnestly and expectantly looking. What next? We see Him in the clouds, shining in the splendor of His glorified life, and suddenly the heavens rolling back and Jesus Christ coming again in the glory of the Father, with all the holy angels, to judge the quick and the dead.

So you see that the Christology of the Bible is distinctly revealed, if we shall search with spiritual understanding, and with the help of the Holy Spirit.

Now, I cannot tell how much this may mean for you, that Jesus Christ is coming again. It may mean very much; it may cause your heart to beat faster; it may flush the cheek with glorious expectation, or somehow it may cause you to shrink back and question whether there is any joy in that thought for you or not. It depends largely upon three things.

In the first place, it depends upon whether or not you have real knowledge of the fact that Jesus Christ is coming again. It is wonderful how much some people who have listened to the preaching of the Gospel for thirty or forty years can dodge. Not long ago I was called out to see a brother who was dying; a man who had been a member of a Methodist church for more than twenty years. I mention the denomination to which he belonged, because we all know that if there is any Church which emphasizes the work of the Holy Spirit, it is the Methodist Church, and yet this man did not know what the Holy Spirit was. It troubled and perplexed him to understand this matter; that there really was a Holy Spirit, and that it was something more than mere poetry, than a figure of speech. So there are scores of people who, while they know thoroughly that Jesus Christ is coming again, yet do not know it as a reality; it seems something poetic; it does not seem a reality. In the second

place, it depends upon whether you appreciate the fact of our Saviour's second coming or not; and in the third place, it depends upon your individual and conscious relation to the blessed Saviour.

I remember, when I was a boy, at the close of the war, one of my playmates announced one day, his eyes shining like two stars, his cheeks flushed with excitement, calling to us, "My father is coming home! My father is coming home!" For three long years that boy's father had been away from home. None of the boys had ever seen that boy's father. We were too young to remember it, even if we had; but day by day he emphasized and reiterated that thought with so much enthusiasm that there was kindled in every heart an expectation to see that father, and every time we saw the boy, the first question was, "Is your father home? Has your father come home?" And I remember how I took that boy and made him give a solemn promise to me that when his father came home he would bring him to my house; and one of the stipulations was that he should come in his soldier's clothes. So the contract was signed, sealed and delivered that he was to bring his father to my house. By and by the glad day came when I saw that soldier in my house, in his soldier's clothes. I brought him my drum and made him beat that drum over and over again until I was so fired with the martial spirit that I was really sorry the war was over. I wanted to be a soldier. My heart was thrilled to think that I was so highly honored. Here was a live soldier, dressed in soldier's clothes, in my house and beating my drum. But what was my joy and how little were my heart-beatings compared with the joy of that little fellow who sat on the floor at his father's feet, and with one arm around him, looking up into his face, saying, "My father, my father, my father."

And so I say, whether we shall be happy or not in the contemplation of

this glorious thought that Jesus Christ is coming again, depends upon the emphasis with which we are able to say, "My Jesus, my Jesus, my Jesus."

Now notice that in connection with the second coming of Christ is the thought of victory. When Jesus Christ comes again He will not leave behind Him a trail of blood, and darkness, and pestilence, and poverty, and weeping. He shall come in glorious majesty, and every tear shall be wiped away, and there shall be no more sighing. No one shall ever again say, I am hungry, or I am thirsty, or tired, or sick; there shall be a glorious victory.

The Church of Jesus Christ, or rather Christianity, is oftentimes criticized thus: Some one says, "I have read the glorious promises made by your Saviour. Christianity has been in the world nearly two thousand years, and yet, when I look over the world and see things as they are, and compare them with the promises made by your Saviour, I begin to question the trustworthiness of your religion, to question the reliability of that grand old Book that you talk so much about, and that I have been urged to believe since I was a little child. I do not see that the Kingdom of God is established on earth to-day any more than it was centuries ago, yet nearly two thousand years have passed."

My dear friends, note one thing in the Word of God. There is no promise anywhere between the two lids that the glorious consummation of the Kingdom of our Saviour will ever take place until Jesus Christ shall come again; I mean, in its absolute perfection. And notice this thought in connection with it. That when Jesus Christ shall come again there shall be established through Him—I cannot say how, I have not to do with the details this morning—the City of God, the New Jerusalem, the Heavenly Commonwealth, and all the nations of the earth shall walk in light, and righteousness shall cover the earth as the waters cover the sea.

I want you to notice this thought as

it develops: the thought of the Heavenly City as it is revealed to us in the Word of God. Remember that when Abraham was called, he went to dwell in tabernacles, in tents; but, as we find in the New Testament, he looked for a city, he hoped for it—it was far off in the future—he looked for a city which hath foundations, whose Builder and Maker is God. God was not only to be the architect in general, the One who should plan the city, but He Himself was to be the artificer of every detail that should enter into the glorious construction. Abraham dwelt in tents, but he looked for a city as our forefathers looked for a nation, glorious, triumphant, and powerful, and rich.

By and by we see the city of Jerusalem, a city having foundations; we see the Temple, and the worship of God therein; we behold Solomon the wise as king. Here we have, however, only the type, for, in a little while, this city is wiped away.

Then we hear Jesus Christ talking about the house of His Father, in which are many mansions; and later on, in the Epistles, we find that we are not citizens of this country, but that our citizenship is in heaven. We are citizens of another commonwealth, even the commonwealth of the eternal and majestic God.

By and by we get a view of that city, with its gates of pearl, with its streets of gold, with its river of crystal, with its ivory throne, with its heavenly and happy population, and once more we see the heavens open, and that city that hath foundations of all manner of precious stones, and whose light is God, the City of God, the New Jerusalem.

Now, mark you, that even as individual Christians, when they accept the Lord Jesus Christ, are a new creation, so this commonwealth of the Almighty God, in its perfect and glorious consummation, is to be a new creation, something absolutely new; not simply a development, although development has something to do with the fact. When in the Acts of the Apostles we

read of the final restitution of all things, we are not simply to think that God is going to put the world and to put men back to where Adam was before he sinned, but God is going to lift us up by His grace, and by the power of the anointed Christ. God is going to lift us up to that high plane of spiritual life and development and perfection to which Adam himself would have attained and the human race would have attained, provided Adam had never sinned.

Now this is, so far as the hope is concerned, a glorious hope indeed, but we must remember always that every prophecy, especially every prophecy of this kind, whereas it has a future hope, has also an immediate lesson. That is to say, by way of illustration—although this is not a thought I shall attempt to develop—when we have been born again through faith in Jesus Christ, by the Holy Spirit, when we have received the resurrection promise that we shall receive a body like unto His glorious body, according to the working whereby He is able to subordinate all things unto Himself, what follows? When we look up for the new heavens and new earth wherein dwelleth righteousness, what follows? Not simply the expectation of a future hope, but an immediate lesson; namely, that we who look for such things should be peculiar in our manner of life. In other words, we who have this hope in us should adjust ourselves by the grace of God to those principles by which that life, in its glorious consummation, shall be governed. In this day of nationalism and socialism, in this day of prophecies concerning new eras, in this day of Coxey's Army and a score of other things, it is imperative that we should recognize the fact that society can only be lifted up to the ideal, as by the grace of God, through Jesus Christ, we bring society in line with those principles which shall govern that glorious commonwealth of God in its perfection when the day of God shall shine upon this darkened world of ours. We must

not, in our plans and in our theories, forget to emphasize the fact that if the world is ever to be purified, and if social problems are ever to be solved, it must be through the reception of Jesus Christ. It can only be as Jesus Christ is recognized as King and Ruler, not merely of other nations, but of our own glorious nation.

The Church is oftentimes charged with being faithless to her trust so far as the working people are concerned. Only the other day, even in the city of Boston, it was boldly said, in a representative public gathering, that again and again the working people had stretched out their arms in appeal to the Church of Jesus Christ, and that the Church of Jesus Christ had turned her back upon the masses and particularly upon the working people, and had nothing but a deaf ear for their cry for help. I need not say that this is untrue. I need not emphasize in this presence the fact that only ignorance, or prejudice, or carelessness, or maliciousness could talk like that. The Church has no way by which she can compel men to adjust their lives in line with the beatitudes of Christ. The Church of Jesus Christ has no way by which, through the use of a hypodermic syringe, she can inject moral and spiritual vitality into society. This can only be done as society, through the individual and collectively, shall recognize the name and the power and the principles of the Gospel of Jesus Christ.

We hear much said about hard times, and slums, and tenement-houses, and dark alleys, and sweat-shops, and forty other evils. We hear much said about these things, as though the Church of Jesus Christ had only to wave her magic wand, and presto! all things would be changed, and dark alleys would develop of themselves into broad and flowery boulevards, and the slums into fountains of righteousness, and dark tenements into well-lighted palaces, and sweaters would develop into philanthropists and public benefactors on a large scale; but the trouble is, the

Church has no magic wand. But the Church has a magic Gospel, and as she faithfully proclaims that Gospel, and as men faithfully receive that Gospel, many of these problems which now so vex all will ultimately take care of themselves by the grace of God.

We may say nice things about Jesus, and our magazine writers may tell us how beautifully and lovingly some people talk about Jesus, but I want to say to you, in the name of God, be not deceived. Christ Jesus will not be flattered. The only way to honor Him is to take Him into our hearts, make room for the blessed Christ, make room for Him in our homes, make room for Him in our business, make room for Him at the ballot-box; make room for Christ, and these things shall all work out for the glory of God and for the perfection, and comfort, and happiness, and development of the human race.

If I want to raise a crop of corn, I plant such seed and I work along such lines as will be the most conducive toward giving me what I want; and if, in society, I want to see righteousness, and justice, and love, and brotherhood, and all these other things prevail, I must plant such seed and work along such lines as, according to the promises of God, will be sure to bring the results for which I am looking, and working, and praying, and sacrificing.

Men talk as if the Church of Jesus Christ could regenerate society by the enactment of certain laws. I believe in good laws in city life as well as in religious life, and I believe that the law is a schoolmaster to lead us to Christ; but it is one thing to have a schoolmaster and another thing to have a pupil who will take advantage of that schoolmaster's teaching and do as he is told. To talk as though the Church of Jesus Christ could, by her influence and power, enact laws by which these evils of society might be cured without getting at the heart of things, is like advising the skinning of a smallpox patient in order to get rid of the pustulous

eruption. What society needs is to recognize the fact that sin is in the world.

It makes me sick at heart when I read constantly in our magazines how the Church of Jesus Christ must do better, and live more righteously, and recognize its cross, and not a word about society doing the same thing; not a word. Sin is in the world, and it is only, as by the grace of God, through the might and power and wisdom of Jesus Christ, we crush the serpent's head and make away with sin and give place unto Jesus Christ—only then can society be permanently regenerated and developed.

Now, at last, just a word in view of all that has been said and suggested. What is the immediate and imperative duty of every individual in this house this morning if not that you, for yourself, man, woman and child, whoever you may be, recognize the Christ and take Him into your heart as your personal, individual Saviour?

The other day I received a typewritten communication from some national reform society, the name of which I forbear to mention at the present time, in which the writer, a professor of sociology, declared that for nearly two thousand years the Church had been making a mistake in striving to reach the individual. This man went on to say—and I am sorry to say he did not know as much about the Bible as he did of sociology—that men must be saved in groups, in communities. Blessed be God, there is a grain of truth in it all, but it has a mask over it. Whole nations shall be born in a day, praise God for that, but God never saves men in groups. God saves groups of men, but He saves them as individuals. Every man must come for himself; though he comes with a hundred thousand others, he must come for himself, saying, "Dear Jesus, I personally take Thee as my Saviour." Whole cities, whole nations may press into the Kingdom of God in a single day, but every man for himself must say, "Lord, I believe that

Thou art Jesus the Christ, the Son of God, my Saviour."

My brother, my sister, how much do you long for the coming of God's Kingdom, and for the establishment of the Heavenly Commonwealth? Let me say to you, vain, vain in the sight of God shall every endeavor be that fails to recognize Jesus as your personal, individual Saviour, for no man can honor God that honoreth not the Christ. What say you this morning?

The great question is not, "Shall the Congress of the United States recognize any Christian amendment that Jesus Christ is the Ruler of this people?" The great question that presses upon every soul here this morning is, Will you, individually, recognize Jesus Christ as your King, your Saviour? Thus shall your own soul be lifted out of darkness into the marvelous light of God's redeeming love, and in that proportion shall society be purified and the principles of Jesus Christ obtain among the sons of men.

THE DIVINE FATHERHOOD.

BY REV. FRANK W. CROWDER [METHODIST EPISCOPAL], TÜBINGEN, GERMANY.

Our Father, which art in heaven.—
Matt. vi. 9.

THE last four words of the text do not affect the doctrine of the omnipresence of God. Because our Saviour in this most beautiful of all forms directs men's prayers to God in heaven, it cannot be concluded that God is not elsewhere and everywhere present.

These words may show an accommodation on the part of Jesus to a disposition in man to locate all his conceptions. In the poverty of our thought and the feebleness of our imagination we attach our ideas to external things lest they elude and escape us. The painter strives to place his ideal upon canvas; the sculptor carves his in marble; the singer sends his out in sound-waves.

We must in a sense objectify our ideas in order to communicate them. The teacher uses the blackboard; the traveler from home, the wire of the telegraph. We are bound to matter. It is seldom that thought is communicated from mind to mind without the aid of eye, ear, or sense of touch. Our slavery is shown in our clinging to matter and material things as seen, heard and felt in the formation of all our conceptions. We think with imaginative eyes, ears, and hands. We locate and objectify our conceptions not merely because of habit, but because it is impossible for us to escape altogether in our highest thoughts and most lofty imaginings this physical environment, which is at the same time our limitation and our aid. When our minds, because of matter, grow tired, we fall back upon material things for rest, and around them group the thoughts which must have such an anchorage. So in our prayers to a God that is everywhere, we instinctively conceive of Him as in one place.

Why that place is heaven is easily explained on the ground that according to Scripture there the seat of God's power is, that there is the center of His glorious rule. Doubtless our looking above us for heaven simply shows our inclination to associate God with the greatest things in the physical universe, with those things which awe us into silence and wonder. We look from the ordinary around us to the extraordinary above us; we look from the known within our reach to the unknown beyond our reach; we look from the finite at our feet to the infinite above our heads, as well as above the comprehension of our intellect. Christ, feeling in His manhood all the limitations of our humanity, and looking up through that humanity, prayed, "Our Father, which art in heaven."

I. Truth of the Fatherhood of God.

Whence do we get this great truth? How may we be sure that it is no conjecture, no chimera? For centuries it was not known, and into millions of

minds searching for the highest truth it never found entrance.

1. It was not a truth of natural religion.

Before the revelation of the only true and living God came to men they read His revelation in the skies above them, and in the earth beneath them. To many the heavens declared the glory of God, and the firmament showed His handiwork. From the stars shone His glory; from the flowers was exhaled His goodness; the brook and the breeze sounded His praise; and the regularity and order of all forms of life showed forth His providence. Men looked through Nature up to Nature's God. But many and various as were the revelations of natural religion, it could not and did not make known to men this great truth of the Fatherhood of God. This is evident:

(1) From the reason of the case. Even should there have been among the truths taught by natural religion all of the elements of the doctrine of God's fatherhood, it would have been impossible for that idea to have been communicated to man without the aid of a further revelation. The principal elements that enter into our conception of fatherhood are love, goodness, truth, and providence. That is, our idea of an ordinary human father is, that he is a loving father, a good father, a true father, and a father that provides for his children. But these ideas combined together could never have placed before men's minds the conception of fatherhood. There are other relations of life to which all these elements are essential, but which by no means approximate that of the father in its uniqueness and preciousness. The chemist in his analysis of the seed disintegrates it into various elements, but in his synthesis of these elements he cannot produce the life of the seed though he avail himself of all the arts of his science. So the man who has never received the revelation of the Fatherhood of God may become cognizant of the most beautiful truths of natural religion concerning

God, but he cannot conceive of this greatest one save by a happy guess, which guess itself is beyond the reach of his imagination.

(2) From the fact of the case.

That the doctrine of God as a father is not a truth of natural religion is apparent from the fact of the case. Universal fatherhood implies universal brotherhood. If God is the father of men, then men are brethren. If men hold the idea of the Fatherhood of God, then they must of necessity hold the idea of the brotherhood of the race. But the testimony of history most emphatically denies the prevalence or even presence of this idea in the world before the coming of Christ. The Greeks believed in their common origin from Helen, but they looked upon men of other nations as inferior beings, giving them the name of "barbarians." The Romans called all other men by the name "hostes," "enemies." The Jewish race regarded the neighboring nations with a scorn and derision which in their days of affliction grew into an intense hatred of the Gentiles. Therefore it is impossible that the world had received the doctrine of God's fatherhood, because they had not the conception of the brotherhood of men.

2. This doctrine, however, is a truth of Scripture. In the Old Testament it is very faintly and scarcely more than prophetically revealed. In Ps. ciii. 13 we read: "Like as a father pitieth his children, so the Lord pitieth them that fear Him." But we read our New Testament idea of God as a father into this passage. Three of its parts fall away from our conception—the fact of mere similarity as against the actual relationship, the emotion of pity in God as contrasted with a helpful compassion, and the emotion of fear in men as against that of filial love. In Isaiah, the most evangelical of the prophets, we have a nearer approach to this wonderful truth. Chap. lxiii. 16 reads: "Doubtless Thou art our father;" but the very word "doubtless" seems to imply a doubt. Newman somewhere

in his "Grammar of Assent" has given expression to the thought that a man never says he is sure of a thing without implying his uncertainty of it. Then, further on (lxiv. 8) the prophet seems to come into the full assurance of the truth, when he bursts out with, "But now, O Lord, Thou art our father"; but he immediately falls back into the conception of God as simply his creator when he adds, "We are the clay and Thou our potter; and we all are the work of Thy hand."

In the New Testament, however, we find the full, clear, and explicit revelation of the Fatherhood of God. He is no longer simply the God of power, of awfulness, of majesty, and men His fearful and awestruck servants; but under the new dispensation God is the father of men, the loving and approachable one, and we are His children. "For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry, 'Abba, Father'" (Rom. viii. 15). "Our Father, which art in heaven." "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. viii. 16). "Beloved, now are we the sons of God" (1 John iii. 1). In the breaking of a new day, the great and wonderful truth stands forth prominent among the most prominent. As the Sun of righteousness floods every relation of God to man with His light, this greatest of all stands before us like a glistening statue on the plain, for in Christ's assumption of human flesh the Fatherhood of God received its clearest exemplification.

II. Ground of the doctrine.

What is the ground of this relationship which we sustain to God and which God sustains to us? Is there any reason for it? Why is it that God should recognize or should institute such relationship? There are three grounds that may be suggested.

1. In the relation between the natures of God and mankind. Gen. i. 27 reads, "So God created man in His own image,

in the image of God created He him." By this creation of man in the image of God is understood a resemblance in intellect, and a resemblance in righteousness and true holiness. Man inherited a Godlike nature. But the Fall blotted out the resemblance in righteousness and holiness. There still remained in him the intellectual image of God, born by no other creature on earth. In this he is related to God, and the relationship affords some foundation for the Fatherhood of God. Man is a great and noble being, with lofty reason, with soaring ambitions, and an imagination penetrating beyond the confines of his physical environment. "What is man, that Thou art mindful of him; and the son of man, that Thou visitest him?" Then follows close the answer to the question: "Thou hast made him a little lower than the gods, and hast crowned him with glory and honor" (Ps. viii. 4,5). On this ground all men stand. Here all meet on a common level, no matter whether great or small, worthy or unworthy, righteous or sinful. In this relationship we all share, and God is the common father of the race.

2. In spiritual relationship.

We find a deeper ground for the Fatherhood of God in the spiritual relationship sustained to Him by all true believers. In them has been restored the image of righteousness and true holiness lost in the fall. Hence they are more truly the children of God, bearing, as they do, a closer resemblance to their Parent. Not only are they His natural children, but they are His spiritual sons, having been "born of God," possessing a new spiritual life, which is the direct offspring of the Divine Spirit. Adoption follows after, and is partly consequent upon regeneration. As extension diminishes with an increase of intension, so here, as the ground of the relationship deepens, the number of the related ones become fewer.

3. In God's infinite love.

The deepest, and in fact the only

sufficient ground of this relationship, is found in the infinite love of God for the human race. In spite of the resemblance, intellectual and spiritual, existing between God and the purest and holiest human being, the contrast between them is so overwhelmingly great that here we cannot find a sufficient ground. God is so great, man is so small; God is so holy, man is so vile; God is so wise, man is so foolish; that we must look elsewhere for the attitude He sustains toward us. And where can we find it save in His love? "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God" (1 John iii. 1.) Nothing but this can explain His condescension from loftiest heights to lowest depths; nothing but this could have induced Him to give His name to a race of sinful creatures and make them members of His royal family; nothing but love, infinite, wonderful love.

III. Conceived of only in the light of the human.

The Fatherhood of God is conceived of only in the light of the human relationship. There is a probable explanation of "Which art in heaven," which was omitted from the introduction, that here it might have its greatest force. It is that the purpose of these words is to distinguish the Heavenly Father from the earthly parent. The relation came to men so suddenly as to be unperceived at once in its fulness—"Our Father." No doubt immediately the thought of each of those disciples reverted to that father upon whose knee he had played in early childhood, and who in his growing years was the synonym of all that was strong, loving, and protecting. The thought, there held in suspension, took a tremendous sweep upon the Saviour's uttering the next words, "Which art in heaven." It was a flight of the mind from earth to heaven, but a flight in which the mind took with it all the beautiful and tender conceptions that clustered around that word, "father." Those four

words, once realized, transferred every loving and tender quality of the father of their childhood to God, and, in doing so, opened up to the human vision a world of love and tenderness in the Divine character which must otherwise of necessity have been closed to them. The human relation was so unique, so precious, that only in its light could that powerful God, far off in the eyes of humanity, have been invested with an anxious and loving interest in the fallen human race. This side of God would be inconceivable to men were it not for the character He now bears in His relationship to them; and now His name appeals to every sentiment and emotion in them, though multiplied manifold in force, that the mention of their earthly parent awakens. Thus men looked up through this human relationship and saw God as He had never been revealed to them before. It was an opening in the skies of their ignorance and narrowness, through which a vision of God's love and beauty met their upturned eyes; and had there been no earthly fatherhood as a guide to their conceptions, this relation must forever have been closed to them.

But after all it was only an intimation, a foretaste, of a fuller love and goodness in the Divine nature than man, with all assistance from human relationship, can conceive of in this life. The vista reveals beauty in the distance—a sheen upon the strip of plain, a glory upon the edge of the lake, an ethereality in the patch of blue seen through it, and shows more of beauty and gives a larger scope of vision as we approach it; but how will it be, when we pass under the arch of the vista, and, standing on the border of the scene of beauty itself, survey with a range of sight unhindered the glories of God's nature? So now we are getting glimpses of God through this vista of human affection and relationship, but our reason tells us that there is more, far more, than we now see in Him—boundless stores of love, unlimited supplies of grace, and a wealth of

tenderness hitherto unrevealed. The reality goes beyond the symbol. There is no relation of life that can express its grandeur; else God would probably have chosen it instead of that of father. That which He did choose has been given a new meaning, deeper beyond all comparison than the first. This may throw some light upon Christ's words: "And call no man your father upon the earth; for one is your Father, which is in heaven."

Inferences.

If God is our father, and we are members of His great family, as we are members of our earthly father's family, it must follow:

1. That He will take care of us. That family is divinely instituted that the helpless children of the world might suffer no neglect. As helpless members of His family, God will take care of us. Here we have the great truth of His providence. "Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" (Matt. vii. 9-11.)

2. If we are in God's family, we are under a government which demands implicit, unquestioning obedience. As the family demands a deeper obedience than the State, so does God's family demand a deeper obedience than the human family, an obedience that is concerned with the "thoughts and intents of the heart." As God's children—weak, ignorant, short-sighted, rash—we cannot choose our own way, and must by implicit acquiescence with His will let Him regulate the affairs of our lives. "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits and love?" (Heb. xii. 9.)

3. This government which we are under is for our highest good. The

father trains the children of his family for citizenship in the State; for positions of usefulness and honor, in the filling of which they will reflect credit upon himself. So God is training us for a higher sphere. All the discipline which we here receive, rough though it may be, is nevertheless a process of preparation for a nobler life. God is fitting us for a citizenship in the Heavenly Jerusalem. "In my Father's house are many mansions." Our inheritance is laid up for us—"if sons, then heirs." We shall some day become of age, and shall then receive our heritage—that "exceeding and eternal weight of glory" reserved in heaven for us.

STRIKING THOUGHTS FROM RECENT SERMONS.

TURN to the history of Christian art and literature as expressed in the conception of Jesus and see what it says. In earliest Christian art Jesus appears as a radiant youth; a kind of eternal youthfulness looks out from His placid and radiant brow. Something of the old Greek love of beauty still lived, and they made Jesus beautiful—beautiful as the dream of man could make Him. They represented Him in two forms: first, as a Teacher sitting in the midst of His disciples, creating life and making radiant, whose very person is a lesson in moral and physical beauty. The other form is the form of the Shepherd, coming home with lamb or the lost sheep, bearing the one in his arms and the other on his shoulder, bearing it by strength, which yet was love, home to safety and to God. When the world, which was the Church, grew further and further from His spirit and became possessed by the sadness of a disordered mind and threw back upon Him a misery and a pain unknown to the older Christ, then you see the medieval Master rise, the man who suffered pain; and they began to represent Him with a crown of thorns, to represent Him with the wounded hands and the wounded side. And you have it in His modern reproduction—the weariness of the Carpenter in His workshop, tired with anguish, raising Himself in His weariness and shaping Himself like a cross and casting its shadow upon His simple-minded mother. The art that sees in Christ only the Man of Sorrow, only the One who never had, as it were, the ever-radiant beauty save as a child in His mother's arms, is surely false to life. I would not speak one ungenerous word of that great devotional mood; its spirit of devotion is beautiful, needful, never more needful than now; it is the quality of its devotion that needs to be entirely and radically changed. It turns an ascetic face to Him. What underlies it is the complaint of the preacher, of the old sceptic that survives in Ecclesiastes, who preaches "Vanity of vanities, all is vanity" and he turns from the world with that feeling, renouncing all and giving himself up to monastic seclusion and the misery that it brings. Never was this monastic self-torture in life native to Christ. He never said, "Vanity of vanities, all is vanity!" A devotion based on the spirit of vanity as expressed here is not a devotion that expresses the soul and the inspiration of Christ. He

loved man; He was an enemy of disease as well as of sin; He was physician of the soul, but also of the body. He did not love to see the blind man sitting by the wayside begging: blindness He labored to remove, and begging He labored to end. As He loved life He loved joy. His first gracious appearance was at a wedding feast, making the joy of the wedding more abundant with His presence. He loved nature with a rich, great affection. Take the sermon on the lily, and see how He appreciated its pure and tender beauty! Look at the parables, and hear how he expresses His feelings with regard to the cultivation of the mustard seed, the sower going out to sow, the growth of the vine and the fig tree. Many a day He must have spent on the hills that clustered around Nazareth, many a time He must have walked out into the valleys with tender imagination and fancy free dwelling on the things they symbolized—the great Heaven above, and the silent yet everywhere present God.

So Jesus drawing in upon Him all that was beautiful in nature, placing Himself against all that was evil in man, gave us His great example, an example that carried with it suffering. He who would cure ill must suffer from the ill he cures in doing it. He took upon Him our sin, for the man who never stooped to sin to ignorance, never helped to do away with it; the man who never saw crime never ended it. The passion of Christ was a passion to save, that involved hatred of ill and sin, but love of life.—*Fairbairn*. (1 Pet. ii. 21.)

I do not want you to be eternally trying to save your own souls; your business is to try to save the souls of other people, and God will look after yours. If you are ever looking after your own souls, and forgetting the great misery of the world, you have not yet caught the Spirit of the Gospel of Jesus Christ. Can any man tell me the ethical difference between a man pampering his body and another man pampering his soul? Mr. A. lives in a big mansion, and is merry all the day long and all the year through. From January to December he is pampering his own body, and he has no ear for the cry of poverty, no hand of help for the suffering, and never sends a loaf of bread or even a crust for the hungry ones around him to eat.

And Mr. B. shuts himself up in his cell, and feeds his own soul, or tries to. By prayers, litanies, and Pater Nosters he goes in for feeding his soul, and he never hears the cry of the perishing souls around him, nor the great roar of human suffering in the world. He is so intent on saving his own soul that he can think of nothing else. In the sight of heaven, is the one worse or better than the other?

I know that in the sight of the world there is supposed to be a good deal of difference. Of Mr. A. people say, "What a selfish glutton!" But Mr. B., who pampers his soul and thinks of nobody else, they call a pious saint, and erect a monument upon his grave after he has cheated the world out of years of service which he ought to have rendered to it.

For my own part, I can see no more piety in the man who pampers his soul to the neglect of everything else than in the man who does the same for his body. Both are fools, because no man has a right to neglect any one side of his nature, but to live as God meant him to live, giving of his best for the benefit of those around and about him. "I have declared Thy righteousness," said the Psalmist; "I have not hid it in my heart: I have spoken of Thy goodness; I have not concealed it from the congregation." Why? Because he could not help it. As sure as a man has caught the spirit of Jesus Christ in his heart it must come out in some way or other.—*Hocking*. (Psalm xl. 10.)

THEMES AND TEXTS OF RECENT SERMONS:

1. The Prophecy of a Prayer. "Thy kingdom come: Thy will be done in earth as it is in heaven."—Matt. vi. 10. William T. Chase, D.D., Philadelphia, Pa.
2. The Economy of Giving. "To what purpose is this waste?"—Matt. xvi. 8. Kerr B. Tupper, D.D., Denver, Colo.
3. The Word of God Inspired. "Wherefore I take you to record this day that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God."—Acts xx. 26, 27. Willis G. Craig, D.D., Chicago, Ill.
4. Ancestry and Environment. "The book of the generation of Jesus Christ, the son of David, the son of Abraham."—Matt. i. 1. S. A. Mutchmore, D.D., Philadelphia, Pa.
5. Christ as a Shepherd. "The Lord is my shepherd: I shall not want," etc.—Psalm xxiii. Pres. William C. Young, D.D., Danville, Ky.
6. Moral Panic. "Then they all forsook him and fled."—Mark xiv. 50. Howard Duffield, D.D., New York City.
7. The Presence and Power of the Holy Ghost. "He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost."—Acts xix. 2. Paul F. Sutphen, D.D., Newark, N. J.
8. The Peace of Trusting. "Thou wilt keep him in perfect peace whose mind is stayed on Thee; because he trusteth in Thee."—Isa. xvi. 3. William J. Tremble, D.D., Chattanooga, Tenn.
9. The Life that Works through Death. "So then death worketh in us, but life in you."—3 Cor. iv. 12. J. W. Dinsmore, D.D., San Jose, Cal.
10. Lessons from the Life of Jonah. "Now the word of the Lord came unto Jonah, the son of Amittai."—Jonah i. 1. Arthur T. Brown, D.D., Portland, Ore.
11. The Greatest Need of the World Supplied in Christ. "Her ways are ways of pleasantness, and all her paths are peace."—Prov. iii. 17. Rev. Theodore Hand Allen, Mendota, Ill.
12. The Sign and Seal of Sonship. "The Spirit itself beareth witness with our spirit that we are the sons of God."—Rom. viii. 16. Rev. Thomas Douglass, New York City.
13. The Imitation of Christ. "For even hereunto were ye called; because Christ also suffered for us, leaving us an example that ye should follow his steps."—1 Pet. ii. 21. Principal A. M. Fairbairn, D.D., London, England.
14. The Labor Movement and the Labor Rest. "Come unto me all ye that labor and are heavy laden, and I will give you rest."—Matt. xi. 28. Rev. J. Hirst Hollowell, Rochdale, England.
2. The Silence of Conviction. ("And Elijah came unto all the people and said, How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him. And the people answered him not a word."—2 Kings xviii. 21.)
3. The Dependence of Jesus upon the Holy Ghost. ("He was received up after that He had given commandment through the Holy Ghost unto the apostles whom He had chosen."—Acts i. 2.)
4. A Divine Translation. ("Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light; who delivered us out of the power of darkness and translated us into the kingdom of the Son of His love."—Col. i. 12, 13.)
5. The Sum of All Things. ("His good pleasure which He purposed in Him unto a dispensation of the fulness of times, to sum up all things in Christ."—Eph. i. 11.)
6. The Attestation of Faith. ("The faith in the Lord Jesus which is among you, and which ye show toward all the saints."—Eph. i. 15.)
7. Office-Seeking. ("Absalom said moreover, O that I were made judge in the land, that any man which hath a suit or cause might come unto me, and I would do him justice."—2 Sam. xv. 4.)
8. Chronic Grumbling. ("And the men of Ephraim gathered themselves together and went northward, and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? We will burn thine house upon thee with fire."—Judges xii. 1.)
9. Protection to Enemies the Invitation of Disaster. ("But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those whom ye let remain of them shall be pricks in your eyes and thorns in your sides, and shall vex you in the land wherein ye dwell."—Num. xxxiii. 55.)
10. Ethnic Knowledge of God. ("And Elisha came to Damascus; and Benhadad, the King of Syria, was sick; and it was told him saying, The man of God is come hither. And the King said unto Hazael, Take a present in thine hand and go, meet the man of God, and inquire of the Lord by him, saying, Shall I recover of my disease?"—2 Kings viii. 7, 8.)
11. The Secret of National Disaster. ("For Jerusalem is ruined, and Judah is fallen; because their tongue and their doings are against the Lord, to provoke the eyes of his glory."—Isa. iii. 8.)
12. The Assimilative Power of Worship. ("They that make them are like unto them; so is every one that trusteth in them."—Psalm cxv. 8.)
13. Divine Humiliation for Human Exaltation. ("Who humbleth himself to hold the things that are in heaven, and in the earth! He raiseth up the poor out of the dust, and lifteth up the needy out of the dunghill; that he may set him with princes."—Psalm cxlvi. 6-8.)

Suggestive Themes for Pulpit Treatment.

1. Wearing out God. ("Is it a small thing for you to weary men, but will ye weary my God also?"—Isa. vii. 13.)

LIGHT ON SCRIPTURAL TRUTHS FROM RECENT SCIENCE AND HISTORY.

BY REV. GEO. V. REICHEL, A.M., BROCKPORT, N. Y., MEMBER OF THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

"I WILL GIVE YOU THE RAIN OF YOUR LAND IN DUE SEASON" (Deut. xi. 14).—These words are brought to mind by what has been so recently revived in the press regarding artificial rain.

With the last statement before us, that the Texas experiments have proved a failure, we would repeat what Chief Hazen, of Washington, D. C., said recently before the American Association for the Advancement of Science:

"Ever since Espy's day the subject of producing rain at will has had very great interest, and many studies of the problem have been presented. Of these studies, one of the most exhaustive has been the collecting of records of battles in the late war which were followed within 24 hours by rain. There were found to be 158 out of more than 2,000 which fulfilled this condition. In other words, the investigation of battle-accounts showed a little over 7 per cent., a fact not surprising when it is considered how many cases were examined. In the instance of the battle of Bull Run, which had a terrific rain after it, the rain was first felt very abundantly at Charleston. To extend the period for the rain to fall twenty-four hours is, virtually, to say that the concussions could not have produced the rain, for in twenty-four hours the point in the atmosphere where the explosions were made would have moved about 500 miles to the eastward.

"It also has been suggested that during the construction of the Central Pacific Railroad across the Sierra Nevada divide in California it was necessary to use vast quantities of gunpowder, and this blasting was accompanied by great downpours, unheard of before or since in that region. Just the dates of this phenomenon are not given, but

observations recently made have shown that in most of the months there are copious rains in this mountain country. It is not at all strange that the persons employed in the construction-work, and accustomed to the long periods of dry weather in the plains, should be struck by the greatly increased rainfall in the mountains."

It may easily be gathered from this calm, deliberate utterance of so high an authority, seconded by the failure to discover any law which produces rain at the will of man, that when the Creator declared ". . . I will give you the rain of your land in due season," He meant precisely what He said.

"ASK — SEEK — KNOCK — AND IT SHALL BE OPENED."—Commenting upon the recent notable failure of the rainmakers, a literary friend suggests that although in nature there are doors of inquiry, so to speak, at which we seem to knock in vain, our solicitations in the realm of grace for the Divine favor are bidden with the powerful assurance, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." "Bombard the heavenly doors," and the response sought will surely be given.

The experience of every earnest, struggling disciple avows the truth of this daily, with growing emphasis.

Keep us, Heavenly Father, faithful unto Thee, when Thou seemest to hide Thy face.

"UNTIL THE DAY BREAK, AND THE SHADOWS FLEE AWAY" (Song of Sol. ii. 17).—Prof. R. C. Kedzie, of Michigan, compares the unfolding and progressive development of knowledge to the breaking of the morning.

"The dawn reveals wild shapes and distorted forms; the shadows of sun-

rise stretch out limitless; but with the onward sweep toward full day, portentous forms and endless shadows settle down to the safe and quiet realities of everyday life."

Thus is it with the Christian watching for the morning which is to bring Divine grace to his fearful heart. In the first intermingling of his doubt and the approaching light, strange, distorted, portentous forms arise; but soon the ever-growing light of the Divine dispels them; there the "safe and quiet realities" stand forth, and the Christian pursues the life of everyday rejoicing.

"ALL THAT A MAN HATH WILL HE GIVE FOR HIS LIFE" (Job ii. 4).—We, of this century, often smile over the foolish alchemists of long ago, forgetting that such is man's love of existence that in all ages he has eagerly sought some true "elixir of life." And whether that supposed but ever elusive boon be pure gold, as with the early alchemists, or "extract of mutton," as Professor Kedzie calls the elixir of Dr. Brown-Séquard, the motive of search is the same. So, "though great the hope and slow to die," no ancient nor modern alchemy can prolong existence, which hath for each of us been set beyond the point divinely determined. How strange is it, then, that men are so slow to seek that One who is our life forevermore, who by His loving grace offereth life and immortality to all!

"I WILL OPEN MY DARK SAYING UPON THE HARP" (Ps. xlix. 4).—In making experiments with aluminum in constructing musical instruments, Dr. Alfred Springer, of Cincinnati, expresses the opinion that this metal yields qualities of tone superior to almost all other materials hitherto used.

Now, aluminum, as every one has been informed, is produced from common clay, and so points a lesson through the experiments of Dr. Springer, teaching that from the common things of every day may come

forth, if intelligently and appreciatively considered, those superior qualities in the music of life's joys which all hearts consciously or unconsciously long to hear.

A CAUSE FOR THE LACK OF THE SENSE OF RESPONSIBILITY.—Prof. Thos. Gray, of Terre Haute, Ind., speaking of the advantage of systematic, thorough mechanical training for the scientific workman, says regarding the different persons being so trained, "It is a very different thing to give instruction to a man who wants to learn than to another man who has been forced to appear to learn."

The same difference holds good between the young Christian training for the Master's service, eager to learn whatever he may, and that other professed worker, who feels that duty of service is forcing him to the appearance of discipleship, which he abhors. Indeed, while we doubt the genuineness of the latter's profession under such circumstances, we are also led to believe that here lies a partial explanation, at least, for that lack of the sense of responsibility so to be deplored in much of the Church life to-day. Oh, for that disciple who proves his genuineness in service by his eagerness to learn!

OPPORTUNITY AVAILED OF.—William Kent, of New York, commented recently upon the unusual opportunities offered at the late fair in Chicago for thorough mechanical research—opportunities that may not be so easy of access very soon again. And while, doubtless, there were many who availed themselves of the opportunities so offered, their number was small compared with that which might reasonably have been expected. Let us, while asking, as we constantly do, for larger opportunity, see to it that when such is offered we avail ourselves of it—a matter in which some men by no means infrequently fail.

THE BEAUTY OF THE DIVINE DELIVERANCE.—Henry Lampard, Montreal,

Que., is of the opinion that the beautiful Mount Royal, at whose feet this famous Canadian city nestles, is without doubt an extinct volcano.

One who has visited this place is impressed with the skill of nature to completely hide from the untrained eye evidences of the early volcanic conditions, and thinks only of the singular beauties of the vast scene which a view-point upon the mountain-top affords to his delighted appreciation.

So, from the summit of a once fire-crowned height, standing solitary and alone amid life's vast scenes, the soul may look forth with gladness upon God's beauties of grace, no alarming thought of other days disturbing the reigning tranquillity. Memorable days of trial, whether made lurid by martyr-sufferings or gleaming with portentous flashes of mysterious soul-burnings, are hushed into peace by that master-touch of the Divine grace, which out of tribulation brings forth the perfect and the good!

THE MAJESTY OF GOD'S HANDIWORK.—The majesty of the Creator is set forth anew in the recent classification of nature's vast work of what Warren Upham, of the United States Geological Survey, terms "mountain-building."

Mr. Upham says that he finds six modes of mountain construction throughout the western hemisphere; namely: folded, arched, domed, tilted, erupted, and eroded.

The Appalachian-Laurentian systems are specimens of the folded mountain range; parts of the Cordilleran belt in Western United States, of the arched construction; the Henry Mountains in southern Utah, of the domed; the Sierra Nevadas, of the tilted; the Andes range, of the erupted—as seen in the traces of grand volcanic-action throughout the entire extent; and lastly, the remnants of vast areas once uplifted, specimens of the eroded mode of mountain architecture.

THE WISDOM OF GOD'S CREATIVE POWER PAST FINDING OUT.—Among

other strange things in nature of which we occasionally hear, that show something of that Divine majesty the wisdom of which is past finding out, we learned recently that Dr. A. E. Foote, of Philadelphia, had discovered the presence of diamonds in a large meteoric-stone lately submitted to him for examination.

These diamonds were so hard that not only were several chisels destroyed in the attempt to release them from the stone, but also an emory-wheel, upon which an effort was made to polish one of the meteoric jewels.

There is only one other record of the finding of diamonds in meteors, and that so recent as 1887.

DEALING WITH THE FUTURE.—Among other peculiar objections to the exercise of that native impulse in every human breast to look forward to and speculate upon the future, is this one, recently uttered by a scientist of prominence:

"It is unscientific to deal with the future."

However this remark may have been intended, it goes almost without saying that no man, whether scientific or otherwise, but is ever and always compelled to count upon the future, and thus, at least, "deal" with it. Nothing in the past but links its inceptive thought to the present, and nothing in the presents exists but reaches out to and lays hold upon the future.

Hence man's hope of better things to come—of immortality itself, without which dealings with the present would be futile indeed. Our opinion, therefore, is that it is even more "unscientific" *not* to deal with the future than, as this scientist alleges, were one to "deal with it."

THE WEALTH OF POVERTY.—This paradoxical truth is taught in the Scriptures by the beauty and richness of our Lord's life and character, who, though He possessed little of this world's riches, has ever led His disciples to also see that "life consisteth

not in the abundance of the things which it possesseth."

The wealth of poverty, the richness of the destitute, the fruitfulness of the barren things in this world, may be illustrated by the experience of a well-known botanist on a visit to Carmen Island.

This island is in the Gulf of California, 130 miles south of Guaymas in Mexico, and has always been consid-

ered little more than a piece of marsh-land, rising amid little frequented waters. The soil was known to be poor, and few sought to make a visit to it. Not long ago, however, Dr. E. Palmer went to this island, and was gratified to find after his researches were completed that he had in his possession over seventy species of plants, of which seven were indigenous and six were entirely new!

HELPS AND HINTS, TEXTUAL AND TOPICAL.

By ARTHUR T. PIERSON, D.D.

Marginal Commentary: Notes on Genesis.

GEN. ix. 27. *He shall dwell in the tents of Shem.* This is referred by some to *Jehovah*, as abiding in His tabernacle amid the tents of Shem. Others refer the prophecy to Japheth. Jonathan's Targum paraphrases it:

"The sons of Japheth shall be proselyted and dwell in the schools of Shem."

Read either way, the prediction is startlingly true. The Japhetic members of the human family owe to the Semitic their knowledge of the true God. Judaism in the ante-Christian ages conserved *monotheism*, and more important still, *Jehovahism*, the one primitive faith, amid all false religions. And Christ belonged to the race of Shem, and Christianity was first promulgated by Semites, and became the religion of Europe and America, and is now going back to redeem Asia's Aryan races.

This prophecy could be examined minutely and be found to contain occult hints of great value; but it can, on the surface, be easily read as foretelling or intimating:

1. The world-division into three great departments—Asia for Shem, Africa for Ham, Europe and America for Japheth.

2. Japheth was to have much the larger share.

3. Shem's descendants were to be dis-

tinguished as the nomadic and pastoral races, dwelling in tents.

4. Shem was to preserve the true faith and to be specially linked with Jehovah as his people and heritage. Note the phrase, "*Jehovah, God of Shem.*"

5. Japheth was to be aggressive, and go to dwell in Shem's tents, learning from Shem the true religion. Possibly there is a hint there that while Japheth should move to the Semitic districts to colonize, Shem should not move toward Japheth in a similar way, Japheth being the aggressive party.

6. Canaan, if not other Hamitic tribes, were to be distinguished as servants—reduced to subjection and even slavery, and to be inferior socially to both Shem and Japheth.

This prophecy has so remarkably been fulfilled, and is still fulfilling, that this prediction alone suffices to stamp the Bible as inspired of God. Let any one read history—how Shem subdued Canaan, how Japheth did the same—in the contests of Rome with Carthage, etc. Japheth controls more than half the world, commercially and even religiously. In fact, every word of this prophecy so bears minute study, as to tempt to a fanciful interpretation.

GEN. x. 1. *Now these are the generations of the sons of Noah.* This is not only a genealogical table, but the earli-

est history of civilization. Ethnology, as it advances, confirms the Scriptural account of the descent of mankind from a single racial source; though the theories of diversity have run up to over fifty distinct human species, the highest authorities confess that all may be derivable from a *single* genus.

Anatomical structure, especially of skull and brain, similarity of intellectual life, average lifetime, exposure to similar diseases, physical temperature, frequency of pulse, fertility of inter-marriages (as against infertility of hybrids), general sympathetic likeness, and the argument from language all tend to confirm the biblical account.

William Humboldt said that man is "man not only by means of speech, but in order to invent speech must be already man." Comparative philology hints at a common origin in tracing languages to a common root.

It would not serve our present end to enter into minute examination of this genealogical and ethnological table. We note briefly:

1. The table mainly emphasizes families connected with *Hebrews*; hence more details are given as to nations having connection with God's chosen people, and in some cases racial ramifications are traced further than in others.

2. National or tribal names sometimes displace individual—*e. g.*, Jebusite, Hivite, etc., for the purpose is to trace nations, or at most families only. Changes of names are possibly accounted for by development of characteristic quality, as negro from niger.

3. The purpose of this table is not *scientific*, and it is not to be submitted to rigid scientific criteria, but judged by its purpose.

In these three great streams of civilization, *Shem* seems to stand for intellect and speculation, *Ham* for emotional warmth, and *Japheth* for will-power and aggressive action.

The general position of science as to races may thus be presented:

Mongol (olive)	Caucasian (white)	Ethiopian (black)
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Malay (tawny)	American (copper)
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The most important verse in this chapter is the twenty-sixth, where the first mention is made of *Abram*. On this tenth chapter, we cannot forbear to quote the words of Dr. Adolph Saphir, whose last book on the "Divine Unity of Scripture" is probably the most thoughtful and suggestive book on the Bible ever yet published, and which has in itself a whole system of divinity and biblical theology.

He says: "The tenth chapter of Genesis is a very remarkable chapter. Before God leaves, as it were, the nations to themselves and begins to deal with Israel, His chosen people from Abraham downward, He takes a loving farewell of all the nations of the earth, as much as to say, 'I am going to leave you for a while, but I love you. I have created you: I have ordered all your future;' and their different genealogies are traced. Ranke says of this chapter: 'It is impossible to read it without seeing that there is something here different from all other history,' and that the national pride and separation which we see everywhere else has here been entirely subjugated by the religious idea, that all the different tribes of the earth are related to one another by their common descent from Shem, Ham, and Japheth.'

"More than that," continues Dr. Saphir, "the end of history is given us in Scripture—and here it is; whereas the common view of history that is taken in the world, and taken also by many Christians, is the real reason why the Bible is not believed, and why many who profess to believe the Bible, if they knew what was in the Bible, would also reject it. But the history of the world is given to us in Scripture without entering into the history of the different nations. That was not necessary. For that we do not require a revelation—as to write a history of the Greeks, and of the French, and of the Russians. That we can do for ourselves. But to show us what is the

program, what is the divine idea, what is the real way and purpose of this history—for that we do require the teaching of the Most High.

"Before geography had made any great progress, the Bible anticipated that the whole earth would be inhabited, that the uttermost ends of the earth would be peopled, and that the whole earth would be united in the knowledge and worship of one God, and in righteousness and prosperity. Moses said that when the Most High divided to the sons of Adam their inheritance, He did it according to the number of the children of Israel (Deut. xxxii. 8). And this is the very thing that the Apostle Paul preached to the Athenians—the philosophy of history. He says: 'God hath made of one blood all the nations of the earth,' etc., not, as you imagine, that you Athenians are of a different blood from the barbarians. Not merely has He done this, but He fixed the bounds of their habitations, as well as regulated the different periods and epochs of their history. Here you have a chronology, and here you have a geography, and here you have a teleology, which is of that purpose or aim that alone gives eyes to history. . . . Ideas without facts make up a philosophy. Facts without ideas make up a history. . . . Only in Scripture facts are full of ideas. So to speak, they are all full of us and light shines to us in them" (pages 240, 246-247).

GEN. xi. 1. *And the whole earth was one language.* Probably Hebrew—some think Sanscrit.

2. *Shinar*, doubtless the region lying around Babylon, whose extensive valley was very fertile, and offered natural attractions for colonists.

3. *Let us make brick.* These rich alluvial soils, though deficient in stone for building, furnish ample supplies of clay for bricks. Nimrod and his followers found brick-material at hand for their buildings, and it required very little invention to utilize it. The hardness of the clay where exposed to sun-

light would naturally suggest the use of the material for such purpose. The Babylonian deposits of bitumen are well known to history. Semiramis built Babylon with brick and used the liquid bitumen as cement; and bitumen pits are still found on the west bank of the Euphrates. Layard refers to the bricks found at Birs Nimroud, cemented by bitumen so tenacious that it was well-nigh impossible to detach the bricks.

4. *A tower whose top may reach unto heaven.* There was no idea of thus escaping another flood, as even Josephus hints. If this had been in mind, they would have gone to the mountains, not to the valley. The phrase simply means a very high tower. Nor is it said that the tower was not completed when "they left off to build the city" (verse 8). This tower is generally supposed identical with the Temple of Belus, built in eight successive squares, the base square being a stadium in length and breadth, and the ruins of which are known as Birs Nimroud. This tower seems to have been completed, and its uppermost story contained a shrine, or fane, of Bel.

The purpose of building this city is the one thing that it is important to grasp, for it has a very important bearing on all subsequent Bible history. Many far-fetched and fanciful meanings have been imparted into the statement. Nimrod and his followers sought to found a city that should be the nucleus of an *empire* world-controlling. They saw that the simplicity of pastoral and nomadic life favored migration, and this meant dispersion and weakness. Hence came the first conception:

1. *Centralization*—a commonwealth, numerous, powerful, held together by a strong central government, and defended by an impregnable citadel. Diffusion was discouraged, and concentration and organization favored.

2. *Civilization*, in its normal sense, an ideal state or civil community, with commercial, military, social reputation; a far-spreading name and fame; all the fine arts as well as mechanic arts;

a standing attraction, drawing others into the community, and so making its renown ever-increasing.

3. *Idolatry.* If the testimony of history affirms anything, it is that ancient Babylon was the first great imperial stronghold of idolatrous polytheism. Herodotus affirms that this tower was not only finished but became the central temple of Chaldean idolatry; and even if the Temple of Belus be *not* this tower, there seems to be a consensus of opinion that the Tower of Babel

furnished the suggestion and pattern of those that followed it.

Various uses have been suggested for this tower at Babel, as astronomical observation, sleeping-chambers for chief priests, etc. But it is known that astrology and idolatry were from remote ages inseparably connected among the Chaldeans. The Magians naturally were a religious caste under Zoroaster, as the worship of the sun would of course connect the observation of the heavens with religious worship, etc.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

JUNE 24-30.—THE WORK OF GOD.—John vi. 29.

A story has come down to us of Philip of Neri, a saint of the sixteenth century.

A young man, a student in a famous Italian university, came running to him one day with joyful face to tell him of his hope and aims for life. He had entered the law school because of its wide reputation; he would spare no pains to get through his studies as soon as possible.

"Well," answered the Saint, "and when you have got through your course of studies, what do you mean to do?"

"Then I shall take my doctor's degree," answered the young man.

"And then?" asked Philip.

"And then I shall have a number of difficult questions to manage. Shall catch people's notice by my eloquence, my zeal, my learning, my acuteness, and gain a great reputation."

"And then?" repeated Philip.

"And then, why—there cannot be a question—I shall be promoted to some high office. I shall make money and grow rich."

"And then?" reiterated Philip.

"And then—then I shall be comfortably and honorably situated in wealth and dignity."

"And then?" persisted Philip.

"And then—and then—and then—then I shall die."

Here Philip raised his voice. "And what then?"

Whereupon the young man made no answer, but cast down his head and went away.

Right enough, surely, are such high ambition and looking forward. Pity the young man before whose youthful vision there flames and flashes no high ideal even for this passing life. But, if it stop there, at that margin of this passing life rounded by its earthly end; if the ideal for this life be not of such sort that it can be the ideal for the other too; if to the inevitable question, "And what then?" for that other life, the majestic temple to which this life is but a meager vestibule, there be no other answer than that of a careless and abashed thoughtlessness; if all anxiety be given to this and none to that—can there be denser and starker folly? Can there be crazier craziness than, certainly confronted by the end of this life, to have no intelligible hope or purpose concerning the immeasurable life which is to come?

Multitudes of men to-day are like this young man of the sixteenth century, over whom Philip of Neri's questions threw the solemn shadows of an unescapable eternity. They are like these

Jews to whom the Lord Jesus made the answer of our Scripture—sedulously concerned about the present, making great plans for that, hoping great things for it; but, for the most part, untouched of any noble thoughtfulness concerning a questioning eternity.

Here in our Scripture, stated with the precision of the Ten Commandments, is *the* work of God we are to do; is the main duty for your life and mine. It is not that we labor simply for the meat which perisheth; it is not that we get on well in this world; it is not that we capture such or such a station in these passing days—but this is the overtopping, supreme, emphatic duty, which if it be not done, the whole life goes for nothing, just as if the keystone of the arch be not set in, the whole arch falls; this is the imperial thing to be accomplished in this passing life; this is *the* work of God—that ye put faith in Jesus Christ whom God hath sent, and so be ready for the “What then?” of the great eternal world.

For reasons like these:

First—Faith in Jesus Christ is *the* work of God for life, because we are thus enabled to make our own what God has done for us; for faith is the “appropriating faculty.” Christ has wrought out complete redemption for us. Faith is the hand by which we seize it and make it our own.

Second—Faith in Christ is *the* work of God for life, because faith in Christ is self-surrender to God. Take a page from a personal experience:

“That night he could not sleep. His mind was so exercised that he rose as soon as there was any light, left his house, and went off to a considerable distance, where there was then a grove, near a place where he had some water-works, which he called ‘the hydraulics.’ There in the grove he knelt down to pray. He said he had felt during the night as if he must get away by himself, so that he could *speak aloud and let out his voice and his heart*, as he was pressed beyond endurance with the

sense of his sins and with the necessity of immediately making his peace with God. But to his surprise and mortification, when he knelt down and attempted to pray he found that his heart would not pray. He had no words; he had no desires that he could express in words. He said that it appeared to him that his heart was as hard as marble, and that he had not the least feeling on the subject. He remained upon his knees disappointed and confounded, and found that if he opened his mouth to pray he had nothing in the form of prayer that he could sincerely utter.

“In this state it occurred to him that he could say the Lord’s Prayer. So he began, ‘Our Father which art in heaven.’ He said *as soon as he uttered the words*, he was convicted of his hypocrisy in calling God his father. When he added the petition, ‘Hallowed be thy name,’ he said it almost shocked him. He saw that he was not sincere, that his words did not at all express the state of his mind. He did not care to have God’s name hallowed. Then he uttered the next petition, ‘Thy kingdom come.’ Upon this he said he almost choked. He saw that he did not want the kingdom of God to come; that it was hypocritical in him to say so, and that he could not say it as really expressing the sincere desire of his heart. And then came the petition, ‘Thy will be done on earth as it is in heaven.’ He said his heart rose up against that, and he could not say it. Here he was brought face to face with the will of God. He had been told from day to day that he was opposed to this will; that he was not willing to accept it; that it was his voluntary opposition to God, to His law, and His will that was the obstacle in the way of his conversion. This consideration he had resisted and fought with desperation. But here on his knees, with the Lord’s Prayer in his mouth, he was brought face to face with that question; and he saw with perfect clearness that what he had been told was true, that he was

not willing that God's will should be done, and that he did not do it himself because he would not.

"Here the whole question of his rebellion, in its nature and its extent, was brought so strongly before him that he saw it would cost him a mighty struggle to give up that voluntary opposition to God. And then, he said, he gathered up all the strength of his will and *cried aloud*, 'Thy will be done on earth as it is done in heaven.' He said he was perfectly conscious that his will went with his words; that he accepted the will of God and the whole will of God; that he made a full surrender to God, and accepted Christ just as He is offered in the Gospel. He gave up his sins, and embraced the will of God as his universal rule of life. The language of his heart was, 'Lord, do with me as seemeth to Thee good.' 'Let Thy will be done with me and with all creatures on earth as it is done in heaven.' He said he prayed freely, as soon as his will surrendered; and his heart poured itself out like a flood. His rebellion all passed away, his feelings subsided into a great calm, and a sweet peace seemed to fill his soul."

Third—Faith in Christ is *the* work of God for life, because out of faith in Him we begin to do works from right motive.

I think this confession from Mr. James Parton, the historian, who was himself no Christian, most noteworthy: "The old-fashioned theologians have often been taken to task for speaking of morality as 'filthy rags'—not that they denied the necessity of a strict observance of the moral rules. They only said: 'Woe be to those who *rest* in morality.' But, after all, I am not sure that they were so far out of the way, for an attentive study of history, or even an observation of the people about us, discloses the fact that a man may be even a model of what is commonly called virtue—frugal, temperate, chaste, incorruptible, even-tempered—and yet be a base, dastardly, and pernicious wretch."

But faith in Christ—for faith "is as-

sent of the intellect and consent of the heart" to Christ—puts right motive at the seat of action and prevents an inward baseness—because the spring of action becomes the desire and determination to please God as He has revealed Himself in Jesus Christ.

The work of God—how it sounds in our Scripture. And all life a maiming and a missing until that work be done!

JULY 1-7.—A FINDING SOUL.—Acts x. 1.

The Scriptural teaching of the relation of God to the world is that God is not distant from the world, that God has not flung the world from His creative hand to let it get on as it best can—that the chasm between this world and the throne of God is not so wide but that He who fills immensity with His presence can be both on the throne and in the world—that "there is a mystic implication of His nature with ours, and ours with His—His serenity amid our griefs—His sanctity amid our guilt—His watchfulness amid our sleep—His life through our death—His silence amid our stormy force." "Thou hast beset me behind and before, and laid Thine hand upon me," exclaims the Psalmist.

Therefore, the soul may enter into personal relations with God, find God, know God, be conscious of God.

But the question is, Who may thus find and know God? Our Scripture answers the question by way of example. Cornelius is an example of such a finding soul.

First. This finding Cornelius was a *devout* soul; *i. e.*, open-minded toward the truth he already knew. "Cornelius was one of those men, so numerous in this effete age of idolatry, who were yearning for a better worship; and, under that impulse, had embraced the pure theism of the Old Testament, so much superior to every other form of religion known to them. They attended the synagogues, heard and read the Scriptures, practiced some of the Jewish rites, and were in a state of

mind predisposing them to welcome the Gospel of Christ when it was announced to them."—Professor Hackett on the Acts.

Thus Cornelius was a man whose soul was devoutly open to the best he knew. Such a soul is sure to be a finding soul. A sea-captain was telling me how, when his vessel was wrapped in mists, he yet kept his vessel's prow pointed toward the place where he believed the light was as the surest way of seeing the light when the mist lifted. And what is good for the navigation of a ship in this respect is good for the navigation of a soul.

Second. This finding Cornelius was a *reverently fearing soul*. He feared God. The Scripture fear of God is not the fear of terror, but the fear of a tender and holy awe, such fear as would prevent the soul from doing that which would displease God. Surely the soul holding itself in such careful mood toward God is a soul to which God will certainly more and more disclose Himself.

Third. This finding Cornelius was a soul *practicing* according to his light. And in two respects:

(a) As toward his home—he feared God with all his house. There is precisely where a genuinely religious earnestness will show itself. You say you enjoy religion; but how does your wife enjoy your religion?

(b) As toward his neighbor—he gave much alms to the poor. Cornelius recognized his stewardship toward God in his use of property. Homeward, pocketward, he practiced according to his light.

Fourth. This finding Cornelius was a *praying* soul, and prayed to God alway. He held himself in constant devotional attitude toward God. And this attitude flowed out in set times for special prayer. He was in such set and stated prayer when the angel flashed before him. Ah! to such a soul it was not so strange that "he saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him,

and saying unto him, 'Cornelius, God hath heard.' "

Fifth. This finding Cornelius was an *obeying* soul. When he was directed to send men to Joppa after Peter, without questioning he sent them.

Sixth. This finding Cornelius was a *confessing* soul. When Peter came and preached the truth of Jesus to him, he at once confessed his acceptance of the truth in baptism.

God must cease to be Himself when such a devout, reverently fearing, outwardly practicing, praying, obeying, confessing soul shall not be a finding soul, shall not reach the light.

JULY 8-14.—THE DIVINE VICTORY.
—Rom. xvi. 20.

Dangers were threatening the peace of this early Church at Rome; bad doctrine was beginning to emerge, and perhaps the clash of contest for the truth must begin to sound. But they were not to purchase a poor and somnolent peace by yielding and letting error and evil teachers of it have their way. Satan was set against their peace, of course, and would be quite certain to more or less disturb it, and there was no way but to enter into battle with him. Writes the Apostle: "Now I beseech you, brethren, mark them which are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned; and turn away from them. For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent."

"But do not be discouraged, O struggling Christians there in Rome," it is as though the Apostle went on to say; "though Satan may disturb he cannot triumph; here is strong consolation for you—'And the God of peace shall bruise Satan under your feet shortly.' " And also for every resolute struggler toward the right, there is this strong promise and consolation.

Consider first: The Divine Triumph; God shall bruise Satan.

Satan is—It is a very real fact that the Bible is full of the revelation of a master evil spirit and of minor evil spirits. If the Bible tells us of God and His angels, it also tells us of the devil and his angels. There is an outlying realm infernal of evil, as there is an outlying realm celestial of good. There is a personal, masterful spirit of evil, who can influence the world, who does seduce men, who is the author of sin. See Mark i. 13; iv. 15; Luke iv. 8; x. 18; xxii. 3; Acts v. 3; xxvi. 18; 1 Thes. ii. 18; Rev. ii. 13; as to lesser evil spirits or demons, see Matt. ix. 33; xvii. 18; Luke iv. 41; viii. 2; Jas. ii. 19; Rev. ix. 20.

There certainly are evil spirits *embodied* in this world; may there not be also evil spirits *disembodied*? And, as in this world, you see evil men rising above their evil fellows through largeness of evil faculty and compelling their evil fellows under their evil domination, why may there not be some badly majestic, dominating evil spirit ranking the forces of evil under himself outside the world? God is not less at one time and more at another. God is not less benevolent and holy now, and more benevolent and holy then. God is not less benevolent and holy in this world and more benevolent and holy outside this world. If you believe, as you must, in a benevolent and holy God who consists with evil-embodied spirits in this world, what is there to prevent belief in a benevolent and holy God who consists with evil spirits disembodied and outside this world?

How does such a God consist with bad men here, with bad spirits in the spiritual realm? There is but one answer. Men become evil here by choosing against God. The Son of the Morning became Satan by choosing against God. Power of choice is necessary to moral beings. And in this world, and in all worlds, God respects power of choice, and consists with it. And when the Scriptures assert that, through choice of evil, Satan became Satan, and when the statement of the Scripture is

reinforced by all the analogy of life in this world here and now, it is certainly very foolish and foolhardy in me to refuse belief in such a badly powerful, tempting, personal evil spirit as the Scriptures assert Satan to be, and heedlessly live my life as though there were no such tempting and destroying spirit setting himself to trap me and to ruin me.

This is the dark side of it. Turn now to the brighter side. There shall be Divine Triumph. God shall bruise Satan. Once, in the theological seminary, Dr. Robinson burst out before the class and said: "Gentlemen, drive these four stakes down—sin is a tremendous evil; God is not the author of sin; God is not impotent before sin, but will control it; God gives to every man a power sufficient for his salvation." That is a good stake to drive down in this strange world—"God is not impotent before evil, but will control it!" Out of the clouds and darkness shall shine forth the righteousness and judgment which are the habitation of God's throne. He shall cause the wrath of man to praise Him; the remainder He shall restrain. Satan himself shall surely be seen to be but the hewer of wood and the drawer of water for the sublime temple of the Divine purpose. God shall bruise Satan. How evidently this shines forth in the cross and death of our Lord and Saviour! Satan's apparent triumph there was his worst defeat.

Second. Consider the *time* of the Divine Triumph. God shall bruise Satan *shortly*. Ah, but how long sometimes that "shortly" seems! Yes, but God has the spaces of eternity in which to work. Large purposes must consume large times. And how great and gracious the thought, God has time enough! But there is another measure. Dr. Payson, dying, thus exclaimed, "The battle's fought and the victory is won forever. I am going to bathe in an ocean of purity and benevolence and happiness to all eternity." Satan was *then* bruised for him.

Third. Consider the *method* of the Divine Triumph. God shall bruise Satan under *your feet* shortly.

"We rise by things that are under our feet,
By what we have mastered of good and gain;
By the pride deposed, and the passion slain.
And the vanquished ills that we hourly
meet."

Every struggle upward, every time our foot is placed upon some meanness, every victory we win for good, thus, *through us*, God bruises Satan. And we shall surely conquer, for we fight both for and with God.

JULY 15-21. — WOOD, HAY, STUBBLE.—Gen. xix. 80; 1 Cor. iii. 9-16.

It is quite possible for one to live long and yet have little strength or joy in the physical sense of living. Disease has fastened, rendered the wonderful functions of the wonderful body "like sweet bells jangled out of tune, and harsh."

Very different such life from the strong full life of health. What is true in the physical sense of life is also true in the spiritual sense of it. A man may be a diseased, dyspeptic, complaining, grumbling, almost useless Christian, or a man may be a healthful, growing, cheering Christian.

It is to this fact of the difference of spiritual life, and energy, and result, that the Apostle Paul, under another figure, refers in a very remarkable passage (1 Cor. iii. 9-16):

"For we are God's fellow-workers; ye are God's husbandry—God's building."

"According to the grace of God which was given unto me, as a wise master-builder I laid a foundation; and another buildeth thereon. But let each man take heed how he buildeth thereon. For other foundation can no man lay than that which is laid, which is Jesus Christ. But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble; each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall

prove each man's work of what sort it is. If any man's work shall abide which he built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire."

That is to say, a man may be a Christian and rear upon the foundation of his faith in Jesus the superstructure of a noble, beautiful Christian life and work, which shall be a blessing to others and a joy and infinite reward to himself, and which, asbestos-like, shall endure the fires of the judgment; or a man may be a Christian and rear upon the foundation of his faith in Jesus a superstructure of a life so worthless and so mean that, like wood, hay, or stubble in the flame, it shall be consumed, and the man himself escape but barely—saved, but so as by fire.

Consider now an Old Testament illustration of this principle. The illustration is Lot.

Lot was a man of faith. In obedience to the Divine command he set out with Abraham on his wanderings. It is as a man of real faith that the Apostle Peter speaks of him (2 Peter ii. 6-8). But the superstructure Lot built upon that faith was but wood, hay, stubble; it was not of gold, silver, precious stones. It could not endure. It could not afford protection to himself. It was the cause of ruin to those he loved the most.

First. Lot reared such a wood, hay, stubble superstructure of a life *by indulging in an evil choice*.

There come to every man days which stand, like mountains, out from the plain of usual life, days of decision, whence the path of life takes new direction, beyond the shadows of which decisions the life can never pass. See the Bible narrative (Gen. xiii. 1-13).

Standing there, on the mountain east of Bethel, Abram and Lot make their choices, and their diverse destinies, as to the sort of superstructure of life they are to go on to rear, begin. Lot looked down upon the valley of the Jordan,

fertile, luxuriant, beautiful as the lost Eden. Back toward the rugged hills, unto their desolations and their hardships, Abram went uncomplainingly.

In several particulars this choice of Lot's was evil.

(a) *It was a choice selfish.* In making it Lot thought only of himself, nothing of his uncle Abram, older, and, as the leader, the one to whom of right belonged the first choice. Lot seized all. He did not so much as suggest equitable division of the fertile country. Abram grandly takes the rugged hills and submits.

(b) *It was a dangerous choice.* The plains held something other than an Eden. Sodom and Gomorrah were in their embrace. Though Lot did not directly, and at first hand, choose these, they were in his choice, with all their depravities. Evil is a fearful magnetism and men are bits of steel. It is so everywhere you put wrong next you to become seduced, entangled, overcome.

Very significant is the Scriptural statement concerning the effect of this bad choice in Lot. First, Lot chose the plain with Sodom and Gomorrah in it: Second, he *pitched his tent toward Sodom*; got a little nearer; got within the hearing of its siren songs; became less strenuous in his determination of non-conformity with the world; was less in simple and earnest desire to please God; gave up daily worship in his family, perhaps; did not think quite so much of Abram back there on the barren heights—that is, lost his affection for the Church, was needlessly irregular in his attendance on the prayer-meeting; was not quite so distinct in his confession of godliness; pitched his tent *toward Sodom*.

And there, when afterward the angels came to warn him of the destruction impending the city, they found him *sitting in the gate of Sodom*; one of the magistrates of it possibly, at any rate in position and authority within it, a *resident of Sodom*.

Such was the way this evil choice acted upon Lot. And here in this

evil choice can be seen, I am sure, a large and prevailing reason for the wood, hay, and stubble superstructure of a life he built upon the foundation of his faith.

Second. Lot reared this wood, hay, and stubble superstructure of a life by *putting himself in unfavorable conditions for the growth and edification of the true life*. All true and normal growth is the result of the balance between the life in the growing thing and favorable surrounding conditions. Make the conditions hostile, and you hinder, if you do not destroy, the upbuilding of the life. These hindering and chilling conditions into which Lot thrust himself by becoming a resident of Sodom were mainly two—prayerlessness and evil influence.

Prayerlessness: "Then Abram removed his tent and came and dwelt in the plain of Mamre which is in Hebron, and built there an altar unto the Lord" (Gen. xiii. 18). But Lot builds no altar. Suppose Lot had held himself in such personal connection with Abram that he could have caught a little of the stimulus of Abram's devotion!

Make application: You need the Church, its worship, communion, holy companionship, etc.

Evil influence.—Living there in Sodom, Lot could not help partaking of the evil influences of the place. And the better life in him lost health, tone, power. It was very miserable wood, hay, stubble, he began to build into the structure of his life. Living in the constant companionship of wrong, and bereft of companionship with God, though now and then his righteous soul was vexed at the surrounding sinfulness, he himself began to think and do very sinful things. See the infamous and Sodomite proposal Lot dared to think of making about his daughters (Gen. xix. 8). Ah! Sodom is no place for a Christian. Remember that when you choose your pleasures, or your business, or your companionship.

Third. Lot, upon the foundation of his faith, built the superstructure of a wood, hay, stubble life, because,

doing as he did, he *lost his chance of witnessing for God*. Lot, living there in Sodom, sought to do his duty of witnessing for God in Sodom. And what did he get for his pains? Ridicule and failure. He tried to make the Sodomites better, and they said, "Stand back"; they said again, "This fellow came in to sojourn, and he will needs be a judge." Lot was sure the Lord was about to send destruction upon the city. He was agitated for the safety of his family. "And Lot went out and spake unto his sons-in-law which married his daughters and said, 'Up, get you out of this place, for the Lord will destroy this city.' But he seemed as one that mocked unto his sons-in-law." Ah!

"Thou must be true thyself
If thou the truth wouldst teach;
It needs the overflow of heart
To give the lips full speech."

Lot living there in Sodom, himself at least a partial partaker in its wickedness—how could he seem otherwise to his sons-in-law than one who mocked?

Behold, now, the failure of Lot's life work, the consuming of the wood, hay, and stubble of it. With difficulty he persuaded his wife and daughters to flee with him. The angels force him out of the devoted city. The earth burns from beneath. The heavens flame from above. Part of his family falls in the destruction. Judgment overtakes his wife upon the way. He waits a little in the city of Zoar. He flees out of it into the mountains, stricken with fear. So, though he chose the plain, he gets only the rugged mountain at the last. And, cowering in the mountain with his two daughters, the influence of Sodom overcomes them, and they plunge into crime. Family ruined; possessions gone; wood, hay, stubble utterly consumed. Himself saved—but so as by fire.

You who have said you would live for Jesus—like Abram doing the right though the right be rough—upon that foundation of faith in Jesus take care how you build. Listen to the Apostle,

"But let every man take heed how he buildeth thereupon."

We are justified by faith; but we are rewarded according to our works.

JULY 22-28.—HOW TO GET LOVE.—
Tim. i. 5.

Read the neighboring Scripture (vs. 3-7).

Attend to the meaning of some words:

"End of the commandment."

"End," that means what is called final end, ultimate result, bloom.

"Commandment," that means precept, that which is laid down. And the Apostle is speaking here of what, in the 11th verse of this chapter, he calls the glorious Gospel of the Blessed God; so that the phrase, the end of the commandment, means the intended and triumphing result of the teaching of the Gospel.

"Charity," that means, not simply beneficence, alms-giving, as charity has come to signify to-day in our English speech, but that deeper, broader, nobler structure, something we call love, Godward, manward.

This, then, is the practical meaning and purpose of the Gospel for us—that we get love.

And how easy everything is for us if we only have love!

"Man soon wearies of living at his best." Not if he loves the best.

"To love Thee, Saviour, is to be
Cheerful, and brave, and strong, and free;
Calm as a rock 'mid striving seas,
Certain 'mid all uncertainties."

Yes, everything is easy to love!

And when we think of our Christian living—its self-denials, its tasks, its easy yieldings to temptation, its sluggishness—how often we say to ourselves, "Oh, it would be all right, and delightful, and swiftly overcoming, if we were only conscious of a deeper, steadier, controlling love!"

And we sometimes strive and struggle for love. But we never get love in the way of a direct striving for it. Love never comes in such fashion. Love is

something which comes indirectly, as the result of adjustment to conditions.

Now our Scripture is very practical and important because, in the plainest way, it tells us how to get a noble, transforming, impelling, religious love.

First. We get such triumphing, religious love *out of a pure heart*. "For the end of the commandment is charity—love—*out of a pure heart*."

What does the Scripture mean by a man's heart? Heart, in the Scripture, means the center and seat of the spiritual life, the source and fountain of thoughts, desires, passions, endeavors, that in a man which is sensitive to and may respond to God. And a pure heart is a cleansed heart—one out of which evil thoughts, desires, passions, endeavors, have been cast; one which holds itself in such attitude as that it can respond to God. The pure in heart see God. And when such a heart beholds God in His beauty, loveliness, kindness, such heart cannot resist the springing of love toward Him.

Second. A further step on the path toward a great religious love is the having a *good conscience*. Now the end of the commandment is love out of a pure heart, and of a *good conscience*.

Conscience includes these three elements—discrimination, impulse, reaction. And a good conscience is where the discrimination between wrong and right motives is quick; where the impulse toward the right motive is yielded to; where there is the reaction of the unique peace of an obeyed conscience.

"I feel within me

A peace above all earthly dignities,
A still and quiet conscience."

Is it difficult to see that with a pure heart and a good conscience there would begin to well up in us a mighty and impelling religious love?

Third. But a third and most important step on the path toward a vanquishing religious love is *faith*. "Now, the end of the commandment is love out of a pure heart, and of a good conscience, and of *faith unfeigned*."

Unfeigned faith is sincere faith—ab-

solute assent of intellect, and consent of heart to Jesus Christ. Who has kept his heart pure? Who by undeviating choice of right has kept his conscience good? That is the trouble; we have not. And, to an impure heart and a twisted conscience, the thought of God is pain instead of peace. So love toward God is baffled. But now our Lord Jesus comes with His atonement, with cleansing for the heart and satisfaction for the conscience; and when we by faith accept it, heart and conscience are put toward God in right relation, and so trust is the way to love.

Dr. Shedd tells how, "in a beautiful New England village, a boy lay very sick, drawing near to death, and very sad. His heart longed for the treasure which was worth more to him now than all the gold of the Western mines. One day I sat down by him, took his hand, and looking into his troubled face asked him what made him so sad? 'Uncle,' said he, 'I want to love God; would you tell me how to love God?' I said to him, 'My boy, you must trust God first, and then you will love Him without trying to at all.' With a surprised look he exclaimed, 'What did you say?' I repeated the exact words, and I shall never forget his large, hazel eyes opened on me, and his cheek flushed, as he slowly said, 'Well, I never knew that before; I always thought that I must love God first before I had any right to trust Him.' 'No, my dear boy,' I answered, 'God wants us to trust Him; that is what Jesus always asks us to do first of all, and He knows that as soon as we trust Him we shall begin to love Him. This is the way to love God, put your trust in Him first of all.' Then I spoke to him of the Lord Jesus, and how God sent Him that we might believe in Him, and how all through His life He tried to win the trust of men, how grieved He was when men would not believe in Him, and every one who believed came to love without trying at all. He drank in the truth, and simply saying, 'I will trust Jesus now,' without an effort

put his young soul in Christ's hands that very hour; and so he came into the peace of God which passeth understanding, and lived in it calmly and sweetly to the end."

Yes, trust—faith unfeigned—is the path to love.

Learn:

(a) If you would have love do not go hunting after some other doctrine (v. 8).

(b) If you would have love do not think just talking about things will bring love. "Vain jangling" (v. 6).

(c) If you would have love do not be all the time probing your feelings.

(d) How practical is Christianity. Keep a pure heart, a good conscience, a steady trust, and an impelling and vanquishing love must be the natural bloom.

EXEGETICAL AND EXPOSITORY SECTION.

An Exposition.

By ROBERT PATERSON, D.D., BELMONT, BLANTYRE, SCOTLAND.

(Continued from vol. xxvii., page 561.)

Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God (which he had promised afore by his prophets in the Holy Scriptures) concerning his son, Jesus Christ, our Lord, etc.—Rom. i. 1-4.

CONCERNING HIS SON.—The grand subject matter of the Gospel is God's Son, Jesus Christ, who sprang from DAVID'S SEED, or WHO WAS DAVID'S OFFSPRING WITH RESPECT TO THE FLESH. In a word, Christ as regards his human nature was David's offspring. No one, according to Old Testament prophecy, could be the Messiah, the Christ, unless he sprang from David, "Israel's anointed and greatest king." Note particularly, the very expression, "made of David's seed according to the flesh," intimates that there is another and higher side to His complex personality. He was a real man, body, soul, and spirit; but He was more than man, more than David's Son. He was God's Son, God's Son emphatically, God's Son pre-eminently and peculiarly, and in a sense all His own. Hence the apostle adds:

WHO WAS MARKED OFF AS GOD'S SON IN (the possession of) POWER, AS REGARDS THE SPIRIT OF HOLINESS, BY

THE RESURRECTION OF THE DEAD. It is a great utterance. Deep beneath deep is in it, and height above height. Its length and breadth reach far, very far. The phrase *the spirit of holiness* (πνεῦμα ἁγιωσύνης) cannot be rendered "the Holy Spirit." Thus the phrase itself determines that the reference is not to the Third Person of the Godhead. Besides the phrase "according to the spirit of holiness" (κατὰ πνεῦμα ἁγιωσύνης) stands in antithesis to the phrase "according to the flesh" (κατὰ σάρκα); and thus it is further determined that the reference must be to our Lord's divine nature. On the one side, the lower, He is David's son; on the other, the higher, He is God's Son. The one, in its outer, is characterized by "flesh;" the other is essentially distinguished by "holiness." Holiness, morally viewed, is of the very essence of divinity; or divinity, to change the aspect, morally considered, has for its very essence and quintessence *holiness*. Jesus on His higher and divine side is a "Spirit of Holiness"—a divine person, whose very essence morally is holiness.

Observe, with respect to His human nature, the apostle says He "was made" (τοῦ γενομένου). That nature was originated. It began to be. No such affirmation is made with respect to the other side of His complex being, "the spirit of holiness." It was not in any way originated or derived. Whatever is originated cannot be eternal. What-

ever is derived cannot be infinite. The ideas of divinity and of origination or derivation are mutually exclusive. The one of necessity annihilates the other. Thus what is divine cannot be originated or derived. What is derived or originated cannot be divine. Our Saviour, on the upper and eternal side, is divine equally as the Father and the Holy Spirit. True, He is designated "the only begotten Son," but so far as the idea of begetting goes, the reference is wholly and solely to His human nature. Thus the Scripture stands, "Thou art my Son, *this day* have I begotten Thee" (Ps. ii. 7; Heb. i. 5). "Therefore also that *holy thing* which shall be born of Thee *shall be called the Son of God*" (Luke i. 35).

Angels are God's sons. Men are God's sons. Angels and men are alike made in the image of God, and are for this reason His moral offspring. There is something in both divine-like. The essential nature of both is divine-like. But neither angels nor men are God's sons as Christ is His Son. The union of the human and the divine natures in Christ constitutes Him peculiarly, pre-eminently, peerlessly, the Son of God. He is absolutely of one nature with the Father.

The verb (*ἀποθνήσκει*) translated in the Authorized Version "declared to be," and which we render "marked off," has close affinity with our word horizon. To speak to the merely English reader the word here used is the participial form of *horideo*, to bound or limit, from *horos*, a boundary. It is the origin of *horizon*, the limit or boundary of vision. Thus *marked off*, *bounded off*, is the apostle's idea. Our Lord Jesus Christ is marked off from every other being in the universe. He is from every other marked off as God's Son, and He is marked off as God's Son in the possession of power. His being is His twofold personality, is *sui generis*. There is none like it, absolutely none.

Literally it is said that He is "marked off" as God's Son *in power*. In the element of power is the idea, and that

comes to the expression we give, *in the possession of power*.

He is "marked off as God's Son in the possession of power *by the resurrection of the dead*." We should not say with the King James translators, "by the resurrection *from* the dead," but with the Revisionists, "by the resurrection of the dead." Paul is thinking of more than Christ's own resurrection. Of course our Lord's own resurrection is included, but is conceived as inclusive of all others. "For as in Adam all die, so also in Christ shall all be made alive" (1 Cor. xv. 22). No matter what view one takes of the resurrection of the dead as to its nature, it is realized in and by Jesus Christ. His own resurrection is a fact the most indisputable. It stands unshaken and unshakable. Even our apostle had seen the risen Lord (1 Cor. xv. 8). No man who keeps company with Paul could possibly believe that he is either a deceiver or deceived. For Paul, then, Christ had risen from the dead. That resurrection marked Him off as God's Son in the possession of power. That resurrection moreover, taken in connection with the antecedent propitiatory life and death, was the meritorious cause or ground of the resurrection of all men. Installments of the general resurrection had been given even in Paul's time. In connection with the marvelous phenomena that occurred after the death of Jesus, "the graves," or "tombs," or "sepulchers" "were opened, and many bodies of the saints who had fallen asleep were raised up" (Matt. xxvii. 52). The earthquake happened, it would appear, just immediately on the occurrence of the decease, and thus in the rending of the sepulchers preparation was made for the ensuing resurrection. But the reanimation of the bodies was fittingly postponed till after the resurrection of Him who is Himself at once "the Resurrection," and "the first-born from the dead" (Col. i. 18), "the first fruits of them who sleep" (1 Cor. xv. 20) — (Morrison's Com. on Matthew *in loc.*). In these resurrec-

tions, in all resurrections that had taken place or that were to come, the apostle saw Christ distinctly marked off as the God-man Redeemer in the possession of power. His power it is, His unique and divine power, in which and by means of which the resurrection of the dead is realized.

When we postulate divinity, there is no difficulty with the resurrection of the dead. Absolutely none. He who is equal to creation is equal to annihilation. He who is equal to creation and annihilation is equal to resurrection.

Paul, however, is not thinking merely of omnipotence, or of the almightiness physically or metaphysically of Christ. His use of the term *power* is much more comprehensive. Omnipotence is involved, but is not exhaustive of the idea. Had not our Lord become incarnate; had He not lived, and suffered, and died, and risen from the dead in behalf of men, had He not made propitiation for their sins, and thus satisfied all the claims which were against them—resurrection, deliverance from death on every side, the lower as the higher, with respect to the body as to the soul, would have been forever a moral impossibility. "The wages of sin is death" as regards both body and soul; of the body in one way, of the soul and spirit in another. But for our Saviour and the atonement He made for us, we all should "have been holden of death" everlastingly. God, as the great moral Magistrate, the righteous Administrator of moral law, would have been destitute of the power to deliver from "the wages of sin" a single unit of the human family. It is Christ—Christ by means of His propitiatory life and death—Who puts God in the possession of power to save, and thus in the possession of power to raise from the dead. Such is undoubtedly Paul's magnificent and inspired conception.

JESUS CHRIST OUR LORD. The order of the words in the Revised Version is the true order. They are in the connection exceedingly solemn and grand. He who is the great subject-matter of

the Gospel; He who is the Alpha and the Omega of the Old Testament Scriptures in their entirety; He who is David's Son according to the flesh and God's Son according to the Spirit of Holiness, both God and man; He who is marked off from all the universe as God's Son in the possession of power by the resurrection of the dead—He is that very Jesus Christ, the divinely anointed and divinely appointed Saviour whom we Christians adore as Lord, our Lord, and Lord of all. If He be not Lord to others, He is at least Lord to us. We glory in Him. He exercises Lordship, as we believe, over the vastitudes of intelligences in the world of light. Wonderful that He became incarnate and died for our sins, according to the Scriptures. We seat Him on the throne of our affections and as Lord over the conscience.

The Seven Beatitudes of the Apocalypse.

BY REV. J. L. CAMPBELL, CHELTENHAM, ONT.

THE Book of the Revelation is highly symbolic, mysterious, and often difficult of interpretation. The number seven, the symbol of totality, universality, or thoroughness, occurs at least twenty times in this book. We read of the seven spirits of God, *i.e.*, the Holy Spirit in His one perfect seven-fold energy, the seven churches, the seven stars, the seven candlesticks, the seven seals, the seven trumpets, the seven bowls, etc.; but it is not generally known, at least is not published in any book with which I am acquainted, that there are seven, and only seven, beatitudes in the book. This discovery gives a new interest to this portion of the Holy Scriptures, and affords a rich line of thought for meditation and instruction. It is pleasant, even joyous, to find that He who began His public teaching with the sweet word "blessed" seven times repeated in the well-known beatitudes of the Sermon on the Mount, ends the New Testament Revelation

with the same encouraging, assuring word repeated again seven times. He was then on earth and spoke on the mountain side, but now He is in heaven and speaks from the Holy of Holies. The risen, ascended, and glorified Redeemer still is interested in His followers, and pronounces blessings upon them. The beatitudes are:

1. "Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things that are written therein, for the time is at hand" (i. 3).

2. "Blessed are the dead that die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labors, for their works follow with them" (xiv. 13).

3. "Blessed is he that watcheth and keepeth his garments lest he walk naked and they see his shame" (xvi. 15).

4. "Blessed are they which are bidden to the marriage supper of the Lamb" (xix. 9).

5. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years" (xx. 6).

6. "Blessed is he that keepeth the words of the prophecy of this book" (xxii. 7).

7. "Blessed are they that wash their robes that they may have the right to come to the tree of life, and may enter in by the gates into the city" (xxii. 14).

In Matthew the beatitudes come one after the other without any intervening matter, but in the Revelation they are separated by longer or shorter portions of the book. In Matthew there is an evident logical connection between the beatitudes, and we may believe that by seeking we shall find a connection between these also, although they are written with interruptions. The book is one, and has a unity of author and purpose. As there is a connection between the several parts of the book, so we may look for such between the sep-

arated beatitudes. Professor Milligan, of Aberdeen, divides the book into seven parts, parallel to those which he finds in the Gospel by St. John. In that Gospel he finds the struggling and victorious Saviour; in the Revelation His struggling and triumphant Church. His divisions are: (1) The introduction (i). (2) The church on the field of history (ii., iii). (3) Anticipations of the Church's victory (iv., v). (4) The conflict between the Church and her enemies (vi.-xviii). (5) The pause of victory (xix., xx). (6) The New Jerusalem, the happy home of the victorious saints (xxi). (7) The conclusion (xxii). We find, accepting this analysis, the first beatitude is in the introduction, the second and third are in the main section of the book, in that describing the conflict, the fourth and fifth are in that concerning the pause of victory, and the sixth and seventh are in the conclusion.

The book as a whole is occupied with the struggle, the fight of the Church in the world against her enemies, the Beast, the False Prophet, and the Serpent—the threefold manifestation of evil. This, I think, gives us the key to these beatitudes. They are the beatitudes of *action*, of *deeds*, and so are a contrast to and an advance on the beatitudes of the Sermon on the Mount, which are beatitudes of character, or of religious and moral condition or state. As the fourth beatitude in Matthew is the climax of the whole—the first three preparing for and culminating in it, and the other three originating in and growing out of it—so also in the Apocalypse the fourth, viz., that concerning the blessedness of those (effectually) bidden to the marriage supper of the Lamb is the climax of the new seven. The first three run up to and centralize in it, and the other three are similar to the first, and may be considered as further stages of development in the same.

He who is effectually called to the marriage supper of the Lamb lives a life of active preparation for that great

and glorious event. The rule of his conversation or manner of life is the Word of God, the lamp that shineth in a dark place, to which he gives heed until the day-dawn and the day-star arise in his heart. Here we have the first and sixth beatitudes. He patiently continues in well-doing even unto death, and his works follow with him into the marriage hall as evidence and reward of his faith. This gives the second beatitude.

In the gospel by John there are only two beatitudes: (1) The blessedness of *faith* in Christ without having seen Him (xx., 29), and (2) the blessedness of *doing* the known commandments of Him who is at once teacher and exemplar (xii. 17). These are echoed in the Apocalypse.

He keeps Himself unspotted from the world and is not found naked, but clothed with the robe pure and white when his Master comes. That day does not overtake him as a thief. He has on the wedding garment, the righteous acts of a righteous man justified by faith. Hence we find the third and seventh beatitudes. He is regenerated and united to the living and great High Priest within the veil; he has heard the voice of the Son of God and lives; he has part in the first

resurrection, and is in consequence a priest of God and of Christ and partakes in the glory of the ascended and reigning Priest-King. He, with his Redeemer, lives and reigns in perfected bliss for a thousand years, even forever and ever. This is the sixth beatitude.

In each he is a man of deeds and is blessed in his doing (James i. 25).

His works are the consequence and proof of his sure calling and election. His faith is seen to be living by his acts.

He is blessed with the blessing of Abraham, his father, who believed and obeyed.

The writer hopes that this brief study may direct attention to this last book of the Bible and lead to its being read, preached, and heard, and that thus a great blessing may come to the Church. Its first beatitude has in view a congregation having a minister who reads and an audience who hears. It is the only book of the Scriptures which declares the reader and hearers of it blessed. Its beatitudes invite and encourage study of its contents. It is pre-eminently the book for these last days and should not be unfamiliar, a *terra incognita*, to our preachers and their congregations.

SOCIOLOGY AND COMPARATIVE RELIGION.

Papers in Social Science and Comparative Religion.

By REV. B. F. KIDDER, PH.D.

I.—SOME OF THE LOWER SUPERSTITIONS AND CUSTOMS OF NORTHERN AFRICA AND EGYPT.

SUPERSTITIONS have always had a vigorous growth in the soil of Egypt. In the museum at Cairo, and still more among the ruins of Thebes, one wanders, as it were, through vast petrified forests, where may be seen in enduring stone, the form and character

of that religious life which flourished in Egypt for thousands of years. These trees no longer spread their branches and bear their fruit; yet, in the same general soil in which they grew, there is found an inferior undergrowth which evidently springs from the same root.

Although practically all of Egypt and Northern Africa is nominally Mohammedan, there nevertheless appear, in different forms, many superstitions that more properly belong to the Shamanism of the ancients. One of the characteristics of Mohammed's conquest was to form an easy alliance with

whatever could not be expelled. It was so in Mecca, when veneration of the Kaaba, formerly an object of idolatrous worship, was ingrafted upon Islam. It has been so everywhere.

Without attempting in every instance to trace them to their source, I purpose to point out in this paper some of those superstitions which exert the most baleful influence upon the people of Egypt and Barbary.

By grouping Egypt with the North African States, it is not claimed that conditions throughout this territory are everywhere the same. The Arabs of Egypt are, as a rule, superior both in intelligence and moral character to the natives of Barbary, while the natives of Tunis and Algeria are in advance of the Moors of Morocco. Again, the English and the French in Egypt and the French in Algeria and Tunis have exerted a powerful influence, which has not been felt at all as yet in Morocco, at least outside of Tangier. But the general character of the superstitions and customs throughout all of this territory is the same.

Belief in demons everywhere prevails. The chief of the demons is "Iblis," or "Shaitan," the devil. But he is not the enticer to evil; he is rather an indescribable monster, who changes his shape at will, prowls in the dark, juggles with the light, and lays tribute upon whomsoever he will. Sometimes he may be avoided by charms. Sometimes he must be propitiated, and votive offerings to him are hung in the branches of the trees.

Associated with belief in "Iblis" and the demons is belief in innumerable djins or genii, supposed to be a kind of spirit, pre-Adamite in origin and intermediate between angels and men. These djins haunt the caves and the lonely places by the sea and among the mountains. They are supposed to take part daily in the affairs of men. So great is the fear of them that before a bucket is lowered into a well or a burden cast upon the ground permission is usually asked of the djin that may be

near. The aid of djins is invoked by the magicians for the performance of marvels, after the manner of ancient necromancy and modern spiritualism. Some of these spirits are evil, others good. Not far below the mission-house in Tangier is a lonely nook in the sea, supposed to be the haunt of a good djin. Moorish women may often be seen going to this rock when the tide is out, to carry offerings and seek the aid of the spirit.

It not infrequently happens that a man or a woman becomes possessed by an evil djin, or demon. Then the hakem, or doctor, is usually summoned, and, by charms and incantations or frequently by beating, the intruder is expelled. When a woman of the lower classes is afflicted with epilepsy or some other disease the nature of which is not understood, the sheikh and several women of the village are called in. She is declared by the sheikh to be possessed by a djin. The women beat the tom-toms and scream and yell for most of the night. Then the sheikh informs the woman that it will be necessary for them to return the next night, and that a sheep must be provided. The next night the program of tom-toms and howling is repeated. Finally the sheep is dressed up as a bride, and the woman is placed upon its back and compelled to ride about for a while, when the sheikh pronounces her cured. The sheep is then killed and dressed, and the company indulges in a great feast.

The people of Egypt and Barbary firmly believe that the spirits of the dead return. By many the prophet is supposed to make nightly visits, and a kind of aloes, known as "suburra" (literal meaning, "make to continue") is hung over the outer doors, that the prophet, seeing it, will grant his blessing to the house and cause it to continue. During at least two of their great feasts (one of them being Bairam, which follows the fast of Ramadan) the women, and many of the men as well, carry offerings of cakes, etc., for

the dead to the cemeteries. This is done in order to prevent the spirits of the dead from returning to their houses. But these offerings are not laid upon the graves, as among many savage tribes, but given to the beggars who frequent the cemeteries in anticipation of these gifts. Similar to this is a custom prevalent among the Copts, of burning incense after a funeral to drive the spirit from the house.

The superstition which, perhaps, exerts the greatest influence is that of the "Evil Eye." Certain persons are supposed to possess the power of producing all manner of physical injury, even to the causing of death, by a mere glance of the eye. A mother is in terror if you compliment her child, for fear it will attract the Evil Eye. To lessen the peril, children of respectable and well-to-do parents are often allowed to go in filth and rags. To save themselves from the Evil Eye, the people resort to various charms. A little silver hand is laid upon the foreheads of the boy babies at birth (the girls are not considered as worth saving). Boys are often seen with little charms tied to their hair or fastened to their caps. Women attach charms for the same purpose to different objects in the house. The little donkey that I rode in Luxor had three charms attached to a string about his neck. When we asked Ahmed, the guide and owner of the donkey, what they were, he replied promptly: "Texts from the Koran, to keep away the Evil Eye." We asked him if he wore any such protection himself, and he answered, "No, God is best. I do not need to wear anything against the Evil Eye. People like you do not need anything to save them from the Evil Eye. God will take care of us." Ahmed is far above his fellows both in intelligence and character. He has attended the American Mission school at Luxor for three summers, and seems to have an earnest ambition to know and to practice that which is true. But the traditions of his fathers are strong.

Not only the Evil Eye, but other ills of life are to be warded off by charms. On the fronts of many houses, particularly in Alexandria, we have seen wooden hands projecting as a protection against the Evil Eye, and also as a kind of general guaranty of good fortune. On the inner blinds and doors of a native house in Tunis we found many Arabic texts and prayers, one of which I subjoin: "*Slam a la Nuah fil a la min on a la Mohammed fil morceliu famin. Allah alma ou a oukarua adab essimoum*"—which means: "Peace be on Noah in both worlds, and on Mohammed among the sent ones. The blessing of God be on us, and may God preserve us from venomous reptiles."

There is another class of superstitions which exerts a very great influence upon the general character of the people. I refer to religious frenzies. Some of these are practiced by the Marabouts, a sect of religious teachers, who claim for themselves special sanctity, inspiration, the power of handling deadly serpents without injury, and the power of working miracles. On Fridays they gather in their mosques, eat snakes and scorpions, and receive special divine impulses. Once every year they have a great celebration. At their mosques the tom-toms are beaten, while the devotees sway to and fro and whirl round and round, working themselves into a state of the highest mental excitement. Until restrained by British and French influence, the Marabouts were accustomed on these occasions to parade the streets and commit many extravagances.

Of the same general character with the Marabouts are the Dervishes, of which many sects are found in Egypt. The most fanatical of these are of the order known as "Rifaceyeh." They perform, or claim to perform, many wonderful feats. One sect, for example, claims the power of thrusting iron spikes into their eyes and bodies without sustaining injury, and also the power of breaking great stones upon their chests. Another sect claims to

handle deadly serpents without injury, and they frequently devour these reptiles. The sheikh of this sect, the "Saadceyeh," was formerly accustomed on special occasions to ride on horse-back over the prostrate forms of the devotees, who threw themselves on the ground for this purpose. But the British Government has put a stop to these barbarities. One evening we witnessed one of the zikrs, or fetes, of the Howling Dervishes at Cairo. There was nothing remarkable about the performance, except a gradual increase of swayings and contortions of the body, accompanied by an almost constant repetition of the name of Allah and the most guttural, gasping, and ghastly groans that probably ever proceeded from human lips, until the performers, 25 in number, including one boy, were in a state of general delirium and mental and physical exhaustion. Enough members of the order took good care to remain sufficiently *compos mentis* to look well after the "backshceesh," which those who had witnessed this highly religious service were expected to leave behind them "for the good of the order."

The most fanatical sects to be found in Egypt or Northern Africa (perhaps because they are under less restraint) are the Assoni and the Hamdouchi of Morocco.

The Assoni claim that their patron saint, Sidi Bon Aissa, gave them power over all venomous reptiles. In their most devout religious exercises they wind serpents around their necks and arms. Once every year, usually about our Christmas time, they have a great feast. Devotees from the country districts gather in the cities and larger villages. They form in groups of 30 or 40, beat the tom-tom, whirl round and round, and work themselves into the extremest frenzy. Sometimes a live sheep is thrown in among the worshippers who immediately tear it limb from limb and devour it, entrails and all. When one falls, purple in the face and foaming at the mouth, he is believed

to be specially inspired, and the others leap in wild ecstasy about him. Live snakes and scorpions are frequently eaten during these celebrations, and the more furious bite at everything animate or inanimate. Jews and Christians have not infrequently lost their lives by venturing too near on these occasions.

The Hamdouchi resemble in many particulars the Assoni. Instead, however, of handling deadly serpents and scorpions, they inflict upon themselves bodily injury. They claim to have received power to do this without suffering from their patron saint, Sidi Ali Ben Hamdouch. In their extreme frenzies they gash themselves with knives and hatchets, and frequently thrust nails and daggers through their cheeks.

When we ask, whence arose these superstitions? it is not difficult to answer that many of them at least are older than the Hegira. Although Mohammed incorporated the doctrine of the djins, or genii, in the Koran, the propitiation of Iblis is not unlike that which existed in Egypt from very early times. The same is true of making offerings to the dead, and of many other superstitions referred to in this paper. The question as to the origin of the Assoni is of more than ordinary interest. Although the remains of Sidi Ben Aissa, as also those of Sidi Ali Ben Hamdouch, are said to rest at Maquissez, the words Sidna Aissa mean literally, "Our Lord Jesus," and some have conjectured that the sect which bears this name were originally a remnant of the Ophites, who were once scattered through Barbary. It is well known that the serpent worship of the ancient Egyptians reappeared in the tenets and practices of this heretical sect, as well as among the Nicolaitans and the Gnostics, soon after the opening of the Christian era. Tertullian said of the Ophites that they even went to the extent of preferring the serpent to Christ, as the former brought the knowledge of good and evil into the world. And Epiphanius,

in describing the Ophite ceremonies, said that they kept a living serpent in a chest and at the time of the mysteries would entice him forth by a piece of bread. The door being opened, he would come forth and coil himself around the bread. This they called the perfect sacrifice. Then they would break and distribute the bread among the worshipers, and whoever desired it might kiss the serpent. The service was concluded by singing a hymn through him to the Supreme Father. Whether the present Assoni of Morocco have any connection with the Ophites, it is evident that they have through some channel received some of the tenets and adopted some of the practices of the ancient serpent worshipers of Egypt.

A more important question is, What is the influence of these superstitions upon the people who hold them? It is safe to say, on general principles, that the man who attempts to propitiate the devil is paying too dearly for favors received; that the man who walks in fear of the spirits of the dead is a slave to a morbid and misguided imagination; that whoever trusts in charms is a simpleton, and that those who need to work themselves into a frenzy in order to be religious are destitute alike of the spirit of true religion and of common-sense. This may seem like a sweeping and severe characterization, but concrete illustration is everywhere apparent. These simple people live in an unreal world. They are constantly combating shadows, and looking for help to forces which have no existence outside of their own imagination. They rely on dreams rather than upon carefully laid plans. They trust to the caprice of lucky and unlucky days rather than to forces and laws which are unchangeable. In sickness they are at the mercy of pious mummary, and, in consequence, few of them ever live to grow old. In health they seek to avoid sickness by remedies that are worse than the disease. Until European influence began to be felt they made

practically no advancement in the sciences. Alchemy was their only chemistry and astrology their only astronomy. And few of the common people as yet have any conception of natural law as it is understood by enlightened races.

Is it not fair to ask, In what respect do these lower superstitions of nominally Mohammedan countries differ from the lower superstitions of nominally Christian countries? The answer may be more embarrassing than difficult. It will not readily appear to most minds why juggling with the dead, either trying to call them up or to keep them down, is any more stupid or degrading in the East than in the West. Most of us might consider the Eastern custom of occasionally taking a few cakes and sweetmeats to the cemeteries to distribute among the beggars as even less objectionable than the modern seance, with its dark room and still darker practices. The Christian who regards Friday as an unlucky day will do well to see that he has good reason before ridiculing his Mohammedan neighbor for regarding Friday as a very lucky day. And with the records of witchcraft so fresh upon our pages, it might be well at least to be a little modest in characterizing the intelligence of those who believe in the "Evil Eye."

There are some points, however, at which the comparison between the lower superstitions of Mohammedan countries and corresponding superstitions in Christian countries yields important results. (And I refer, of course, not to Roman Catholic, but to Protestant countries. Romanism has its authorized and orthodox absurdities that are fully equal, so far as I am informed, to anything that Mohammedanism ever dreamed of.)

(1) These lower superstitions of northern Africa and Egypt are fully believed in by the great generality of the people, while the corresponding superstitions of Christian countries are believed in by but few.

(2) A devout Mohammedan may

subscribe to all of the superstitions which I have named, and to a hundred others which I have not named, and be considered all the more devout for so doing, while belief in corresponding superstitions in Christian lands raises a question as to a man's mental balance and leaves him outside the pale of Christian fellowship. The Ophites were regarded as heretics by the early Church and cut off from Church fellowship, but the Assoni, the Dervishes, and the Marabouts are looked up to as saints and religious leaders among Mohammedans. The present Khedive of Egypt is a young man of recognized intelligence, the patron of education, progressive in his spirit; yet he attends regularly upon the zikrs of the Dervishes, and contributes to their support as one of the religious institutions of his country. In short, these superstitions have a natural affinity for Mohammedanism, but are contrary to the spirit and the teachings of Christianity.

A final question must be asked: How can these degrading superstitions be so

far dislodged from the minds of the people that progress will be possible and practicable? The best way to dislodge them is not by attempting to substitute others equally absurd. Either Romanism will not succeed in these countries, or these countries will not be saved. But the same force that drove witchcraft from New England will some time drive the "Evil Eye" from Egypt and her sister countries. Progress in scientific knowledge, progress in the intelligent conception of God and the laws of his kingdom, these are the great civilizing factors. Few Mohammedans have been converted as yet to Christianity. It may be long before large numbers will be thus converted. But the currents of a new atmosphere set in motion by Christian forces are beginning to circulate upon these shores, and already there are not a few indications of awakening thought and life.

A consideration of Egypt's new departure in education, together with other matters of similar interest, must be deferred to a future paper.

MISCELLANEOUS SECTION.

Lessons from Two Biographies.

BY REV. D. SUTHERLAND, CHARTHOLM, P. E. I.

Two notable additions have been made recently to the clerical biographies of our generation. One deals with the personality and activity of Westminster's greatest dean, Arthur Stanley, and the other shows us the character and work of Andrew Bonar, one of Scotland's most useful and saintly preachers. Both books are vivid in their portraiture, instinct with a vitality that for the time summons the dead back from the grave and makes them live again, and full of inspiration to all seekers after the white flower of holiness. Arthur Stanley and Andrew Bonar differed widely in their conceptions of doctrine and service, but they

agreed in resolute fidelity to what they believed to be the truth and in a following of the common Master which, in the case of one at least, was intense enough to be a passion. Both were conspicuous for a purity of character, on which no shadow rested during long years of public life, and both did work for the Church of their choice large enough to rank them among the ecclesiastical celebrities of their time. Thus they deserved the reward of remembrance, and call for the respectful regard of laborers whose day of toil may be brightened by the recollection of how more eminent laborers bore the burden and stood the strain of the common service.

It is now twelve years since Dean Stanley died, but his name and work are as fragrant as if he had died but yesterday. Proof of this is manifest in

the widespread interest excited by his biography. On both sides of the Atlantic and among adherents of various denominations it is being eagerly read; and, so far as we have seen the critical notices of the religious press, the consensus of opinion is unanimous in pronouncing it most helpful and stimulating. The man now rises before us in all the massive majesty of high-souled endeavor, and with the winsome catholicity which drew to him the hearts of opponents even when they used their pens in attacking the beliefs he advocated. Opponents he had many, but enemies he had none; for his was a charity that thought no evil and spoke no words of bitterness. Now that clearer light has come, it will be seen that strife rose more out of misconception than out of radical departures from the truth on the part of Dean Stanley. He ever had the courage of his convictions, and often he was a pioneer in the theological thought of his day, so he had more than his share of controversy and strife; but the reader who can turn away from his biography doubting his deep piety and intense devotion to Christianity must be prejudiced indeed. It was the very sincerity of his own religion that made Stanley so tolerant and just to religious men of all sorts and conditions, from Cardinal Newman to Bishop Colenso.

Veracity was the passion of Stanley's life. He scorned "to traffic in the false commerce of a truth unfelt." From Arnold, his great master at Rugby, he learned the lesson which he afterwards learned more fully in the companionship of a greater Master, to seek above all things else the single eye and pure conscience, which are the doors opening communication "between us and the supreme and eternal fountain of all purity and of all goodness." Certain limitations in the range of his spiritual sensibilities infused a coldness into his expressions of religious feeling which was misinterpreted as apathy verging on indifference by some of his critics. He lacked in body and spirit qualities

which most people have in some degree. He had no sense of smell and scarcely any sense of taste, and he suffered from a corresponding dulness of spiritual sensibilities, which told in a curious manner on the fervor of his religious life. The intellectual was far more largely developed in him than the emotional, and so the elements of warmth and coloring were to a large degree absent from his deliverances upon personal Christianity, but their absence was atoned for by the presence of other qualities, which gave force and emphasis to Stanley's message for his generation.

The things that abide with us when we turn away from the study of Stanley's personality and activity are the winsomeness, sweet charity, and purity of his character, and the value of his toleration, breadth, and catholicity of culture to the Church of Christ. To know him was to love him. As Dean of Westminster, he came into contact with all classes of society, from the queen on the throne down to the humble mechanic who spent a holiday afternoon in looking at the sights of Westminster Abbey. To all alike he was gentle, courteous, and considerate. The wail of sorrow that broke from the heart of London when he died amply testified to the depth of affection he inspired. His charity was large enough to embrace men of all creeds. He softened the asperities of denominational strife, and often smoothed troubled waters with the oil of Christian charity by means of his famous gatherings in the Deanery—gatherings the charm of which was rivaled only by their catholicity. By pen and voice he pleaded for the recognition of the brotherhood in Christ that could forget sectarian barriers and the discord of differing opinions. It was singularly appropriate that he should go from the Abbey pulpit to his deathbed after preaching on the blessedness of the pure in heart who see God; for purity of mind and heart distinguished Arthur Stanley from schooldays until he lay down to die.

The ardor with which he concentrated all his culture, piety, and pictorial power on the elucidation of Scripture history and topography teaches its own lesson of the power of "this one thing I do" just as surely as it succeeded in enriching the literature of our generation with books which ripened knowledge, fed thought, and quickened imagination to realize incidents and scenes unrealized before.

Andrew Bonar did not move in the high places of this world, nor was he a leader in any of the intellectual movements of his time. Society had no charm for him, and scholarship was only a means to an end. Had he so chosen, he could have rivaled Stanley himself in breadth of culture, for at school and college he carried all the honors. But he early gave himself to the preaching of the Word and to prayer, deliberately magnifying the work of a pastor above that of a scholar or writer. In the beautiful retirement of a Perthshire parish at first, and for many years in the din of busy Glasgow, he fulfilled the functions of a model minister. We question if a better pastor ever lived. Day and night he was visiting his people. Although he had a membership of over a thousand and many adherents, he could call each one by name, and knew the joys and sorrows of every family. And yet the taunt could not be flung at him that he cultivated his heels at the expense of his brains. As a preacher, he fed his people with the finest wheat. He knew his Bible in the original tongues as few of his contemporaries knew it. The

books he wrote reveal his insight into and grasp of the deep things of revelation. His biography shows us a modern Samuel Rutherford, of whom it could be justly said that he was always praying, always preaching, always visiting his people, and always at his desk. But the praying always came first, and so made what followed possible. No recent book has more abundantly demonstrated the truth that to pray well is to labor well. Andrew Bonar's rich and abiding contribution to the religious forces of our generation was fed by unceasing prayer. For more than 50 years he was signally owned in the saving and upbuilding of souls, because he was always waiting on God for the message he should deliver and the manner in which it should be delivered. The earnestness of his spirit breaks out into such passionate counsel to other ministers as "O brother, pray; in spite of Satan, pray; spend hours in prayer; rather neglect friends than not pray; rather fast and lose breakfast, dinner, tea, and supper—and sleep too—than not pray." Because he practiced what he preached about prayer, Andrew Bonar became a source of untold blessings to thousands of souls as a preacher, pastor, and writer.

Ministers should seek the largest possible culture and manifest the broadest charity, in all of which they would do well to take Arthur Penrhyn Stanley for their model; but their hearts will be heavy and their service will be barren if they do not pray much and often in the spirit of Andrew Bonar.

PREACHERS EXCHANGING VIEWS.

Conference, Not Criticism—Not a Review Section—Not Discussion, but Experiences and Suggestions.

"The Sinless Man."

In the April HOMILETIC is an exegetical article on "Whosoever is born of God sinneth not." The writer gives the proper view of the origin of the spiritual life and the immediate effect

of its presence in the soul—the enmity or antagonism between the new and the old; but he is unfortunate in seeming to leave these forces in about equal vigor until death destroys the lower and sets the higher free.

The chapter which furnishes his text

makes a distinct declaration of the *supremacy* of the new force, "Whatsoever is born of God overcometh the world."

And the epistle which furnishes the most vivid picture of this same moral conflict—the seventh and eighth chapters of Romans—states most clearly the triumph of the Divine principle over the carnal nature in this life; and though the evil power is not destroyed, it is subdued.

It is not correct to say: "The conclusion the apostle renders is, 'So then, with the mind I myself serve the law of God, but with the flesh the law of sin.'" His *conclusion* is in the first and second verses of the eighth chapter: "There is, therefore, now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit; for the law [or force] of the Spirit of life in Christ Jesus hath made me free [given me power over] the law of sin and death." This supremacy of the spiritual over the carnal is anticipated in the last verse of the seventh chapter, "I thank God through Jesus Christ our Lord." Dr. James Macknight gives the following translation of this verse, which connects the cry for deliverance in the twenty-fourth verse with the glorious freedom described in the second verse of the eighth chapter, quoted above: "I thank God, who delivers me through Jesus Christ our Lord. Do I myself, then, as a slave serve with the mind the law of God, but with the flesh the law of sin? By no means."—"A new literal translation from the original Greek of all the apostolical epistles, with a commentary and notes. By James Macknight, D.D." O. S. CHAMBERLAYNE.

An Experience.

It was Sunday morning. I was to preach on Christ's message to the Church at Sardis. It lacked nearly an hour of the time for service. I had prayed, somewhat formally I confess, and had gone through my sermon once more, but I lacked something. I

wanted a spiritual impulse and inspiration. I keep my study-table Bible indexed so that I can tell when I look at a passage whether there is a sermon or exposition on that passage in any of my books or reviews. I turned to my Bible, but there was no reference. On the opposite page, however, I saw that Spurgeon had a sermon—two of them, in fact (vols. v. and xvii. of the Funk & Wagnalls edition)—on the words, "I have somewhat against thee, because thou hast left thy first love." I read the one in vol. v., and it gave me just the spiritual uplifting that I needed. I fell on my knees and confessed that my prayer that morning had been very formal. I went to my pulpit much better prepared to preach, spiritually, than I would have been if I had not read that sermon. It gave me no new idea for my own sermon, though it was on the same subject in part, but it gave me an uplift of soul, a tenderness of heart, a spiritual inspiration. After the minister has his own sermon-outline all prepared, before he writes out the sermon—or, at any rate, before he preaches it—it is a good plan to read a sermon on the same subject by some master mind. And if one has a sermon in his library on that text or subject, how is he to know it unless he indexes his Bible? It takes a little time to do it, but it saves time in the end. When the writer received, a few weeks ago, the twenty volumes of Spurgeon's sermons, he turned to the index of texts by books of the Bible found at the end of vol. xix. and marked in his Bible a reference to every sermon. "Sp. 5-164 and 17-320" marked opposite Rev. ii. 4, means that Spurgeon has sermons on that verse, and that they are found in vols. v. and xvii. on the pages indicated. The same thing is done with each number of the HOMILETIC REVIEW. On one of the blank pages of the Bible there is a list of abbreviations, e.g., "Rb. Robertson; Ch. Chalmers; B. S., Pentecost's Bible Studies; H. R., HOMILETIC REVIEW," etc. Try it, brother minister, if on nothing else than this magazine. R. T. CROSS.

YORK, NEBR.

"Plagiarism."

I HAVE been interested, amused, puzzled, wearied, and disgusted as, from time to time, I have carefully followed the efforts of your different writers to relieve their minds on this subject. It looks to me that many of these efforts are in themselves guilty of the very thing they are condemning—for their very words and thoughts are but the reiteration of hundreds before them. And they stand self-condemned.

But a question, if you please, which to my mind will bear examination in a few elements, at least, of its analogies.

Am I a thief for using the pen and ink with which I give you my thoughts? This pen and ink is not my production; the thoughts of my mind are the suggestions of others; the ideas are the inspiration of others. To how many am I responsible?

Am I to be arrested, condemned, imprisoned for wearing the fine overcoat presented me by my friends or procured from my tailor? The original animal who wore it, with all workmen and merchants preceding me, received their satisfaction out of its elements. I have it now—mine by virtue of the gift or purchase, and for which purpose it was sheared, woven, dyed, and made.

Am I to be fined and denounced for using the fine plane or tack-drawer for whose excellence I paid the price, and now enjoy the ingenuity of thought as well as mechanical arrangement of that thought? Was it not put on the market for service, for circulation? I bought it. It belongs to me by every right of ownership.

I submit, is not a book, a pamphlet, a thought in the same category of finished product for distribution? It is put on the market to be circulated. Is it not, then, the property of him or her who chooses to pay its price. Can he not do what he pleases with its parts, whether it be of the hand, or mind, or mouth of any one related to its production?

What is a library but the student's work-chest. Must he publish to the

world every time he takes up a tool which is his possession, or which he has even borrowed, its first conceiver, its designer, or its maker, that he shall be safe from accusation as a thief? It is mine, is it not, by virtue of the willingness of all antecedents? If I pay the price, is not the whole thing mine—wood, metal, shellac, varnish, glue and whatever is used in its making? If not, then are all men plagiarists, from the bottom to the top, in physical as well as in all spirit forces which have given the world any completed product for its aid. That tool I use—be it a corkscrew, a book, a sentence of words, or a thought—is the product of some precedent, and I am using that identical thing for which I paid the price. Who is not doing this every hour? And I have also paid in the price proportionately the cost of invention or copyright.

There is too much straining at gnats and gulping of sawmills. I have kept quiet many a time, and have waited and listened, and have not failed to find in many cases the guilt at the very doors of the most pronounced iconoclasts of plagiarism. Franklin said: "It is not an uncommon thing for ingenious men in different ages, as well as different countries, to hit upon the same contrivances without knowing or having heard what has been done by others."

I have listened to Moody, Gladstone, Spurgeon, Hugh Price Hughes, Beecher, Talmage, B. Fay Mills, bishops, college presidents, judges, and talented lecturers of this land and in other lands, and have heard identical thoughts, thoughts clothed in almost identical verbiage, yet the charge of plagiarism would be repudiated at once with justly outraged feelings. All nature follows in the line of preceding seasons and agencies in appropriating—or "stealing," if you please—powers already set in circulation for immediate use. Trees, flowers, and vines make use of the identical influences without the charge of theft being hurled at them from preceding seasons.

F. D. T. BICKLEY, D.D.
WHEELING, W. VA.

Present Aspect of the Church of England.

UNDER the above title, Mr. Scoon has used the hospitality of the HOMILETIC REVIEW (March) for a purely partisan jeremiad on the Church of England. In the cause of fairness, I beg a little space in behalf of the great majority of that Church.

The class of evangelicals that Mr. Scoon champions are, as he shows, greatly in the minority. But so are the extreme Ritualists. Many Protestants of various names are becoming ritualistic in a liturgic and esthetic way. But that is no indication of a general Papal tendency.

Shrill partisan warnings serve a purpose; and in most large bodies there are extreme parties trying to drive out the opposite extreme. It is hard for fanaticism to philosophize, but equally so for dispassionate minds to overlook the immense advantage of a comprehensive tolerance, like that of the Church of England, both for practical work and for protection against partisan persecution; and such organization has proved the home of original and fruitful scholarship. Experience shows that organisms on narrow doctrinal lines split and split again and again, and the fringe of the fragments tends to vague, impractical, anarchistic individualism. The wisest are waking up as never before to the curse of denominationalism. As a first practical step toward real union, federation in work is advocated; that is, just the education partisans have in the Anglican Communion. With all their differences, Churchmen work together with wonderful unanimity; and, with that constant contact, most are sure to be enriched and enlarged in charity and knowledge. Differentiation is a necessary step in true growth, but integration is the higher and ultimate stage. Wide culture and deep religion tend to the union that Jesus prayed for—"Nearer to God, nearer to one another." There must be the family contact for

this education. As love is the ultimate term in religion (which word means reunion), almost every sin (which word means separation) can be classed as a form or result of selfishness. Disintegration means the corruption of death to the material body—the body politic and ecclesiastic.

I wonder how Mr. Scoon knows that there are in the Church of England "widely diverse *views*" and "extreme differences of *opinion*" (italics mine) on ritual more than "in all the religious denominations of the world combined." In any case it shows the liberty of opinion in the Church, and that the mass of the clergy and people have not lost mental perspective, submit their private preferences in ritual as a non-essential, and follow the Prayer-Book word for word. Among so many thousands there would naturally be a few eccentric clergy in the matter of attitude, vestment, etc. But they have to submit to the decision whenever any point is brought to legal test. That this sense of proportion (which does not hold ritual as among things of first essential importance) is the Church attitude in the main, is borne out by the fact that the bishops omitted it from the "Chicago Lambeth Quadrilateral." Union can only exist with some sense of symmetry. That "quadrilateral" proposal incidentally swept away ritualistic air castles and sectarian bugaboos about the main "drift" of the Anglican Communion.

Mr. Scoon speaks of the Church as "racked and rent by an endless series of internal dissensions." But in the next paragraph he bemoans the "apathetic indifference." The truth is, as everybody knows, the controversies over the "Oxford Movement" have pretty well died out of late years. And so far from the dire calamities predicted, there has been an immense revival of Church life.

Partisanship plays havoc with logic. But let us try to see what data there are for predictions. What keeps organic bodies from dissolution but life?

And what better test of Church life is there than that of Our Lord, "By their fruits ye shall know them"?

The output of Anglican theology and sermonic literature speaks for itself. Mr. Scoon's party should allow some weight to the opinion of the most popular dissenting evangelical preacher in the world. During his last years, Mr. Spurgeon said that though he had said some hard things about the Church of England, he was constrained to commend the superior soundness of her preachers as compared with the dissenting pulpit.

Is increased membership a proof of vitality? Then compare the increase of the Anglican Communion with the increase of population in general and other Protestants in particular. As to Romanists, it is a mere matter of Irish immigrants; and their prelates complain of large losses to Protestantism. Their number and power there are in striking contrast to what they are in America and the Continent of Europe.

Again, as a test of vitality, examine the Church missionary work abroad and at home (much of the latter in poor urban and rural districts deserted by the Dissenters).

Again, consider the scores of millions of voluntary contributions for church restorations and buildings in the last decade. These are endowments. But many Americans are surprised to learn that the English clergy get not a penny from "state pay," or taxation, and that the Established Church is the largest voluntary contributor to clerical support in England. Besides, it is estimated that the aggregate contributions from the private means of the clergy for Church work is more than comes from endowments. Again, by means of immense voluntary contributions for primary education, the Church parochial schools (called "national"—under Government inspection and examination) still keep pace with the "Government Board" schools (purely secular).

Does all this, and the immensely pre-

ponderating part she takes in all kinds of philanthropic work, indicate a Church about to go into dissolution? As for "disruption," there are ample safety-valves toward Rome on the one hand and all kinds of dissent on the other. But it is noticeable that the stream sets inward rather than outward.

To understand Anglican conservatism one needs to study the persistent and triumphant struggle the Church has made to prevent being made either Papal or narrowly and exclusively sectarian. She is far more homogeneously anti-Papal now than she was when England was the bulwark that saved Continental Protestantism. And she is equally less liable now than then to imitate the example of those who allowed themselves to be narrowed and split up into endless sectarianism.

While the Church of Rome has offered to recognize the validity of her orders if she would submit to the Pope, and while she is in recognized communion with the great Eastern Churches and the Reformed Catholics of Germany, Switzerland, France and Holland, the Anglican is at the same time the most powerful Protestant evangelical communion in the world. It is the evangelical but orderly conservatism and comprehensive tolerance that gains for the Anglican Communion such large accessions from the clergy and cultured of all other denominations. And this is why learned men of the most widely separated Churches in the world have pointed beyond their own communions to the Anglican as occupying the position nearest the probable center of the future reunited Christendom.

S. C. THOMPSON.

RENSSELAERVILLE, N. Y.

WILL some one kindly explain how the "Naphtali" of 1 Kings vii. 14, can be reconciled with the "Dan" of 2 Chron. ii. 14?

T. A. BROWN.

BROOKLYN, N. Y.

EDITORIAL SECTION.**LIVING ISSUES FOR PULPIT TREATMENT.****The Relation of the Church to Political Morality.**

By REV. BERNARD PAINE, SAYBROOK, CONN.

THIS question, which demands a practical solution in the States and in the nation, suggests a larger one, viz. : the relation of Christianity to the moral condition and the moral improvement of society. In this discussion, therefore, we consider the Church as synonymous with Christianity. When the Christian Church is true to its mission, and just so far as it is true to the teachings and to the example of Christ, it is the salt of the earth. It saves it from utter corruption and purifies it with a new life and a new morality. The truth is, if we examine closely into Christ's work, we learn that immediately, constantly, and by indirect methods as well, He was correcting the relations of people in society. His words let the light in, and smote the sources of wrong moral conduct. One thing which he was ever enforcing was the proper estimate of man apart from his condition. Every man is a child of God. This is his great revelation as to man. Christ has given to every man on earth the charter of his liberty, the right to a filial and equal relation in God's family, and so the moral and inalienable right to be, as a man, on a fundamental equality with every other man. Boundaries of nations cannot fence off and cast out any men regardless of their rights as men. The color of the skin cannot obliterate the man, or make him anything else than a man. Education, culture, refinements of society, occupation—especially the luxurious living of the wealthy—may make a striking difference in the external appearance of those who are so favored from those of the large majority whose hands are bony and calloused with daily toll, and whose dress is plain and worn.

The innocent and amiable will carry a sweet face, while the ugly and vicious will betray their vices to the world in the countenances that they wear. But notwithstanding these wide diversities, there is the human soul under all beating with common impulses, feelings, and desires; and Christ opened the door of hope and life to each and to all. In close connection with this, Jesus taught the duty and Christian privilege of self-sacrifice in place of selfishness. In this he showed the only practicable way of exercising love for our neighbor. If a Christian loves his neighbor as himself, there will be no end of opportunities to assist him out of trouble and help to better things; and in doing these things, he will be denying himself and making personal sacrifices in order to attain his end, and bringing to his brother man everywhere the help that he needs. And it is in relation to this wide opportunity afforded in this free land of ours—a nation so open to all kinds of effort and influence for the uplifting of great masses of human brothers—it is at this point of view that we should cultivate our Christian patriotism, and learn to honor and love our native land. We need not condone her faults; but with all the faults and imperfections of our country, for this liberty in Christ's work we love her still.

The relation of the Church to the moral condition of society in our land and to its improvement is one of responsibility as well as privilege. Take one instance—the family. Upon its sacredness and peace, its unity and virtue, the whole structure of society rests. Whatever touches its integrity or weakens its life tends to destroy the home and spread the virus of unfaithfulness and libertinism through the land. Now, Christianity has lifted marriage to the level of a sacrament. It elevates the relation between hus-

band and wife to a holy unity, symbolizing the relation between Christ and his Church. It holds up before us the relative duties and affections of parents and children as an affecting mirror in which we behold the face of our Heavenly Father, and the filial piety that is due to Him from all his earthly children. Every Christian family is a pivot on which the Church moves the lever of personal life to herald forth and carry Christ to the people. The families of a Church are like planetary stars, of varying brightness, sending light into the intervening spaces from Christ, the central luminary. This light is their good works, which men see and for which they bless God, because they come from God. This testimony is not weak, but purifying and aggressive. The Church never will rest or be silent so long as the laws of the State make it easy for the marriage covenant to be annulled. It cannot cease to cry aloud until the laws of the State are made parallel to the law of Christ. We see in this one instance how closely the Church is related to the moral condition of society, and how it constantly and powerfully works for the improvement of that condition. We also may see how this aggressive power for good may be increased through the enactment of laws which favor the virtue and sanctity of the family. Every Christian man is a citizen of a free, self-governed nation. He need not go out of the kingdom of heaven to become a citizen, but remains in it, a Christian man. The Church has a mighty, aggressive power to exert through her citizen membership.

And now we approach another phase of our subject. We speak of the suffrages of the people, and of the ballot in the hands of a freeman. Let us not be ashamed to ask, What is a ballot? A ballot is a vote upon some question, or measure, or law, as a constitutional law, brought before the citizen voters to decide. More commonly, it is a vote by which each citizen makes his choice of the men that he prefers should hold

certain offices of trust, especially for men, whether in the State or the nation, who are to enact and to execute laws. The ballot is a piece of paper. It means nothing except in the hands of a citizen who is privileged to show by his use of it what kind of a man he is. By a figure of speech, the term "ballot" is used to cover the power, use, and privilege of the voting citizen in the making of laws, and in the governing of the nation. When we speak of the purification of the ballot, we mean the purification of the men and their acts in the use or misuse of the ballot. We have been taught from the early days of the Republic that a free nation depends for its stability and prosperity upon the virtue and intelligence of her citizens. It is a maxim of freedom's defenders. The ballot is the true measure of the virtue and intelligence of a citizen. Upon the sacredness of the ballot rests the future of the nation. Whatever corrupts it strikes a blow at the life of the Republic. Is such corruption at all prevalent in our State and nation? Professor McCook, of Trinity College, Hartford, has made a careful inquiry. Having been chosen chairman of a committee to examine into the expenditures for alms and charity in the city of Hartford, his report of the facts was given to the world, and made the basis of a reformation in that city. He then extended his investigations to the State, more especially to learn the facts concerning the amount of venality at the polls. These facts have been given out through various periodicals. He discusses the subject in *THE HOMILETIC REVIEW* for June, 1893. Speaking of the manner in which the practical politician gets into office, he says: "It has come to pass that 20,000 votes of Connecticut's 166,000 votes are liable to be cast for money or some other valuable consideration. The gauge has been thrust into the barrel at haphazard in three places—two country towns and one city ward—bringing up 11.3 per cent. of venal. Again, it has gone

down into 17 towns and one large city and brought up 15.9 per cent. As a result, the mean number of voters for sale in the open market is 22,576, and the sums paid have found to range from \$1.50 to \$50.

This information comes from the practical politician "unembarrassed," as the writer says, "by the consciousness of moral guilt or civic delinquency." Professor McCook further testifies that "The practical politician effects bribery of this kind through money, flour, cows; through shooting parties, with free conveyance and free refreshment, both solid and liquid, attached, and like gross rewards." Let us smother our moral feelings and coolly look these facts in the face. More than one-eighth of the citizen voters of this State, this famed "land of steady habits," can be purchased for such various mercenary rewards. Moreover they are being purchased. What does this mean? It means, for one thing, that this venal vote rules the election in every doubtful State, and probably in every doubtful town and city. What, now, becomes of the ballot, the power and glory of the Republic? Where are the virtuous and intelligent American citizens, who, whether in one party or the other, may be outvoted by a band of lawless tramps and drunkards, who are bought by money, cows, or beer? What kind of men will get into office while such voting prevails? Will not the practical politician get to the State Capitol? "One has only to follow the proceedings of a State legislature day by day," says Professor McCook, "to find the evidence of bribery no less real, though perhaps less gross." Then, besides, there is the venal influence and work of the third house. Only a few years since, the lobby of the Massachusetts Legislature underwent an investigation. It was found that hundreds of thousands of dollars were in the hands of this lobby, and operated with the connivance of prominent politicians. An article in the *March Forum* shows how

municipal corruption is reduced to a science. The writer says: "Municipal government is corrupt simply because corrupt and corruptible men are elected to office. Corrupt men are elected to office because office 'pays,' and corruptible men yield because they make money by yielding. If municipal governments had no profitable contracts to award, if school boards had no textbooks to select, we should have no 'municipal problem.'" In this way the writer opens up a vast but well-defined system of bribery on the part of business firms, operating upon city councils, the selectmen of towns, and the school boards of town and city to introduce water-works, school-books, heating apparatus, etc. These things are being practiced widely all over the country. But the spirit of righteous reform is not dead. It was such righteous reform that abolished the Tweed ring in New York City. It was such a national spirit of protest and revolt that withered the reputation of every man whose name was in any way connected with the "Credit Mobilier" scandal in Congress. This righteous spirit of reform has its source in the Christian Church. One of the most iniquitous forms of taking from an American citizen his right to a free ballot is through intimidation. This is not bribery: it is oppression. It is oppression in a free land. It is practiced by both parties, sometimes through corporations and capitalists, and sometimes by threats of violence at the polls. The evidence is spread before the nation that it is practiced at elections in various States at the South for the suppression of the colored voters. I do not know what legislation is wise in such a crisis; but one thing the Church knows, and that is that the Ethiopian as well as the Caucasian is a man in Christ's view, and as an American citizen he has the right to a free ballot; and whenever force or intimidation drives him from the polls, the nation has the duty and the power to protect him. Is anything being done to correct these

evils that surround the elections? Yes; and the current of reform is in this case started from across the water. Fortunately, we have a very encouraging example in the very thorough legislation upon the corrupt practices at elections which was effected in the Parliament of Great Britain in 1888. This was one of the great achievements of Mr. Gladstone's Cabinet, and the man who had special charge of the work was Sir Henry James, the attorney-general at that time. The author of the act gives a very interesting account of it in the April number of the *Forum*. The evil had become gigantic, spreading and taking deeper root for many generations. It seemed to defy reform. Many attempts had been made and laws passed, but they had little effect. Says Sir Henry: "A most unsatisfactory aspect of the matter was that in many localities bribery and treating were resorted to by men in responsible positions, who seemed to be blind to any moral evil in the corrupt practices they had almost openly resorted to. From the reports it was found that justices of the peace, members of the governing local bodies, and professional men were conspicuous offenders." But as these corrupt practices were investigated and exposed, the public demanded reform and the press of the whole realm did valiant service. A striking feature of this law is its thoroughness. The courts and mode of conviction were clearly marked and the penalties severe. For example, "If upon the trial of an election petition, the Election Court reports that the offenses of bribery and personation have been committed by or with the knowledge and consent of a candidate, or that the offenses of treating or undue influence have been committed by a candidate, such candidate shall not be capable of ever being elected to a sitting in the House of Commons for the county or borough to which the report refers, and if elected, his election is void." The same result follows if a candidate is guilty "by his agents." The act has been in existence ten years.

The author says: "Corrupt practices have in most localities ceased to exist. No member since the passing of the act has been unseated for bribery." The act passed by the Massachusetts Legislature in 1892 for a similar purpose is also set forth in the same number of the *Forum* by its author, Hon. Josiah Quincy. He says: "While it defines and forbids certain acts as constituting 'corrupt practices,' its main provisions are directed merely to securing a full and public account of all political expenditures; but no limitation is imposed upon their amount, and they are not confined to certain specified objects, as they are in the English act." These expenditures must be made through a political committee. Each such committee must have a treasurer, and this treasurer is obliged to keep a record of all moneys received and paid out, with names of each person contributing, and the amount given. He is not allowed to solicit or make any assessment upon any candidate. Within 30 days after election this treasurer must make a sworn statement of all the receipts and disbursements. Mr. Quincy says; "The Massachusetts act has worked so well at its first trial as to afford decided encouragement for the introduction of similar legislation elsewhere." Mr. Bishop, of New York, criticizes the Massachusetts law, as well as those in New York and Michigan, in not making sufficiently definite the courts before which the offenses are to be tried and the manner of bringing them to trial. The proposed Connecticut act, which goes to the next General Assembly, seems to me to remedy this defect. This proposed act "to suppress corrupt practices at elections" is published, together with an improved ballot law, with the acts of the last Assembly, a copy of which ought to be in the hands of every citizen of the State and read. This law ought to be enacted. It should be so well understood by the public as to call forth a strong public sentiment in its support, so that it shall not be weakened by the

amendments of practical politicians, but, if necessary, made stronger by the corrections and additions of the framers and friends of the bill. This reform has come; it is a pressing need, and it hastens to its goal. What is the sphere of the Church in such a reform? A brief outline must suffice in my closing words:

1. It must recognize and hold up before men the moral character of this corruption of the ballot. Bribery is a sin. It is condemned in the laws of Moses: "And thou shalt take no gift; for a gift blindeth the wise, and perverteth the words of the righteous." These words are as true to-day as when they were written. The warning is repeated in Deuteronomy and other parts of the Bible: "Thou shalt not wrest judgment; thou shalt not respect persons; neither take a gift; for a gift doth blind the eyes of the wise, and pervert the words of the righteous." If it will blind the eyes of the wise, what effect must it have upon the common people, upon the foolish? Will it not destroy the moral sense? When Simon the Sorcerer tried to bribe Peter with money, he said to him: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." Even our Lord was made subject to the temptation of bribery by the arch-deceiver. He showed him all the kingdoms of this world, their riches, and the glory of them, and said, "All these will I give thee, if thou wilt fall down and worship me." But this was most abhorrent to the holy nature of Christ. His reply was quick, with disgust and sharp rebuke: "Get thee behind me, Satan." Bribery under all circumstances is wicked; but in the political life of a people, it is most degrading. Corruption is the proper word.

2. The Church furnishes a standard for political morality. Outside of Christianity, there is no one standard of morality for all people and times. Governments are of various forms. Circumstances and customs call forth

divers ideals and tests of what is justifiable and right. But God does not change. Jesus Christ "is the same, yesterday, to-day, and forever." In setting up His kingdom, there is to be—there is only one standard: it is the will of God. How repugnant to bribery is the thought of God! God's love does not trifle with the rights and privileges of the weak. It does not permit a stumbling-block to rest before the feet of our brother.

3. Once more, for the elevation of political morality the Church is to furnish motives. The motives furnished by the State in its regulation of conduct are limited in their range. They appeal to fears, chiefly in the restraints put upon personal liberty and the disgrace of convict life. The State does well to call in the Church and her ministers to help reform the character of the convicts. But what can the State do toward changing the moral character of the people in the community at large? How rid them of a wrong bias? How straighten the crooked places in man's fallen nature? How restore the lost balance? She knows nothing of these things. Dr. Parker says concerning Christ's work of adjusting human relations: "A very subtle thing is the equipoise. An extra handful of dust on the side of a planet might endanger the universe." There is something in human nature that the State cannot reach. A writer in *Luz Mundi* says: "If states and societies are as the individuals who compose them, then any theory of society must rest upon the theory of man; and the theory of man is imperfect unless it recognizes the fact of sin. This fact of sin, of course, is broader and deeper than any acts, whether moral or immoral. The State, therefore, needs the Church to furnish the motives for the elevation of political morality. Her resources for this are quite inadequate, and need to be supplemented by those of Christianity. The State fails to give principles and motives which apply to all moral conduct." And again we

quote these conclusive words: "The State can only secure a minimum of morality, shifting with the general morality of the community. It is in its appeal to the higher motives that the State is weak; it is in its appeal to the higher motives that the Church is strong." Brethren, we believe in the coming of a better future to the world. We have not lost the vision of the seers. We are now living in the bright to-morrow of ancient days; and every to-morrow will be brighter than the one before it. But how is this hope of the ages to be realized? The prophets, with one voice, say, by the increase of righteousness. "Righteousness exalteth a nation," and nothing else can. "He that soweth to the flesh shall of the flesh reap corruption." Sodom found it so; Nineveh had experience of the truth; so did Babylon, Rome; and the nations of heathenism in every age affirm the truth. The kingdom of God is not to be a kingdom of saloons. It is said the brewers of New York City rule the entire municipality. How? By mortgaging 6,000 saloons, and holding the keepers in political subjection. Does not the city need Dr. Parkhurst and the Churches behind him to smite

the vampire of debauchery and corruption? "And a highway shall be there, and the unclean shall not walk therein." The better to-morrow will see a great diminution of almshouses and miseries of poverty. Professor McCook says more than 56 per cent. of the expense of almshouses and charity in Hartford is due to intemperance. In 1890 intemperance cost the city the sum of \$68,432 in alms and charity. The kingdom of God that we are praying for is not a far-away kingdom, somewhere in the outside universe. It is coming on the earth. The inhabitants shall not want. Poverty and sickness will be swept away. The strife of tongues shall cease. Peace shall reign on earth as in heaven. The New Jerusalem comes down to earth. It is "four-square." It hath foundations. The measuring line in its erection is the plummet of righteousness. Its cornerstone is Christ. Through his reign righteousness and peace are promised throughout the world.

In every movement that Christianity makes to eradicate the corrupt practices of men in political and in social life Christ is setting up His kingdom on the earth.

EDITORIAL NOTES.

Sermonettes and Exposition.

DR. JAMES MOORHOUSE has had a long and varied experience as a preacher. As Hulsean lecturer at Cambridge, chaplain in ordinary to the Queen of England, vicar of the populous parish of Paddington, London, bishop of Melbourne, Australia, and now as bishop of the great manufacturing diocese of Manchester, England, Bishop Moorhouse has arrived at the conviction that the length of a sermon should be 20 minutes, and that a sermonette of seven minutes is the best kind of address for a week-day service, and that an expository discourse should be delivered on Sunday even-

ings. The Bishop was and still is one of the most popular preachers in England, and he supports his advice to his clergy by giving incidents from his own ministry, a ministry exercised under the most eventful and varied conditions. Crowned heads, university students, fashionable Londoners, sturdy colonists, and hard-headed Lancashire artisans all like short sermons. The Bishop admits the great difficulty of being brief, but brief you must be if you want people to listen to you.

The expository discourse on a Sunday evening is a good and wise suggestion. Let the short expository sermon on Sunday evening become a recognized institution, and gradually our people

will look forward to the evening sermon for instruction rather than for entertainment. It may not "attract" quite as much as an expensive musical service, but it will be more profitable. For the week-day exhortation we must ask of the Bishop to let us have 15 minutes, although he says that when he was Vicar of Paddington he found his seven-minute sermonette a great attraction and his audience increased as the sermon shortened. When a preacher of Dr. Moorhouse's popularity asserts this, it is, to say the very least, worthy of consideration. For the last 30 years he has been a preacher of whom people never wearied.

Expression in Reading.

THE late Rev. Dr. Morley Punshon, the Methodist preacher, was beyond question one of the most gifted speakers of modern times, and it is interesting to find a critic of the eminence and culture of the Rev. Canon Fleming quoting the Methodist preacher as a great example of one who possessed the art of expression. Canon Fleming says (in his *Religious Review of Reviews*): "Who that ever heard Morley Punshon recite Macaulay's 'Lay of Horatius' is likely to forget his 'word-painting?' As, for instance, in that stanza in which the bridge falls:

▷

"But with a crash | like thunder—
Fell every loosened beam;
And, like a dam, the mighty wreck
Lay right athwart the stream:
And a long shout of triumph
Rose from the walls of Rome,
As, to the highest turret-tops,
▷
Was splashed | the yellow foam."

"It is not too much to say that, as Morley Punshon recited that stanza, you (mentally) *saw* the bridge fall, you (mentally) *heard* the 'CRASH,' and you (mentally) *beheld* the 'yellow foam' 'SPASHED' to the 'highest turret-tops.' This is only another way of saying that it was REALISTIC in a high

degree. He threw the very *sound* into a word.

But how came he to possess this coveted power of 'word-painting?' Some one may answer, 'By genius;' I prefer to answer, 'By study.' He had studied this scene till it became a picture in his own mind. He *saw* it in the way in which the great chessplayer Morphy—when he played 12 games *simultaneously*, without seeing the board—peopled each board with all its pieces, and *saw each piece* as if he was looking at the board. But can we ordinary readers and speakers attain to this? Yes, in our measure, by the same process—'by study.' In the first place, learn by heart what you wish to express; learn it *perfectly*, so that you are quite independent of your book, and are left free to the guidance and promptings of your own mind. Then, when you have *memorized* the words, close your eyes, and *infix* the thoughts and feelings of the author in the mind in such a way that there shall be an entire *re-production* of them. This will not make you *artificial*, but *natural*. The effort will become almost *involuntary*, as was the case when little Jim whistled in a ragged school. His teacher corrected him, but the lad exclaimed, 'Please, sir, it was not me as whistled; *it whistled itself.*' "

Services for Cyclists.

THERE has been a commendable difference of opinion among clergy as to whether it is compatible with clerical dignity to ride a bicycle, and whether cycling is not a desecration of the Lord's day. But there is abundant testimony that some very hard-worked pastors in London and other places have found "wheeling" a most valuable auxiliary in the visitation of the sick and dying.

But now another question arises, namely, what can be done for the spiritual benefit of those thousands of young men who cycle on Sundays?

The parish church of Woodford is situated near Epping Forest, in the

suburbs of London, and the vicar has determined to "catch men" as they come out of the city on a Sunday afternoon on their bicycles, and during the summer months there are special services for them. A cyclist reads the lessons, a cyclist clergyman preaches the sermon, and cyclists form the choir.

Last summer there was a great cycling service in the nave of Winchester Cathedral. More than a thousand wheelmen were assembled. Many of them had traveled a long distance and were doubtless glad to enjoy the cool, refreshing shade of the great cathedral on a sunny Sunday afternoon. Their machines were stacked in the cathedral cloisters.

It is beyond question a most difficult thing to restrain the sons of a family from riding a bicycle on a Sunday; it therefore becomes a matter for serious consideration whether these young men cannot be gathered for worship in country churches for a single hour on the Sunday afternoon. The churches of our large cities are not as well attended by young men as they ought to be, and it would seem very probable that if at certain distances from the city services were held on Sunday afternoon for the special benefit of "wheelmen," much spiritual good might be effected.

The Parson and the Choirmaster.

A WELL-KNOWN pastor in one of our large cities in America has a stated weekly consultation with his choirmaster for the express purpose of harmonizing the musical part of the service with his pulpit ministrations. There would seem to be no question as to the desirability of this practice, and yet in a great many churches the choirmaster exercises complete control over the musical portion of the service, leaving the pastor only the selection of the hymn before the sermon. In fact the choirmaster too often resents any interference on the part of the pastor, and

regards himself as responsible only to the music committee, which engages and pays him for what he calls his "part of the service." In the Episcopal Church the legal right of the rector to the sole control of the choir is guarded by canon, but such is not the case with a large number of pastors. They find themselves almost helpless in controlling the music in the congregation of which they are the acknowledged leaders, and many an organist or choirmaster resigns because he is "interfered with" by the pastor. Hence the strange orchestral displays which violate all good taste and feeling, and which the pastor often apologizes for by saying he cannot help it, as his choirmaster will not be interfered with. A large proportion of the modern anthems are singularly faulty from a Scriptural view, and words are sung which if they were carefully scrutinized by the pastor of the church would not be sanctioned. It is often quite true that the pastor has "no ear for music," but he is usually far better able to judge of the spiritual fitness of things than either a choirmaster or a music committee. We know of a large church where the minister has absolutely no control over the singing, the whole matter being left to the music committee. No clergyman should accept a rectorship or pastorate under such conditions. The choir should be absolutely under the control of the minister of Christ, to whom the spiritual instruction of the people is entrusted. When this position is established, then a weekly consultation between the parson and his choir master can be arranged, with manifest advantage to the spiritual good of the people.

I AM not entirely without hope that the time may come when. . . . churches will cease (as Swift says) to be public dormitories; and sleep be no longer looked upon as the most convenient vehicle of good sense.—*Sydney Smith.*

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REVIEW SECTION.

I.—THE TWO-EDGED SWORD IN THE PSALMS.

BY PROF. HOWARD OSGOOD, D.D., ROCHESTER, N. Y.

THE Psalms reveal to us the believer's faith in God and His word. They show us how, under the Old Testament, pious men felt toward God and lived to God; what they learned from the word of God and by experience of life to Him. They are the prayers and hymns of hearts that confess to God their sins, their fears, their sorrows, their joys, their needs—all the phases of the life of God in the soul: the deep distress, the thirst after righteousness, the calmness of assurance and peace, the exultant gladness of gratitude and love. In the Psalms, we stand in the Holy Place of the Tabernacle of the Most High, beside the golden altar, touched with blood, and see the believer pour out from the golden bowl of his heart precious incense to Him who is throned above the cherubim within the veil.

There are religious poems extant more ancient than any of the Psalms. The Egyptians and Babylonians have left hymns and prayers which bear a striking resemblance to the Psalms in many respects, but they differ from the Psalms totally in the two most important points, as to God and His character, as to man and his sin. Their many gods were spotted with sin; the best of them—Osiris—was not free from the defilement of the flesh. And the sin of man, while it excited dark fears, yet was not to them exceeding sinful and hopeless.

But in the Psalms God is the only God, the only Creator. "He is to be feared above all gods, for all the gods of the peoples are things of naught; but Jehovah made the heavens." "Thou art exalted far above all gods"; "their idols are silver and gold, the work of men's hands . . . they that make them shall be like unto them." There is no other God; "Thou art God alone." Together with this absolute monotheism there is conjoined the conception of God as holy—that is, He is unique in perfection, far separate from every thought that could stain the chastity of His moral being or spot His glorious majesty.

This utter holiness of God is a frequent plea in the mouth of those who cry from the depths. His spirit is holy, His arm is holy, His name is holy; He speaks in holiness; His heavens, His habitation, are holy; His throne is holy; He is the Holy One of Israel; His earthly habitation, Zion, is holy, *i. e.*, consecrated to Him, and His palace there is holy. All who worship Him acceptably must be holy. Holiness becomes His house forever.

This holiness of God is the sum of all perfections and includes perfect truth as a part of that sum; but the Psalmists never tire of singing the truth of Jehovah. He is the God of truth, who keeps truth forever; all His decisions, His teachings, His commandments, His works are truth. The sum of His word is truth. He is plenteous in grace and truth. His truth is a shield and buckler to all who trust it. He desires truth in the inward parts of man. He destroys those who speak lies, and abhors the deceitful man. The false tongue, the false heart—deception—are marks of the enemies of God, but those who get understanding through the precepts of Jehovah hate every false way; they love those precepts and hate and abhor falsehood. These also know their own hearts, and pray: "Establish me according to Thy word. Remove from me the way of falsehood. Teach me, O God, and know my heart; try me and know my thoughts, and see if there be any way of wickedness in me, and lead me in the way everlasting."

To God so conceived the Psalmists come with the confession of their sin, without excuse, and cast themselves just as they are upon the grace and tender mercy of their pardoning God. "For Thou art good and ready to forgive, and abundant in grace to all who call upon Thee." Again and again they confess that they and all men are sinners, that all their forefathers sinned; their guilt is not hidden from God; it is too heavy for them to bear, and allows them no peace. They pray for pardon because their guilt is great—for pardon from all their sins. They are sure that Jehovah does pardon and expiate all the sins and apostasies and guilt of His people when they seek Him in truth and confess their sins. His pardon leads not to loose living, but to true love and reverential awe of God, and to taking heed to one's self so as not to sin. "There is forgiveness with Thee, that Thou mayest be feared." "Thy word have I laid up in my heart, that I might not sin against Thee."

The Psalmists, then, believed God—Jehovah—to be the only God, omnipotent, holy, the God of truth, good, slow to anger, ready to forgive, abundant in grace, tenderly merciful. "As a father is tenderly merciful to his children, so Jehovah is tenderly merciful to those who lovingly fear Him." They had learned to know Him and His word through His pardon and grace, and this knowledge brought with it the lofty ethics they commend to themselves and all others. He alone is an accepted worshiper of Jehovah who walketh uprightly and worketh righteousness and speaketh truth in His heart—he that

hath clean hands and a pure heart, and hath not sworn deceitfully. "Thy grace is before my eyes, and I have walked in Thy truth. I wash my hands in innocency, so will I come beside Thine altar, O Jehovah." "Keep thy tongue from evil and thy lips from speaking deceit. Depart from evil and do good, seek peace and follow it diligently." "To him that ordereth his way aright will I show the salvation of God." "If I regard iniquity in my heart, Jehovah will not hear." "He that worketh deceit shall not dwell in My house; he that speaketh falsehood shall not be established before Me." "Let my heart be perfect in Thy statutes, that I be not put to shame." "Deliver my soul, O Jehovah, from lying lips and from a deceitful tongue." It is the upright in heart who follow justice and righteousness, who are filled with gratitude to God and rejoice in and sing to and dwell in the presence of Jehovah; and it is just these to whom God gives righteousness and joy, salvation and every good. These teachings did not, as is sometimes asserted, concern simply the overt act. Their very language shows they concerned the heart far more than the outward act. The reverse of these precepts also proves that it is the state of the heart that gives the moral quality to all acts, for the man with peace on his tongue while there is war in his heart is the enemy of God and man. The pervasive apprehension of God by the Psalmists is, "Thou hast searched me and known me. Thou knowest my down-sitting and my uprising; Thou understandest my thought afar off. Thou searchest out my path and my lying down, and art acquainted with all my ways. For there is not a word on my tongue, but, lo! O Jehovah, Thou knowest it altogether." With this apprehension, as under the shadow of His wing, the Psalmists lived to God and sang their strains to tell His truth to their own nation and every nation that would hear them.

Beyond these religious and moral foundations of the character of the Psalmists, their psalms, in their choice of language, in the balance of their clauses, in the simple means by which they have sung themselves in the hearts of fourscore generations, in their glowing yet chastened imagination, in the refined boldness of their loving awe of God—all prove that they were masters of their own language of intelligence far beyond the common level of mankind, not to be easily deceived in matters to which they gave their especial attention. They were men of great intelligence, with a true view of God and of themselves and their relations to God, and they wrote that God might be glorified.

Now, there is everywhere in the Psalms a bedrock of unshaken, immovable confidence, to which they constantly appeal in times of darkness and distress, from which spring their quietness and assurance forever, and for which they lift up their hearts in gratitude to God: "I give thanks unto Thy name for Thy grace and truth, for Thou hast magnified Thy word above all Thy name." This word is

the word of God's mouth, from which they have learned of life to God, and they pray for life according to that word. By this word God has given them hope, has caused their soul to return to Him, has given light to their eyes, and filled them with joy. This word they love; it is sweeter than honey to their taste, and they delight in it more than in gold, and much fine gold. This word is God's teaching—revelation. It is absolutely pure, as silver refined seven times. The whole totality—sum—of this word is, as they believe, truth; and every part of it, its teaching, commandments, precepts, testimonies, are truth. This word they declare is the supreme manifestation of God to man. It is beyond all else that the eye beholds in the heavens or on earth; beyond all else that the ear of man has heard. These teachings of Jehovah are not to the Psalmists a mere collection of precepts, but they are found in a history that illustrates and spreads the genial colors of life over all and through all its lessons. For themselves and for others they appeal to that history to prove God's truth and grace, His infinite condescension and tender mercy; that He abhors all sin, whether in His people or in others, but graciously pardons the sinner that seeks Him in truth. To that history of God's dealing with men, of God's promises to their forefathers, of God's fulfilment of His promises or threatenings, of God's covenant with His chosen, they appeal to God as His bond with them that He will deal with them as with their forefathers. Take but one instance, the voice filled with strong crying and tears, appealing to God from fathomless depths of present agony, and this is the argument with God: "But Thou art holy, O Thou enthroned on the praises of Israel. Our fathers trusted in Thee; they trusted and Thou didst deliver them. They cried in anguish unto Thee and escaped; they trusted in Thee and were not put to shame."

What was this censer of pure gold, inclosing this precious incense, acceptable to God and life-restoring to man? What was this history, out of which the Psalmists learned to know God, to love Him, to turn from sin and lift up their hands in holiness to Him, to worship Him in gladness of heart and word in the awe of adoring love? The Psalmists leave us in no doubt. We are not confined to mere references of words, which are overwhelmingly abundant, nor to scant allusions which might be dubious. I shall quote only the express statements of the Psalmists which admit of no doubt; and if the reader will open his Bible at the first chapter of Genesis, he will easily be able to follow as I quote the repetition of that history in the Psalms. God made the heavens and earth. God made the heavens. God made land and sea. God made sun, moon, and stars. God made the great lights. God made man. God was enthroned at the Flood. The land of Ham (only occurs in Gen. x. 6-20 and Ps.). O ye seed of Abraham His servant, ye children of Jacob, His chosen ones. He is Jehovah, our God. He hath remembered His covenant forever

(the word He commanded to a thousand generations) which He made with Abraham and His oath to Isaac, and confirmed the same unto Jacob for a statute, to Israel for an everlasting covenant, saying, "Unto thee will I give the land of Canaan, the lot of your inheritance;" when they were but a few men in number, yea very few, and sojourners in it. And they went about from nation to nation. He suffered no man to do them wrong, saying, "Touch not Mine anointed ones, and do My prophets no harm." The priest Melchizedek (only in Gen. xvi. and Ps. cx.) is transfigured in Ps. cx., and the brood of Lot follow the enemies of God. Joseph was sold for a servant, put in prison, released, made ruler of peoples, lord of Pharaoh's house. Then Jacob came into Egypt, and the sons of Jacob and Joseph became Israel. Thrice in the Psalms is the death-song and prophecy of Jacob referred to: "lawgiver," or "scepter" in Judah, and "the Shepherd of Israel" leading Joseph.

From Genesis the Psalmists pass to Exodus. God increased the people greatly. God sent Moses and Aaron, whom he chose. God's holy memorial name. God's "wonders," "His hand" in Egypt. The "wonders" in Moses' hand. The plague of blood, of frogs, of "lice," of swarms of flies, of hail and fire, of locusts. Egypt's fear of the Israelites. The plague of darkness and the death of the first-born. Egypt glad at the departure of Israel with silver and gold. This deliverance was to be taught to the children. Israel forgot God. God led them by a pillar of cloud by day, and of fire by night. The sea was "dried up" and "cloven," and Israel passed through safely, while their enemies were overwhelmed. These were God's miracles at the sea, and he was their "Saviour." They believed God, sang His praises; for He had made known His power, making the waters to stand as a heap, and saved them by His miracles. He led Israel as a flock in the desert. They soon forgot God's works and tempted Him. God sent manna. They refused to walk in his teaching. God sent winged fowl, and smote the rock for them. They tempted God still. They did not "keep His covenant," though God had chosen Israel for His "peculiar possession." God spoke in the pillar of cloud. He appeared on Sinai with awe-inspiring sights and sounds. Moses and Aaron were His priests. God was enthroned above the cherubim. They made a calf in Horeb and worshiped a molten image. Therefore God said He would destroy them had not Moses stood before Him to turn away His wrath. Yea, God being full of compassion, forgave their iniquity and destroyed them not.

The Book of Leviticus is in the Psalms by the numerous references to bloody and unbloody sacrifices—burnt, sin, and free-will offerings, altar, "tent," etc., and by the historical fact of the anointing of Aaron with the precious oil after he was arrayed in the high priest's robes.

The Book of Numbers is a springing fount to the Psalmists. God

led His people by cloud and fire. The blowing of trumpets in the feasts was the ordinance of God (only found in Num. x. 10 and Ps. lxxxi. 3-5). The abundance of quails brought by God by means of an east wind. The field of Zoan. They despised the land of Canaan and murmured in their tents. They did not believe what God had said, but Moses interceded and God saved the people for His name's sake. Their frequent rebellions forgiven by God, and his final decree that they should perish in the desert. Aaron was approved as the holy one of Jehovah, and Dathan and Abiram destroyed. The people angered God at Meribah, and God brought streams out of the cliff. God overthrew Sihon and Og, and gave their lands to Israel. They ate the sacrifices of Baal-peor, and the plague broke out, which was stopped by the deed of Phinebas. God led his people by the hand of Moses and Aaron and commanded them to destroy the Canaanites, and gave the law concerning innocent blood polluting the land.

The references to Deuteronomy are very frequent by adopting its language, but no new historical fact is taken from Deuteronomy.

In Joshua, the Psalms use the division of the Jordan and the passage through it of the hosts, the refusal to destroy the Canaanites, the dwelling with the nations inhabiting Canaan and serving their idols, just as they use similar previous miracles of God and rebellions of the people.

The Psalms also bring us to the Book of Judges, and tell us of the wrath of God against His people for their apostasies, and His giving them into the hand of their enemies. God often delivered them when He heard their cry. They tell us of Jabin and Sisera at Kishon, of the destruction of Midian, of Oreb and Zeeb, and Zebah and Zalmunna. And from Judges they pass to the Books of Samuel. But here we must stop.

All the history spoken of in the Psalms has not been given, but enough has been given to prove, without a shadow of doubt, that the history they quote is the same history, in the same words, as we now have it in the Pentateuch, and Joshua, and Judges. The proof is so clear that all critics of all schools agree that the Psalms were written after the Pentateuch. If the life to God in the Psalms is true, it could not have been founded on a tissue of falsehoods. But the dominant teaching in European Protestant Universities is that the Pentateuch was not compiled until Ezra's time, about 450 B.C., and that the history given in the Pentateuch is not true; rationalist, deist, and professed evangelical professors agree in this, and especially in denying truth to the main part of the Pentateuch, which they assign to P, P', P'', etc., the part most largely relied upon in the Psalms.

For twenty-five hundred years the most holy souls on earth have found the Psalms the very food of God to their souls. The long line of God's martyrs, for more than two thousand years, has passed on to

the fire, the sword, the rack, the gibbet, singing these Psalms as the highest earthly expression of God's life in their souls. But if these Psalms were founded on utterly unhistorical, *i.e.* untrue narratives; if their conception of God was drawn from false history; if all their confidence in God was built on the baseless fabric of a vision—then, without doubt, there is no such thing as revelation, and there never has been real life from God and life to God in the world. And moreover, if these Psalms are built on the muddy waters of religious deceit; if these pure characters of the many authors of the Psalms, these most intelligent writers, masters of their own language and of poetry that has borne the purest souls up to God; if these, who for two thousand years have been held to be experts in life from God and to God, are now found to be deceived and deceivers, however honest in intention—then, without doubt, there is no human testimony of the slightest value on history or religion, and no critic's word is worth the breath it cost. For there never can be better testimony by character, intelligence, and intimacy with the facts than that of the Psalmists to the Pentateuch.

And still further, Jesus Christ and the New Testament writers believed and taught that the Psalms were true as to God, as to man, as to preceding history, and as to the God-given prophecies in them; for they taught that God Himself was the author of the Psalms in the hearts of the Psalmists. But if, as many teach, the Psalms were the baseless fabric of a vision of untruth, then Christ and his teachings, all life to God in the soul of man, and the validity of any testimony pass into nothingness with the baseless fabric.

II.—THE RELATION OF JESUS IN HIS DAY TO MEN OF MEANS.

BY PROF. ALFRED WILLIAMS ANTHONY, LEWISTON, ME.

It may be that poverty in connection with Christianity has been too much emphasized and riches too much decried. Ancient monasticism and modern monkishness have set rags and penury on a pedestal of virtue and consigned, in judgment, wealth to the machinations of Satan.

It is true Jesus declared that the poor had the Gospel preached unto them, and that He ministered compassionately and particularly unto the destitute and needy, but it must also be remembered that He "loved" the rich young man who had been virtuous from his youth up (Mark x. 20); that He summoned from the sycamore tree *Zacchæus*, the rich chief tax-gatherer, and dined at his house (Luke xix. 5); that He attended as a guest the splendid banquet of the marriage feast in Cana of Galilee, providing sumptuously for the many

participants more than a hundred gallons of wine (John ii. 6); that He disclosed to Nicodemus—a ruler influential surely, doubtless also rich—in a night's conversation, some of the most hidden, most spiritual truths of His revelation (John iii.); that He suffered on His own person the expenditure of a precious box of ointment, although recognizing that the poor had urgent need of its value expended in their behalf (Mark xvi. 3-9; Mat. xxvi. 6-13; John xii. 3-8).

After the crucifixion, indeed, a rich man, Joseph of Arimathea, received the body, cared for it tenderly, and placed it in his own new tomb (Mat. xxvii. 57-60; Mark xv. 43-46; Luke xxiii. 50-53; John xix. 38, 39).

Shall we say that the relation of wealth to Christianity is merely that of Joseph of Arimathea to the Lord—to provide graves for Christian sacrifice, and bury the remains of Christians living? That were a burlesque too sad to suggest had not the Church, despite her inconsistencies in greedily taking "the accursed thing" and erecting costly temples and shrines therewith, nevertheless in substance taught for long centuries but little else. All through the writings of the Fathers, all through the history of the Church, wealth has been denounced as pernicious and of the devil. In our own day, even, the cry has not ceased. A recent writer shows us that the evolution of the Christian conscience has but lately reached the point of recognizing the moral right of taking interest on loans of money.* An evolution of the same conscience toward a perception of the fact that the possession of great riches need not necessarily be inconsistent with devout Christian living is also apparent. Indeed through all the past a covert feeling that wealth, so useful in many ways, could not be after all *per se* wholly evil, has cropped out in almost every Christian philosopher, though the prejudices of his creed have held him in such bondage that no syllogism in defense of riches could he utter.

Clearer vision is wonderfully helped to-day by broader experiences. The rich are defending themselves by evincing in the midst of their riches a Christlike spirit. Among them we may often see the life of the Nazarene lived. It is a fair question, then, to ask, If wealth and Christianity can in practice be harmonized to-day, did not Jesus when on earth show at least the possibility of this adjustment? Experience may suggest the clue to the revelation of Revelation. It is a worthy task in seeking an answer to the question to examine anew Christ's own relations to wealth in both precept and example.

We have for so long a time read Paul's words to Timothy in this wise, "Money is the root of all evil," as though in strings of wampum or at the Philadelphia Mint the origin of sin were to be found; and so tenacious are old opinions that we can scarcely give to the Revised Version sufficient emphasis to realize that "the *love* of money

* Pres. A. D. White, LL.D., in *The Popular Science Monthly*, January, 1892. "New Chapters in the Warfare of Science. XIV. Theology and Political Economy."

is a root of all kinds of evil" (1 Tim. vi. 10). Because "there was a certain rich man, who was clothed in purple and fine linen and fared sumptuously every day," who, when dead, went to hell (Luke xvi. 19-31) and could find no solace there, while a certain "beggar" named Lazarus, foul and diseased, at death was received into Abraham's closest intimacy, we have hastily concluded that every rich man goes to perdition; although we have hardly so rashly asserted the converse, that every beggar departs in virtue of his beggary—a kind of *ex-officio* honor—direct to Paradise. Were hyper-Calvinism still prevailing, "Dives" would fall but little short in many minds of being synonymous with "non-elect," "reprobate," "damned." But a deeper, truer insight into the meaning of this parable discerns not a sweeping condemnation of all rich men, but only of such as in their riches become callous and indifferent toward the condition of the poor who at their doors claim sympathy and relief, and sees also a demonstration of how in many a case divine compensation can reverse factitious human inequalities.

When we have read of the rich young ruler who was bidden to sell all that he had and give to the poor (Mat. xix. 16; Mark x. 17; Luke xviii. 18), we have speedily concluded that Jesus proclaimed such a "Gospel of divine poverty" as did Francis of Assisi. Then, however, we fail to observe that the chief requirement upon this young man was "Come, follow me!" in keeping with which selling all that he had and distributing to the poor must be understood as a test of his attachment to Jesus. "When he heard this he was very sorrowful," because forsooth he loved his possessions most and would not use them as Christ might bid. Like many a modern would-be disciple, he refused to surrender his greed for gain. That and not his new Master was still to be supreme. Had he sought first the kingdom of God and His righteousness, all of these other things might have been legitimately added unto him. So our further inquiry will convince us.

That conversation, following the episode of the young man, concerning the difficulty of a rich man's entering into heaven—even as difficult as for a camel to pass through a needle's eye—does not carry the stern, sweeping condemnation of wealth ordinarily assumed when Mark's expression is remembered, "How hard is it for them that trust in riches* to enter into the kingdom of God" (Mark x. 24). Indeed, we might wisely declare the converse, how hard it is for them who trust in poverty to enter into the kingdom of God! It is totally impossible in either case. The kingdom of God is entered by placing trust neither in riches nor in poverty, but in Jesus Christ. All three of the Gospels containing this discourse indicate plainly that

*Westcott and Hort's text omits "for them that trust in riches," chiefly on the authority of Codex Vaticanus; but it is found in Codices Alexandrinus, Ephraemi, Bezae and others. The Revisers retain it. Yet, if the phrase be wanting, the sense of the passage cannot be different.

the Master had in mind allegiance to God as the supreme attachment, and not to riches or to anything earthly or human, for they each record his saying, in substance, "The things which are impossible with men are possible with God." Riches, the great human potential, are impotent of themselves at heaven's gate; only the divine avails there.

It is true, "ye cannot serve God and mammon"; but is it not possible to serve God by means of mammon? What did Jesus mean by saying, "Make to yourselves friends of the mammon of unrighteousness, that, when you fail, they may receive you into everlasting habitations?" (Luke xvi. 9.) When He overthrew the tables of the money-changers in the temple, although with stern language and severe action, yet He condemned less the business than the place for its transaction. Zeal for His Father's house consumed Him (John ii. 14-17). When He read the inscription on a piece of Roman money and said, "Render to Cæsar the things that are Cæsar's," He acknowledged the validity of money, property, and taxes (Mat. xxii. 21). When, indeed, at Capernaum application was made to Peter for a *didrachma* of tribute money, Jesus by a miracle furnished in a fish's mouth a *stater*, double the amount required for one, thus paying tribute for both Himself and Peter (Mat. xvii. 24-27).

Do we read Christ's promise aright when we understand the "hundred-fold," which those who have forsaken houses and lands are to receive, as invariably of another nature, and never to be fulfilled in kind? (Mark x. 30). Prosperity is not incompatible with piety. That all the world knows. Its maxims declare honesty, sobriety, virtue of every kind, and even godliness, to be profitable. The sayings of Christ must not be isolated from the general tenor of all His teachings; they must also be interpreted in the light of Christian experience. By the religious recluse, the mystic, and theorist riches have been deemed the spawning-bed of all manner of iniquity and unrighteousness. But the experience of men among men, as voiced in the language of social science to-day, pronounces poverty an even greater breeder of vice, crime, and depravity than riches.

Abraham has been termed the greatest cattle king of antiquity. Was he for that any the less the friend of God and recipient of the promises? David and Solomon were rich beyond modern computation. Thereby became they less spiritual, less able to discern, and marvelously to pen thoughts fit for God, men, and angels? And when we have named the giver of the marriage feast at Cana, and Nicodemus, and the rich young ruler, and Zacchæus, and Joseph of Arimathea, we have not named all of the well-to-do, if not wealthy, companions of Jesus. In the very company of the twelve apostles there was more comfortable estate in worldly goods than many have been wont to suppose.

Jesus himself probably never knew abject poverty. That His par-

ents brought a pair of doves to the altar at the time of His presentation (Luke ii. 24) instead of a lamb and one dove, does not necessarily indicate utter destitution of this world's goods, but merely humble estate and small possessions—doubtless many degrees above want. Without resorting to the theory that the gifts of the Magi made the family for the first time comfortable, we may well believe that a sober, industrious man, skilled in a trade, able to marry, possessing also, according to tradition, an ass with which to journey into Egypt, could not be a man sunk in penury. And even if Joseph died when Jesus was sixteen or eighteen years of age, as tradition states, and the silence of Scripture warrants our assuming, even then poverty was probably far from the family. The industry of a son and mother could maintain a comfortable, though frugal, estate, whether there were other children or not. But Mary may have had wealthy relatives to aid her in her widowhood. The fact that she was so well acquainted in that banqueting-house at Cana as to know when the supply of wine gave out suggests that the hosts were relatives of hers; and these hosts must have been wealthy, possessed of such capacious water-pots, supplied with such a superabundance of wine by the miracle, and served by a butler, or steward, as "the ruler of the feast" should be understood to mean. Mary's noble lineage, of Davidic line, gives some color, too, to the supposition that her family connections, not mean in blood, were also not impecunious in pocket. The saying of Jesus, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Luke ix. 58), cannot be understood literally, as indicating that there was no spot in all Palestine or in all the world where He could place His head, or that He was so poor as to have no home of His own, and none among friends which He could enter; but, in the light of the context, it is seen to mean that, while foxes and birds had places for resting and for rearing families, He must be constantly at work and must make that work the supreme object of His attachment and devotion—in like manner must disciples follow Him, not stopping even to lavish their tears and energies in useless lamentations at prolonged burial ceremonies over deceased friends. The petition of Agur (Prov. xxx. 8) seems to have been answered in the earthly circumstances of our Lord.

Concerning His twelve apostles we unfortunately know but little. Philip and Thomas, Bartholomew, Simon, James of Alphaeus, and Jude are little more than names to us. Because our Lord turned to Philip before the miracle of feeding the five thousand, asking where bread could be purchased, and Philip responded with a ready estimate of the cost for such a throng, it might be argued that the man had been a merchant at some time in his life, if not indeed a provision dealer, accustomed to handling large sums of money and catering for numerous guests (John vi. 4-7). His Greek name and his accessi-

bility to the Greeks who came to see Jesus (John xii. 12) would support this theory; and yet, after all, it can be taken for nothing more than conjecture, resting on very meager statements. When Bartholomew has been identified with Nathanael, as seems plausible, then even nothing can be asserted in regard to his pecuniary circumstances. Of Thomas, Simon, James of Alphaeus, and Jude, while interesting facts relating to them are not altogether wanting, yet nothing can be affirmed as regards wealth.

Concerning the other six apostles, however, more is known. Peter and Andrew, brothers, were in partnership in fishing. The boat they used is spoken of as belonging to Peter (Luke v. 3). The genitive here employed plainly indicates ownership, and not mere temporary possession. Peter was married; with him lived also his mother-in-law (Mark i. 30); and Andrew seems to have been joint owner in the house (Mark i. 29). The language implies proprietorship, although not plainly stating it. Fishermen, then, pursuing a regular and profitable calling, owning a boat and owning a house, with at least two women in it, whether children also or not, could not have been so wholly in poverty as St. Francis would insist.

True, Peter said at one time, "Lo, we have left all, and followed Thee"; and Jesus immediately averred that they who leave houses, lands, parents, wives, or children for the kingdom of God's sake will receive manifold more in this present time, and in the world to come life everlasting (Luke xviii. 28, 29; comp. Mat. xix. 27-29); as though Peter and others whom he addressed had forsaken for his service their property, friends, and families. That Christ, however, did not mean to require in His service total severance of domestic and social relationships and disregard of their obligations is apparent from his example and teaching. He lived filially at home himself for thirty years. He required an angry man to first be reconciled with his brother and then bring his offerings to God (Mat. v. 23-24). Indeed our minds are set at rest in this matter when we know that Peter had not deserted his wife, however much he may have "left" her when following the Master; for Paul, in his epistle to the Corinthians, nearly thirty years later, implies that Peter at that time has his wife with him in his journeys (1 Cor. ix. 5). If the language does not mean that Peter has wholly forsaken his home, it need no more mean that he had abandoned all his property. It cannot be proved that Peter and Andrew chose poverty, or were "poor." Indeed the spirit of Christ seems best honored by following him *in* the home and *by means of* the possessions. St. Paul distinctly says that he who does not provide for his family denies the faith, and is worse than an unbeliever (1 Tim. v. 8).

John and James, sons of Zebedee, were perhaps in as easy circumstances as any of the twelve. Their father, a fisherman, employed "hired servants" (Mark i. 20); their mother, Salome, was one of the

women who brought expensive sweet spices to anoint the body of Jesus when it lay in the tomb (Mark xvi. 1). The fact that John was known unto the high priest and had been sufficiently often at the priestly residence to be known unto the servant at the gate while Peter was not (John xviii. 15, 16), does not prove greater wealth, but certainly implies the accessories of wealth. John's peculiar refinement of character may be due in no small degree to the opportunities for personal improvement afforded by the better, more comfortable circumstances of his home, compared with the homes of his fellow-disciples; and this, too, is not negatived by the judgment of the people who after Pentecost marveled on perceiving that Peter and John were "unlearned and ignorant men" (Acts iv. 13), for those epithets mean simply that they were untaught in the rabbinical schools and were neither priests, nor scribes, nor lawyers, but plain laymen; it does not imply that they were rude, uncouth, barbarous, or devoid of home-training of the best order.

But probably Matthew was the richest of the apostles. He had been a tax-gatherer—not a *publicanus*, a Roman knight, who took contracts for collecting taxes in whole provinces—but an under-collector, a *portitor*, who, because of his disagreeable duties, the hatred of the people, and his responsible position, accountable for large sums of money, received a large salary, to which additional fees were always possible, sometimes in legitimate ways. Josephus tells of a certain Jewish tax-gatherer, named John, whose wealth permitted a contribution of eight talents—more than nine thousand dollars—to a fund for securing certain immunities for the Jews at Casarea when repairing a synagogue (Wars of the Jews, Bk. II. chap. xiv. §4). While Matthew may not have been so wealthy as this *portitor*, John, yet he had had opportunity for amassing a fortune, and after his call to the discipleship he gives a "great feast" in honor of Jesus, as though still possessed of a fortune (Luke v. 27-29; Matt. ix. 9, 10; Mark ii. 14, 15).

Judas, that man of Kerioth, in southern Judea, the only member of the chosen company who was not a Galilean, may have been poor; because of poverty he may have become an adventurer, drifting about from land to land and living "by his wits"; he may have been cursed by poverty. At least he alone, of them all, seems greedy for gold. While treasurer of the company, he seems given to purloining sums from the common purse, if we accept the textual rendering of the Revised Version in John xii. 6. A veritable ambiguity exists in the passage, whether it means simply "to bear" or to "bear away" thievishly. The latter meaning is better supported by the common use of the word, by the context, and the nature of the case. At any rate, Judas seems not only perverse of heart but also impecunious of pocket, when he barter his Lord for thirty pieces of silver, the paltry sum of about \$18. No other apostle seems so poor in purse

as he. I will not say that the betrayal was due to poverty, or that all who are poor repudiate Christ and Christianity; that the unchurched masses are the poor alone. It is notorious that in many cases the poor are the ones to receive the Word gladly; and it is becoming apparent also in our day that among the poor are to be found the hardest struggles and bitterest strifes to preserve integrity, to retain manhood and womanhood, and to keep alive faith in God and hope of the due recompense of reward.

These biblical examples are not all conclusive in indorsing either poverty or riches as the ideal conditions for the development of Christian virtues; but they are worthy of our attention in these days, when we behold increasing instances of wealth becoming imbued with the Christ-like spirit and see that poverty has the twofold effect of shriveling the heart against divine truth as well as making it receptive because needy.

It is significant that, while the little company of disciples had no secretary, no executive committee, no board of overseers or other officials, it did have its treasurer, through whom it habitually made purchases for regular and special needs and distributed gifts to the poor (John xiii. 29, 30.)

III.—THE CAUSES AND CURE OF MINISTERS' "BLUE MONDAY."

BY ARTHUR T. PIERSON, D.D., PHILADELPHIA, PA.

It is one of the wise maxims of the ages that every man's experience and observation are to be made contributors to the general fund, and that wisdom is not so much the emanation from a single brain as the collective result of human testimony properly weighed and sifted.

"Blue Monday" is a term, commonly used for want of a better, to express that languid, weary, and half-prostrate condition in which many preachers find themselves after the somewhat exhausting labors of the Lord's Day. So common is this condition or experience that, if there are any *avoidable causes* which may be indicated, or any sensible cures which may be suggested, it will be rendering a service to a very large constituency to give all such hints wide publicity.

It is, to begin with, perfectly obvious that the wise Creator has adapted the human constitution, both physically and intellectually, for the endurance of great, and even protracted, exertion. It is often amazing to see what exhausting and even continuous labors the average man is capable of when the conditions—physically, intellectually, and morally—are favorable. John Wesley advised young ministers not to preach over five times a day, if they had to preach every day, unless they meant to break down! and he illustrated the wonder-

ful endurance of which the human constitution is capable, as did also George Whitefield, by the multiplicity and variety of his own activities.

As the writer of this paper has never yet had a "Blue Monday," himself, and is therefore a possible example and proof of the correctness of his own theory, he ventures, with the more confidence, or at least, the less diffidence, to give publicity to his candid convictions.

It is a melancholy fact that the strand of history is strewn with pulpit-wrecks. There are many clergymen, scarcely beyond the prime of life, who lie thus hopelessly and helplessly stranded; and there is a very much larger proportion who are physically and intellectually more or less unfitted for any exertion for perhaps a day or more after Sunday has passed. Man is a complex being, and no part of his complex organism is independent of all the rest. Brain and brawn are closely linked; the cerebro-spinal and sympathetic nervous systems are vitally connected. Anything that is *unfavorable to general health* is of course doubly unfavorable to the survival of physical and mental vigor whenever there is great intellectual exertion, and unusually severe strain upon the nervous system.

Among the avoidable causes of this half-prostrate condition known as "Blue Monday" may be mentioned, first, *needless excitement in preaching*. We would not have tame utterances in the pulpit. That is a place where, if anywhere, a holy enthusiasm, a burning ardor and fervor, are pre-eminently fitting; but, in order to have such enthusiasm effective, it should neither be mechanical nor uniform. Power should be reserved for the point in discourse where energy is most effective. Vigor of utterance and intense excitement are not to be needlessly expended; they are too valuable to be lavished, and such lavishing implies waste. Some speakers begin their addresses on a high key vocally, and nervously. It is far more difficult to drop from such a height to a more natural level after once one has thus started at such an elevation. Calmness and coolness may be cultivated without a loss of efficiency in address. For the preacher to think of himself as a servant of God, and of his work as God's work, done through him as an instrument—to cast one's self upon Him in real dependence, to attain peace in the confidence that He is with His servant and is the supply of all real vital force,—tends to abate the worry that is too often the accompaniment both of pulpit preparation and delivery. But, aside from this, Nature herself teaches us to begin calmly, and wax ardent and fervent as our speech advances toward its true climax of impression.

Secondly, *worldly ambition to excel* is a constant source of depletion of real energy and vital power. The ministry is not to be regarded as a mere business, or even a learned profession; it is a divine vocation. A preacher should not think of preaching as a kind of ser-

monic performance, to be subjected to the critical laws of art, and adjusted upon an esthetic basis or by mere literary standards. The ambition after literary and oratorical perfection, and the jealous desire for the applause of an audience; the attempt to adapt one's utterances to the fastidious ears and punctilious tastes of the hypercritical hearer,—all this makes preaching a weariness at the time and the subsequent effects peculiarly prostrating. Where one is moved by such an ambition, he worries beforehand lest he should not do his best, and then he worries afterward because he thinks that he has not done his best. And so preaching becomes a perpetual source of solicitude, if not vexation, and implies needless wear and tear.

To be able to do as well as one can do at the time—and, however well or ill, judged by artistic standards, to trust the consequences and results to the Master—is one of the profound secrets of the avoidance of needless physical, intellectual, and emotional exhaustion.

Thirdly, we mention as an avoidable mistake, *overfeeding on the Lord's Day*. A full stomach and a full brain are in most people mutually incompatible. The part of the system that is taxed with special demands upon its activity draws upon the blood, which is the life. If the stomach is to digest well, the blood must largely concentrate its energies there to assist; if the brain is to think well, the blood must similarly flow there to assist; and the strain of special activity should not be in both parts at the same time. A full meal, and especially a meal hard to digest, hinders an active brain. If, therefore, one has much intellectual work to do, it is better to eat very simple and easily digested food, and to eat rather sparingly, and not *immediately before speaking*; and, as there is comparatively little physical exercise on the Lord's Day, with the majority of preachers, there is the less bodily exertion to antidote and relieve the influence of hearty feeding. If the brain draws successfully on the blood, it will therefore leave the stomach weak, and indigestion will be likely to ensue; if the stomach triumphs and commands the energies of the blood, it will leave the brain disposed to be dull and torpid, and the effect will be seen in the want of vigor in the sermon, and perhaps in the lack of interest in the hearers. Both preacher and hearer are likely to be "sleepy."

The greatest thinkers and students and the most successful orators have generally found that the more frugal and plain their diet while engaged in absorbed intellectual effort, studious thought, or public speaking, the less hindrance there was felt at the time, and the less prostration subsequently. This I have specially observed in all the most successful public speakers—namely, habitual abstinence before a public address—as in Beecher and Gladstone, Spurgeon and Wendell Phillips, etc.

Fourthly, the *use of stimulants* is especially unfavorable to the preservation of natural and normal strength. The nervous system is

generally subjected to a severe strain even in ordinary pulpit duties. All stimulants, however mild, produce nervous reaction; and, however agreeable or even helpful at the time, there is a double reaction, which is apt to be manifested on Monday as the effect of Sunday's indulgence—first, the reaction from the nervous effort, and second, the reaction from the effect of the stimulant. Not only is this true with regard to intoxicating drinks even in their milder forms, but it is also true of strong tea and strong coffee, both of which are stimulating in their effects. They may seem to prepare one for labor, or to rest one from fatigue, at the time; but the reaction, often felt within twenty-four hours, is prostrating, and sometimes painful.

The writer has no doubt that the *use of tobacco* is a fruitful source of the weakness and prostration so often felt on Monday. Tobacco is one of the greatest enemies existing in our day to the physical, mental, and moral health of those that use it, not to speak of the vast expenditure of money involved. It is impairing the national vitality, and especially among our educated men. The stomach, lungs, liver, brain, and nervous system succumb to the influence of nicotine. Tobacco is at once an emetic, cathartic, and narcotic drug; and many a minister, whose early failure of health has been attributed to overwork, owes it to the use of this drug, against which many of the wisest physicians are now waging an earnest and open warfare.

Fifthly, the *lack of physical exercise* on the Lord's Day, and particularly in the open air, may have much to do with subsequent nervous debility. It is a melancholy fact that even those churches which are architecturally imposing are often mere air-tight boxes, built without reference to sanitary laws or principles of hygiene. God has made pure, vital air necessary to human health, and air, to be properly wholesome, must be constantly *kept in motion*. It will lie dead and stale for days and weeks, where there is no current; and yet men speak for hours in buildings which are rendered positively poisonous within half an hour by the presence of an audience. Not only is the air corrupted by carbonic-acid gas, but by noxious exhalations from the lungs, and evaporations from the skin and the clothing of those who attend. Many a preacher is taking into his constitution the seeds of death while preaching the words of life; and no attention, practically, is paid to ventilation, which, as is very obvious, is etymologically *wind-ilation*. The blood has no chance to be properly aerated, and the only way of partially undoing this damage is to take such prolonged exercise in the open air as shall bring the lung-cells into contact with a purer and more invigorating atmosphere. While preaching in the crowded Metropolitan Tabernacle, in London, I found that daily walks, often for miles, in the open air, were necessary to undo the damage of breathing a polluted atmosphere.

Sixthly, *preparation under needless pressure* is another cause of Monday prostration. When preparation for pulpit duty is postponed

to the end of the week, and then the labor of getting ready is crowded into an abnormally short period, the minister must expect to pay the penalty. Regularity of habit is a condition of good health, and even of the most successful work. When set hours of intellectual labor are carefully observed and are uniform, the mind returns to its work with an elastic rebound; but, when the study is irregularly carried on, and then, as the time of public service draws very near, the labor of preparing becomes excessively continuous and protracted, the whole brain and body are left in an exhausted condition. I knew a man, having an important pastoral charge in New England, who would waste in desultory occupations nine-tenths of his available time during the week, and then after sunset on Saturday night go into his study, with a pot of strong coffee, and spend the whole night in preparation for the next day, sometimes coming into the pulpit with his manuscript yet wet with fresh ink; and yet he expected to be well. It was no marvel that he broke down in the prime of life. The writer has found that for himself the *uniform use of the morning hours*—say from eight o'clock till one o'clock—for purposes of study and intellectual work, has enabled him to accomplish all his preparations for public addresses, and to perform all his duties as an author and an editor, with scarce an instance during forty years, spent in study, of either mental or physical fatigue. When the preparation which should be spread through five hours is compressed into one, or perhaps into half an hour; when the labor that might be distributed throughout five mornings is compressed into one day, and perhaps runs into midnight and early morning, disastrous consequences are sure to follow in the long run, perhaps in the *short* run!

Seventhly, *all needless drain on the nervous organism* should be sedulously avoided, when the ordinary employments are such as will tax one's nerves to the limit of their normal endurance. The Lord's Day should be left as far as possible free from all besides preaching which can subject to a needless strain the mental powers or the sympathetic nerves. Visiting the sick and the dying, which oftentimes exhausts the sensibilities of a sensitive man more than any amount of mere preaching, should be done as far as possible on other days of the week. Sometimes even to have visitors at one's house on the Lord's Day, constraining the preacher to engage in prolonged conversation, and taxing him with the polite necessity of being entertaining, is a source of prostration not always "nominated in the bond." So far as absolute quiet between the services and before and after them can be secured, it will be found most helpful in preserving the system from all this undue strain and tax; and if between the services a short nap can be secured, promptly rousing one's self *when the first waking occurs*, so that it is not long enough to make one heavy and torpid, it will be found that a recuperating freshness succeeds such

a short sleep which is in effect a new preparation for coming duty. Mr. Webster always sought "to lose himself for at least five minutes after dinner," and a similar habit has marked most public men who have long retained vigor.

Eighthly, there should be *stated times of absolute rest*. Better than a long vacation once a year is a short vacation secured for every day in the year—that is, certain hours, or, if it can be no more, half an hour each day, of absolute rest and recreation; the laying aside of all pastoral and intellectual work for a healthy game in the open air, for a vigorous walk with good companions, or, if nothing more, for sitting down in absolute quiet. There are some principles of exercise that should never be forgotten. Vigorous exertion should not be immediately after a full meal nor in the hot sun, nor should it be so violent as to produce exhaustion, nor so protracted as to become an occasion of waste rather than recuperation. Three hours out of every twenty-four should somehow be employed in exercise in the open air. Perspiration it is well to excite, but it should never be suddenly checked; and, if so, it should be as soon as possible artificially restored. Night study and night travel should be sedulously avoided, if the largest amount of energy is to be conserved for the longest period of life.

These are simply some suggestions which the writer has found practically helpful in his own case, and in the case of many of his brethren, in preventing any undue exhaustion as the consequence of Sabbath duties. If there be one of all these suggestions he would especially emphasize in closing, it is *that restfulness in God* which comes from a truly devout frame, and from the habitual suppression of a tendency to worry; for it is not work, but worry, that kills. The peace which passeth understanding is a great help even to physical health, and is a divine medicine for all ills; and, if there be any man who ought to abide in the peace of God, it is that man who undertakes to represent God before men, whose work is not of man nor for man pre-eminently, but who is called of God to service and who does his service not as unto man, but unto God.

One suggestion might be added, which belongs perhaps to the *arcana*, and would not be mentioned but for the invaluable blessing it has brought to the writer of this paper. Some years ago, I was called to visit a brother in the ministry, who for the first time in life was sick and laid aside for a long time from all his public duties. It occurred to me, from his confession to me, that God had found it needful thus to disable him, that he might have opportunity to commune with God as he had not done in active life. And it subsequently occurred to me that I was in the same danger of forgetting and neglecting in continuous activity, the necessity of cultivating the *reflective* and *passive* habit, which opens the soul to divine communication. That very day,—so strongly was I impressed with this need,—I gave my last

hour before retiring to absolute quiet, sitting in my easy-chair, with all lights out and in absolutely a passive condition, asking God to open the avenues of my being to divine impression. I have kept up that habit ever since, and it has been to me more fruitful of restfulness and power for service than any one habit of my life. To get all things in readiness for bed-going, so that there remains nothing to claim subsequent attention—to get the evening prayer and all else done, so that one is ready to drop into bed—then, in half undress, simply spread out the fleece to drink in the heavenly dew, and ask God to talk to the soul, and seek *simply to imbibe*—what can be more helpful? It will be found that the day thus passes in calm review, and its sins, and errors, and half-neglected duties come up, to leave their lessons behind; that the morrow's duties loom up before one and suggest a new leaning on God; and that *God needs such times* to speak to us with fatherly comfort, and counsel, and solace.

The effect will be that mind and heart get into a singularly reposeful state, and after a while it will not be strange if the body sinks to a gentle slumber. Then, as soon as one wakes to a consciousness of having fallen asleep, it is well to arise and, slipping off the clothing, drop into bed; and, if the sleep be not calm and peaceful as a babe's on a mother's breast, it will not be as the author of this paper has found in his own case.

To do work as God's work, and dismiss worry because His is the work and not ours, and then to find daily rest and repose in His counsel and presence, not only banishes "Blue Monday," but makes every day a radiant path on which we walk with God. No deeper conviction seeks utterance in these imperfect paragraphs than this, that preaching the Gospel is a divine art to be learned only in a divine school; and that in the exercise of that art, the workman is never to lose the consciousness of the presence of the Master Workman. To live and labor as under His eye, to seek only His approval, to depend only upon His strength, to rest in His guidance and His approbation, to expect His enabling energy in working, and equally to expect His reposeful quietude after working—these, we believe, are the privileges of all true messengers of Christ, and the secrets which, known to however few, are open to all who are willing to learn of Him in His own school.

IV.—THE IMPRECATORY PSALMS.

FROM "THE EPIC OF PAUL" (UNPUBLISHED).

BY PROFESSOR WILLIAM CLEAVER WILKINSON, CHICAGO, ILL.

[An interval of some two years has elapsed, during which Paul has been a prisoner at Caesarea. He is now (still a prisoner) on board a ship bound to Italy, his nephew Stephen supposed to be accompany-

ing him. It is a quiet evening, and the two are together by themselves, when Stephen resumes the subject of a conversation held with Paul, his uncle, two years before.]

"Much, O mine uncle, have I pondered since
The deep things that I heard from thee that night,
Already now so many months ago,
By thy side riding, thou by Lysias sent
(Safeguarded by his Romans from the Jews!)
To wear out thy duress at Cæsarea.
Thou wert then, as now, escaped from Shimei's snare!
We spake, thou wilt remember, of those psalms
Which breathe, or seem to breathe, such breath of hate.
I had recited one aloud to thee—
To myself rather, bold, for thee to hear—
Vent to the feeling fierce that in my breast
Boiled into tempest against Shimei.
Thou chiddest me with a most sweet rebuke,
That drew the tumor all out of my heart;
Thou taughtest me then that the good Spirit of God,
Who breathed the inspiration into men
To utter such dire words, seeming of hate,
Hated not any as I to hate had dared.
I understood thee that God only so
Revealed, in forms of vivid human speech,
The implacable resentment—but I pause,
Pause, startled at the word I use; I would,
Could I, find other than such words as these,
'Resentment,' 'indignation,' 'hatred,' 'wrath,'
To speak my thought of holy God aflame
With infinite displacency at sin—
Once more! Another word I fain would shun,
For by some tether, that I cannot break,
Bound, I revolve in the same circle still!"

As if his speech were half soliloquy,
The youth let lapse his musing into mute,
Which not with word or sign would Paul invade.
Presently Stephen took up voice again:
"Almost I thus resolve myself one doubt,
One question, that I thought to bring to thee.
God is not altogether such, I know,
As we are; yet are we too somewhat such
As He, for in God's image were we made.
And we perforce must know God, if at all,
Then by ourselves as patterned after Him.
So, I suppose, our best similitude
For what God feels—but 'feeling,' also that!—
How fast do these anthropomorphic walls
Inclose us still in all our thought of God!—
'Feeling' is but a parable flung forth
By us, bridge-builders on the hither side,
To tremble out a little way toward God,
Then flutter helpless down in the abyss,
The impassable abyss, of difference

Between created and Creator, us
 And *Him*, the finite and the Infinite !
 Forgive me, but I lose my way in words !"
 And again Stephen broke his utterance off,
 Faltering, like one who fording a full stream,
 Now in mid-current, finds his foothold fail,
 And cannot, in such deepened waters, walk.

This time Paul reached the struggling youth a hand
 With : "Thou hast not ill achieved in thine essay
 To utter what is nigh unutterable.
 But, Stephen, better bridge than any form
 Of fancy, figure, or similitude
 To human sense or reason possible
 And capable of frame in human speech,
 For closing the great gulf immeasurable,
 Unfathomable, nay, inconceivable,
 (Gulf, otherwise than so, impassable,
 Yet, so, securely closed forevermore !)—
 The awful gulf of being and of thought,
 Much more, of moral difference, since our fall,
 That parts our kind from holy God Most High—
 Yea, better bridge than any word of ours,
 Aspiring upward from beneath to God,
 Is that Eternal Word of God Himself
 To us, down-reaching hither from above,
 Who, being God with God, was Man with man,
 And who, returning thither whence He came,
 Carried our nature with Him into heaven,
 And to the Ever-living joined us one.

"But rightly thou wert saying, my Stephen, that we
 Best can approach to put in speech of man
 The ineffable regard of God toward sin,
 If we impute to Him a spurning such
 As we feel when we hate, or loathe, or scorn,
 And wish to wreak in punishment our wrath.
 But we must purge ourselves of self-regard,
 Or we are sinful in abhorring sin ;
 And we attain God with gross attribute
 Imputed from what we through fall became.
 An horrible profaneness, sure, it were,
 The image first of God in us to foul,
 And then that foulness back on God asperse,
 Making Him hate with wicked human hate !" . . .

Checked, then a little rallying, Stephen said :
 "So, then, there is no contrariety
 At all, no spirit discrepant, between
 The frightful fulminations of those psalms
 And the forgiving love of our Lord Christ?"
 "None, Stephen," said Paul, "for none did Jesus know,
 Who knew those psalms, and never protest made
 Against them, never softened their austere,
 Their angry aspect, never glozed their sense,
 Never one least slant syllable let slip,

Hint as that He would not have spoken so,
 Never with pregnant silence passed them by.
 Nay, of those psalms, one of the fiercest, He—
 And this, then when His baptism unto death,
 His offering of Himself for sin, was nigh,
 Those Feet already in the crimson flood!—
 Most meek and lowly suffering Lamb of God
 Took to Himself, to make it serve His need
 In uttering the just horror of His soul
 At such hate wreaked on Him without a cause.
 'Pour out Thine indignation on them, Lord,
 And let the fierceness of Thy wrath smite them!
 To their iniquity iniquity
 Add Thou'—such curse invokes this dreadful psalm—
 'Let them be blotted from the book of life.'
 From close beside these burning sentences,
 These drops of Sodom-and-Gomorra rain,
 Out of the selfsame psalm with them, our Lord,
 Now nigh to suffer, saying to His own
 (He as in Holy of Holies with them shrined!)
 More heavenly things than ever even Himself
 Till then had spoken, drew those words, sad words!
 Stern words! 'They hated Me without a cause.'
 Love shrank not, nay, in Him, from holy hate!
 His spirit and the spirit of those psalms
 Ever with one another dwelt at peace;
 More than at peace, with one another one
 Were they, the self-same spirit both; as needs
 Was, since the Spirit of all psalms was He.
 Even thus, I have not to the full expressed
 The will, with power, that in Christ Jesus wrought
 To fulmine indignation against sin.
 The psalms, those fiercest and most branding, fall
 To match the fury of the Lamb of God,
 Poured out in words of woe on wickedness,
 His own words, burning to the lowest hell—
 Enraged eruption from the heart of love!
 Most dreadful of things dreadful that! A fire,
 My Stephen, which, as loath to kindle, so,
 Once kindled, then will burn the deepest down!
 Woe the most hopeless of surcease or change—
 Mercy herself to malediction moved,
 Love forced to speak in final words of hate!"

Awed, yet supported by a perfect trust,
 Well-grounded, in his kinsman's gentleness,
 And tact of understanding exquisite,
 Stephen returned to press his quest once more:
 "I must not seem insistent overmuch,
 O thou, my kinsman and my master dear,
 To whom indeed I hearken as to one
 Divinely guided to be guide to men;
 But a desire to know, not yet allayed,
 Perhaps I ought to own, some haunting doubt
 Prompts me to ask one question more of thee.

I know the psalms whereof we speak were meant,
 As were their fellow psalms, each, not to breathe
 The individual feeling of one soul,
 Simply whether himself the writer, or whose
 Might take it for his own, but to be used
 By the great congregation, joining voice
 In symphony or in antiphony
 Of choral worship, with stringed instruments
 Adding their help, and instruments of wind ;
 So, most unmeet it were if private grudge
 Of any whomsoever, high or low,
 Should mix its base alloy with the fine gold
 Of prayer and praise stored in our holy psalms
 For pure oblation from all holy hearts
 To Him, the Ever-living, Holy God,
 The wicked, and the enemy therein
 Accursed so, from good to every bane
 And ill, here and hereafter following them
 And hunting down their issue to the end
 Of endless generations of their like.
 These, I can understand, were public foes,
 Not private, adversary heathen tribes
 That hated us because they hated God,
 Who chose us for His own peculiar race,
 And swayed us, weapon in His dread right hand,
 To execute His judgment on His foes—
 His foes, not ours, or only ours as His ;
 ‘Them that hate Thee, do not I hate, O God !’
 The righteous execration bursting forth,
 An outcry irrepressible of zeal,
 Through all the cycle of those fearful psalms,
 Not from a heart of virulence toward men,
 But from a love, consuming self, for God.
 Such, I can understand, the purport was,
 Wherein Himself, the Holy Ghost of God,
 Inspired those psalms and willed them to be sung.
 But, O my master, tell me, did not yet
 Some too importunate spirit, not thus pure,
 Of outright sheer malevolence some trace,
 Escape of private malice uncontrolled,
 Hatred toward man that was not love for God,
 On his part who was chosen God’s oracle
 To such high end and hard, enter the strain
 He chanted, here or there, to jar the tune
 And of his music make a dissonance?”

Paul said : “ My Stephen has pondered deep these things,
 And to result of truth well worth his pains.
 Thou hast profited, my son, perhaps beyond
 Thine own thought of thy profiting, in sweet
 Acquaintance of wisdom from the mind of Christ.
 Fair change, change fair and great in thee, since when
 Thou cursedest Shimei in that bitter psalm !—
 Bitter from thee who saidst it bitterly.
 Behold, thou art fain, forsooth, to find those words,

Those same words now, which then thou likedst well,
 Rolling them under thy tongue a morsel sweet,
 Almost too human for at all divine.
 Was there not in them, this thou askest me,
 Expression intermixed of wicked hate,
 His, whose the occasion was to write the psalm?
 The turns and phrases of the speech wherein
 The psalmist, here or there, breathes out his soul
 In malediction, have such force to thee,
 Importing that his spirit let escape
 A passion of his own, not purified,
 Amid the pressure and the stress of zeal
 Inspired from God against unrighteousness.
 Well, Stephen, the entrusted word of God
 To men is ours through men, and men being such,
 Why needs we have the priceless treasure stored,
 Stored and conveyed in vessels framed of clay?
 No perfect men are found, were ever found;
 God's inspiration does not change men such.
 His wisdom is to make of men unwise,
 Of men, too, fallen far short of holiness,
 Imperfect organs of His perfect will.
 Adhesion hence of imperfection, man's,
 Fast to the letter of the Scripture clings;
 But it makes part of His perfection God's,
 Who knows us, and, from His celestial height,
 Benignly earthward deigning, condescends.
 In terms of our imperfect, flawed with sin
 Even the Divine inworking wisdom loves
 To teach us noble lessons of Himself,
 Ennobling us to ever nobler views
 Of what He is, so shadowed forth to us.
 'Sin,' that word 'sin,' so weighted as we know
 With sense, beyond communication deep,
 Of evil, of wrong, of outrage, of offense
 Toward God, and toward ourselves of injury
 Irreparable and growing ever great
 And greater to immortal suicide,
 Wreaked with incredible madness on the soul—
 What is that word, in the light, shallow speech
 Of pagan Greek? What but a word to mean,
 As if of purpose to make naught the blame,
 Simply the casual missing of a mark?
 Venial, forsooth, merely an aim not hit,
 The aim right, but the arrow flying wide!
 Into such matrix, shallower, as would seem,
 Than could be made capacious of such sense,
 God must devise to pour His thought of sin.
 But how the thought has deepened since its mold,
 Still vain to match this sinfulness of sin!
 'Humbleness'—what a virtue, what a grace,
 Say rather, yet in all the Greek no word
 To name it, till God's wisdom rectified
 A word that erst imported what was base,
 Mean, sordid, dastard, unuplifted, vile

In spirit, pusillanimous, to name
 The lowly temper, best beloved in man
 By God, the heavenly temper of His Son!
 The thought at last is master of its mold,
 Though mold is needful for the plastic thought.

"In our imagination of the True,
 We climb as by a ladder, round by round,
 Slowly toward Him, the Inaccessible,
 Who dwells in a seclusion and remove
 Of glory unapproachable, and light
 That makes a blinding darkness round His throne.
 He stoops, and finds, and touches us, abased
 So far beneath Him where we groveling lie;
 Nay, He lays hold of us, and lifts us up
 With the cords, it is written, of a man;
 He draws us, blessed God, with bands of love,
 Of love, the mightiest of His heavenly powers!
 Oh, the depth fathomless, the starry height,
 The breadth, the length immeasurably large,
 Both of the wisdom and the knowledge, God's!
 Because, forsooth, we have some few steps climbed,
 Shall we, proud, spurn from underneath our feet,
 The ladder that uplifted us so far,
 That might have raised us yet the full ascent?
 That ladder rests on earth to reach to heaven.
 Let us go on forever climbing higher,
 But not forget the dark hole of the pit
 Out of which we were digged, nor, more, contemn
 The way of wisdom thither reaching down
 And thence aspiring to the topmost heaven;
 Whereby our race may, so we stumble not,
 Through pride, or, like Jeshurun, waxen fat,
 Kick, reascend at length to whence we fell—
 Nay, higher, and far above all height the highest,
 To Him, with Him, exalted to His right;
 To Him, with Him, in Him, Lord Christ, Who rose,
 For us, in mighty triumph from His grave,
 Then reascended where He was before,
 Ere the world was, God with His Father, God,
 But still for us; and still for us sat down
 Forever in His Filial Godhead Man,
 Assessor with His Father on His throne,
 Inheriting the Name o'er every name
 Ascendent, King of kings and Lord of lords,
 And us assuming with Himself to reign.
 Amen! And hallelujah! And amen!"

As one might watch an eagle in his flight
 That soared to sightless in the blinding sun;
 As one might hearken while, from higher and higher,
 A lark poured back his singing on the ground,
 So Stephen gazed, listening, with ecstatic mind;
 And still gazed, as if listening still, when now
 The voice was silent, for the look still spoke.

V.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

BY WILLIAM HAYES WARD, D.D., NEW YORK CITY.

ARIOCH, KING OF ELLASAR.

ONE of the most interesting questions of biblical history is, Who was Arioch, King of Ellasar, who, according to the fourteenth chapter of Genesis, was one of the four confederate kings that under the lead of Chedorlaomer, King of Elam, invaded Palestine in the time of Abraham? In an article last month on "Chedorlaomer, King of Elam," this invasion was considered, and an attempt was made to show its relation to the Mongolian invasions of Babylonia and Egypt, but no attempt was made to explain what we may know or may reasonably conjecture about this King Arioch, and yet the name of Arioch is quite as suitable to the story or to the date of the events as that of the completely Mongolian name of Chedorlaomer, or Kudur-Lagamar.

The entire interest of the name centers in George Smith's identification of Arioch with a king who had previously been known from the inscriptions as Rim-Sin, King of Larsa. George Smith found evidence that the moon-god Sin bore in the Mongolian or Akkadian language the name of Agu or Aku. Translated from the Semitic into the Akkadian, the name Rim-Sin would be Eri-Agu or Eri-Aku. These proper names in early times do not often appear spelled out in full, a single ideograph having the meaning *servant*, to be read either *Rim*, or *Eri*, or *Arad*, according to the language of the reader, or another to be similarly read either *Sin* or *Agu*; just as we read the same algebraic sign either *minus* or *less*, the one word being Latin and the other English. But in one case, at least, we find the name Eri-Agu spelled out in full, so that we know that this pronunciation was used as well as Rim-Sin. Now Eri-Agu, or Eri-Aku, is as near an approximation to Arioch as the language will allow.

As for the Ellasar of which the Arioch of Genesis was king, that instantly suggests the Larsa over which Eri-Aku ruled. We do not even need to suppose transposition of the *r* and the *s*, for we have the spelling *Larsa* in the old monuments. Before the discovery that there was an Eri-Aku, King of Larsa, there was no other easy identification of the name Ellasar except with *Kalah-Shergot*, the early capital of Assyria, on the Tigris, the old name of which was Alu-Assur, or "the City of Assur" which might be transformed into *Ellasar*. But it was not at all likely that at this early period there was any king of Alu-Assur who would be able to join in this confederacy. Indeed, it antedates, so far as we know, the founding of this northern city. We may then dismiss Alu-Assur and content ourselves with considering who was Eri-Aku, King of Larsa.

It is a very interesting fact that the only Eri-Aku we know of as a Babylonian king anywhere or at any time was this Eri-Aku, or Arioch, King of Larsa, or Ellasar, and that he reigned just at this time of Abraham. If there were to be such an invasion of Palestine in the time of Abraham, Eri-Aku, King of Larsa, would be one of the confederate kings. This is a fact which could not possibly be known or confirmed except by the original records handed down from the time of the writer of Genesis, and now within these few years discovered and carefully investigated. It is true that some very careful scholars, like Tiele, are slow to acknowledge that this identification of Arioch is proved, but Hommel and others have fully accepted and defended the identification, and in Billerbreck's "Susa," just published, it is treated as now fully to be admitted.

We have no small number of inscriptions which mention Rim-Sin, or Eri-Aku, and the events of his life are fairly well known for a king of a small province, who lived not far from two thousand years before Christ.

Larsa was one of the vassal states of Babylonia, while it was subject to the King of Elam, and its king was simply a ruler under the King of Elam up to

the time when the Elamite or Mongol rule was overthrown by the Semitic Babylonian patriot, Hammurabi. The last of the kings of Larsa was this Eri-Aku, and it is quite possible, as argued by Schrader, that Hammurabi was no other than Amraphel, King of Shinar, who was another of the confederate kings, and who may have taken part in this invasion of Palestine before his rebellion. Eri-Aku's father was Kudur-Mabug, and his mother was Rim-Nannar; his grandfather was Simtishilhak.

One of the most important of the old monuments which mention Eri-Aku (Rim-Sin) is a dedication of a temple, and reads thus:

"To the goddess Ishtar, Lady of the mountains, daughter of Sin (the moon-god), have Kudur-Mabug, the ruler of Yamutbal, son of Simtishilhak, and Rim-Sin his son, the mighty shepherd of Nipur, the herdsman of Ur, the King of Larsa, King of Sumir and Akkad, built the temple of Mi-ur-ur, their loved sanctuary, for the prolonging of the life of them both. They have made its summit Elamite high. They have made it like a mountain," etc.

This gives us the genealogy of Eri-Aku, and shows that he and his father, Kudur-Mabug, at the same time, the father being the "over-lord," ruled in Yamutbal, which lay on the eastern or Elamite side of the Tigris, while his son and vassal, Eri-Aku, reigned in Larsa; or perhaps both were vassals of the Elamite King in Susa, who may have been Chederlaomer.

Another inscription of Kudur-Mabug, found at Ur, tells us very much the same thing. It gives the names of the three generations, and Kudur-Mabug builds a temple "for the protection of his life, and of the life of Iri-Sin (Iri-Aku), his son, King of Larsa." There are not less than three other similar inscriptions known in which Eri-Aku appears as the builder, and prays for the blessing of the god on himself and his father, Kudur-Mabug; and one or two others in which he does not mention his father's name. There is evidence, however, that during a quarter of a century of Eri-Aku's reign, his father ruled over the neighboring province of Elam, and his father's entire reign must have been quite half a century.

The fact that Eri-Aku's mother's name was Rim-Nannar, while his own preferred name was Rim-Sin, has some suggestiveness. His father, Kudur-Mabug, seems to have married a princess of Ur, probably of the Mongolian Akkadian ruling family, but which was already strongly Semitized, just as the Norman invaders of England became Anglicized. Her name, Rim-Nannar, means servant of Nannar, Nannar being the name of the moon-god of Ur. But Sin was the peculiarly Semitic name of the moon-god, and especially the name prevalent in Harran, where Abraham stopped in his journey from Ur to Palestine, and where there was a famous temple of Sin. It was probably after this same god Sin that Mount Sinai was named. It is evidence how thoroughly the rulers of Babylonia had become Semitized that Kudur-Mabug, with his Mongol name, gave the purely Semitic name of Rim-Sin to his son; and that he took this name so distinctive of the god of Harran shows how closely Abraham's old home of Ur of the Chaldees was related to his next home in Harran, and makes it seem strange that the kings who were familiar enough with Harran, whither the Semitic people had fled from the rule of the Mongols over Ur, should, when occasion called, make a further incursion along the rest of Abraham's road to Palestine.

I have said that Eri-Aku was the last King of Larsa. Up to the time of the conquest of Hammurabi his reign had been a successful one. He seems to have ruled over nearly the whole of Southern Babylonia, for we hear of his extending his power as far as the river Tigris at the east, and across the Euphrates as far as Ur on the west. He ruled Nipur as well as Larsa, and made a successful attack on Erech, and even approached nearly to Babylon on the north. But he represented the foreign dynasty of Elam, which had for two or three centuries held Babylonia in subjection, and though considerably Semitized, just as the

Mongol Hyksos dynasty of Egypt about the same time had become almost Egyptian, yet the Babylonian Semites were ready to throw off the Elamite yoke, and Hammurabi, King of Babylon, making that city his new capital, conquered the whole of the country, overthrew all the vassals of Elam, and became himself the founder of a strong native dynasty, which was to last a few centuries, until a new Elamite or Kassite invasion again conquered Babylonia and set up a new dynasty.

A curious record of these successive Elamite invasions exists in this country. About 2750 B.C. the ruler of a city in Southern Babylonia dedicated an agate tablet to Ishtar, "for the life of Dungi, the powerful champion, King of Ur." Some five hundred years later, probably about 2285 B.C., when the great Elamite King, Kudur-Nanhunti, made the conquest of Babylonia, this tablet was carried, with the image of the goddess, to Elam, and there kept for a thousand years, until, about 1300 B.C., King Kurigalzu brought it back to Nipur, and presented it to his goddess Beltis. There it remained, covered up in the destruction of the city, for more than three thousand years, until the University of Pennsylvania sent an expedition to excavate the old mound of Nipur, when it was found there, with the true inscriptions which tell the story, and it is now in the University Museum at Philadelphia. It is one of those witnesses, miraculously preserved, of a history supposed to be utterly lost. It certainly is amazing that when Genesis tells us simply that one Arioch, King of Ellasar, was a member of an expedition that invaded Palestine in the time of Abraham, we can dig up the cities of Babylonia and learn who he was, who were his father and mother and grandfather, how long he reigned, what were the chief events in his career, and how his kingdom and the dynasty he represented came to an end.

SERMONIC SECTION.

SUICIDE.

By REV. C. W. HEINLER [LUTHERAN],
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And departed and went and hanged himself.—Matt. xxvii. 5.

THIS is part of the closing record of the arch-traitor, Judas Iscariot. Remorse seizes him after the commission of the dreadful deed which placed his Lord in the hands of His foes. The thirty pieces of silver are like so many pieces of red-hot iron in his hands. They are the price of innocent blood. The flames of the infernal pit seem to be upon them. He can keep possession of them no longer, so he brings them to the chief priests and, with a shriek of despair, casts them down in the temple and goes and hangs himself. This is one of the few cases of suicide which the Scriptures report. It was not very common among the Hebrews for obvious reasons. It was more common among other nations of antiquity.

It is high time that the pulpit should speak out more plainly upon this awful crime. How natural it is to try to create sympathy for one who wilfully takes his own life! At least, how hardened we have become to this crime; so that if we do not in so many words condone it, we at least manifest considerable indifference to its enormity! Brethren, it is high time that public sentiment should change upon this subject; that the crime should be held up in its awful horror, in its detestable meanness, in its wretched cowardliness, in its awful, awful sequel.

I want to call your attention first to the *alarming and increasing prevalence of this crime*. It has come to be almost a necessary part of the daily news. Among some of the nations of antiquity it was quite common, and by public law was justified for certain causes. Indeed in some cities the fatal hemlock poison was prepared at public expense for those who the State thought had

sufficient reasons to terminate their existence. Some of the famous men of ancient times sought this method of fancied relief from their troubles or from punishment. In Europe, while always more or less prevalent, it has fearfully increased since 1816. It was rather rare in this country prior to our great civil war, but since then has increased greatly. The desire for life is instinctive, and one of the very strongest in our whole being; and yet a celebrated French professor (Mayer) once declared before his class that there was not one of his hearers to whom at some time the thought of self-destruction had not occurred. He challenged contradiction, but no one contradicted his remark. Yet comparatively few can bring themselves to that point where they will attempt it. Comparatively few, we say, and yet the number is alarmingly large. We must remember that the gathering of statistics upon this subject is extremely difficult. In the case of many violent deaths, suicide cannot be plainly proved, though it may be the fact. In many other cases, through the shame of friends, perhaps by the connivance of physicians, a natural cause of death is attributed to what was clearly suicide. Again, only in our larger cities are elaborate mortuary statistics accurately recorded. In rural communities and small towns it is almost impossible to get reliable figures—so that any statistics, we may be quite sure, fall below the actual number. In 1882 it was reported that in all Europe one person in each 5,000 of population suicided, making about 60,000 in one year—more than the killed, wounded, and missing in the bloodiest battle of modern times. This is appalling. In France in 1884 there were 7,572 suicides.

For the sixty years ending 1830 there were 7,190 suicides in London alone, an average of 120 a year, one every three days.

In 1883 there were in the United States 910 suicides recorded, and in 1884, 1,897—over twice as many. This seemingly large increase may be partly

due to more accurate statistics. From 1866 to 1890 in the State of Massachusetts there were 3,507 suicides, in Rhode Island 470, in Connecticut 1,371; in Michigan from 1871 to 1890, 1,421. In the same period the increase in mortality in Massachusetts was 50.6 per cent., in suicides 130 per cent.; in Rhode Island the increase of mortality was 95.6 per cent., of suicides 38 per cent.; in Connecticut the increase of mortality was 59 per cent., in suicides 216 per cent.; in Michigan from 1871 to 1890 it was 63.9 per cent. in mortality, in suicides 123.8 per cent. Or take another view, showing the increasing ratio of suicides: From 1866 to 1870, five years, there was one suicide to 301 deaths by other causes in Massachusetts; while from 1886 to 1890, five years, there was one suicide to 226 deaths. In Connecticut from 1866 to 1870 there was one suicide to 283 deaths; from 1886 to 1890 there was one to 143. In Michigan from 1871 to 1875 there was one to 282 deaths; from 1886 to 1890 one to 207. This shows a constant increase in the proportion of suicides to the whole population as well as to the whole number of deaths from other causes. In six of the principal cities of the United States for the twenty years ending with 1890 there were over 7,000 suicides. Over half of them, or 3,570, were in New York City alone; 1,400 in Philadelphia, and 774 in Boston. In sixteen cities in 1890 there were over 1,000 self-inflicted deaths.

Listen to the following figures for 1890, given by a recent authority:

City.	No. of Suicides.	Ratio of Deaths to Suicides.	Ratio of Inhabitants to Suicides.
Baltimore, Md.	25	407.9	17,377
Pittsburg, Pa.	30	511.5	11,981
Philadelphia.	80	271.0	13,057
Boston.	50	203.6	8,999
New York.	239	167.8	6,340
Washington, D.C.	21	139.7	7,336
Chicago.	306	106.0	5,399
St. Louis.	98	88.5	4,610
San Francisco.	79	68.0	3,784
Denver.	40	43.0	3,000

In our own county of Arapahoe,

including the city of Denver, from January 12, 1892, to September 8, 1893, there have been 81 suicides; 50 in 1892, and 31 from January 1 to September 8, 1893.

Can any one doubt now that this awful crime of self-murder is alarmingly prevalent, or that it is rapidly on the increase? Cardinal Gibbons claims that the conditions of life in the United States are rapidly approaching those of Europe. Certain it is that our ratio of suicides is rapidly approaching that of the worst countries of Europe in this respect. One would think that self-destruction would be greatest among the less civilized and more ignorant populations. But exactly the reverse of this seems to be true. Statistics show that it is greatest among the most highly civilized. One writer, indeed, asserts that it is distinctly the act of intellectual peoples. Perhaps the most advanced intellectual district in Europe has the highest ratio. On the other hand, it is claimed that suicide is practically unknown among savage tribes. This cannot be due to the influence of civilization *per se*, but rather to a set of conditions which follows civilization, such as the increase of fictitious wants, the struggle and desire for wealth, with its consequent excitement, nervous strain and wear, and the awful struggle to keep pace with the demands and vices of modern civilization. It is for this reason more prevalent in cities than in rural districts. But the awful fact remains that every year the army of self-murderers is increasing more rapidly than is our population.

Now what are some of the causes leading to self-murder? They are various. Some claim that suicide is always traceable to some form of mental derangement; that the act is never committed without some abnormal cerebral development, if not positive insanity. It is stated that no man in the full possession of all his faculties can work himself up to that point of self-murder, and that even in those cases where the utmost deliberation, the most pains-

taking planning, the most cunning ingenuity, and the coolest execution are displayed a close study will reveal some mental aberration. Others do not accept this theory, but, while admitting that a large number of suicides are due to some mania, contend that perhaps the majority of them are the acts of persons perfectly sane.

We may make a broad classification, therefore, of suicides into those which were plainly committed by persons laboring under some permanent or temporary form of insanity, and those committed by persons to all intents and purposes perfectly sane. Doubtless each of us can recall the self-murder of some friend or acquaintance of upright character, of lovely disposition, perhaps in some cases a sincere Christian, where the crime was directly traceable to some mental derangement arising from a peculiar physical condition at the time. Such cases excite our deepest pity. But a diligent study will disclose a strange variety of causes for the act where it was apparently that of a sane person. Without doubt it has been committed from a low craving for notoriety. That seemed to be largely the case with that Frenchman some years ago who attempted suicide by affixing himself to a cross, in imitation of the Saviour, driving the spikes through his feet and left hand, and so arranging the cross that it tipped out of a window and hung there in sight of passers-by. He was rescued, though he lived a morose and gloomy life ever afterward.

Some of the ancients recognized as one justifiable cause for self-murder what they called the *tedium vite*, the tedium of life, a mere weariness of existence, an antipathy to living. A well-educated Englishman some years ago suicided because he was so tired of "buttoning and unbuttoning." A French cook, a servant of the great Condé, stabbed himself because he was so annoyed at the delay of fish he wanted to prepare for dinner in expectation of a visit from the sovereign. A woman

in Germany drowned herself and child some years ago because she was ordered by the magistrate to have her eight-month-old child vaccinated. A miserably stingy man in Massachusetts was urged to get a nurse for his sick wife. He at first refused. Then such pressure was brought to bear upon him to do this act of mercy that he hanged himself. Scarcely less ridiculous was the case of Marie Speiz, who drowned herself because laughed at for her corpulence. Lord Byron scarcely rose above this when he declared that he would have shot himself at different times, but he was restrained by the fact that this would have given too much pleasure to his mother-in-law. The great Cato died by his own hand rather than live under the reign of the hated Caesar. Zeno, the great Stoic philosopher, hung himself, at the age of ninety-eight, because he had broken his thumb. Themistocles took poison rather than lead the hated Persians against his loved country. That eminent ancient philosopher, Aristotle, wrote that "courage is the mean between fear and rashness, while suicide is the sum of both," and yet he killed himself because of sheer weariness with life. A Grecian who had read Plato's "Phædo" committed self-murder in order that he might at once enter upon the immortality which Plato so enchantingly described.

Then, in addition to this, family worries, disappointments, and difficulties have contributed their share to the list of self-destroyers. Suicide is more common with men than women. In 1879 a French philosopher, from an extensive study of the subject, computed that of every one million inhabitants in Europe during a certain period 205 married men with children committed suicide, 470 married men without children, while only 45 married women with and 158 without children were guilty of the crime. Of widowers, 526 with children and 1,004 without children took their own lives; and of widows, 104 with and 238 without children suicided. In 1880, 219 Prussians

committed suicide from family troubles, and 975 in France in 1884 from the same cause.

Then a sense of shame—it may be because of the loss of honor or virtue, fear of punishment, poverty with all its attendant ills, physical suffering, and financial difficulties—has sent many to a suicide's shameful grave. In 1884 no less than 1,228 persons suicided in France because of physical suffering. In 1858, the year following the great financial panic in the United States, one in 7,683 of our population suicided—the worst year known up to that time. Sacred Writ tells us of Ahithophel, who, when he saw that his counsel was not followed by Absalom, from a feeling of wounded pride went to his home and hanged himself. King Saul, rather than fall into the hands of the Philistines, fell upon his own sword and killed himself, and his armor-bearer, in sympathy, did the same; while our text tells us of a Judas who, from bitter remorse of conscience, put an end to his wretched existence.

One fruitful cause of this crime in modern times is the intense hurry and worry, the ceaseless excitement, and immense nervous strain of our modern civilization. We live too fast. There was the brilliant genius, Hugh Miller. So assiduously did he devote himself to literary labors that the night after he completed his classic work, "The Testimony of the Rocks," he put an end to his life. A few years ago the financial world was startled by the suicide of F. B. Gowan, Reading's president. The awful financial worry and strain were too much for him.

There is an undue haste to be rich. Mr. Hoffman, in a recent number of the *Arena*, puts it thus: "We must be far from being truly civilized as long as we permit to exist or accept as inevitable conditions which, year after year, drive an increasing army of unfortunates to madness, crime, and suicide. It is not civilization, but the want of it, that is the cause of such conditions. It is the diseased notion of modern life

—almost equal to being a religious conviction—that material advancement and property are the end, the aim, and the general purpose of human life; that religion and morality, art and science, education and recreation, are all to be subordinated to the absorbing aim, the struggle for wealth. To this unhealthy condition of modern society is due the majority of cases of suicide, madness, and premature death. It is the struggle of the masses against the classes." That the intense activity, and hurry, and haste to be rich are thus the cause of many suicides is shown by their preponderance in the great cities, and especially in cities where the moral tone is low and religious apathy is most noticeable; where the struggle for life is greatest; where the temptations are strongest, and where social, physical, financial, and moral conditions are such as to be most favorable to a state in which self-destruction becomes probable. In 1790, 3.35 per cent. of our population lived in cities of over 8,000 population. In 1890, 29.12 per cent. lived in such cities. It seems as if the increase in suicides has kept pace with the growing centralization of our population in cities. The drink traffic here has larger sway; the social evil, which sends so many poor unfortunates to a self-made grave, is here more prevalent, and the struggle for wealth is more marked.

But in all these causes for suicide, let us not lose sight of several things which underlie them all. Alcohol is the prime cause of many, no matter what more direct reason may be assigned.

"Coroner Chivington received information late yesterday afternoon," a recent daily says, "to the effect that W. H. Smyth, the Lincoln Park suicide, . . . wrecked a fortune by dissipation and became an abject beggar."

The body of a young man was found in one of our cities. In his pocket was a paper on which were written the words: "This is the end of a wasted life. Do not ask my name. It is drink

that has done it." After the inquest the coroner received no less than two hundred letters from fathers and mothers asking if there were any signs by which the body could be identified.

At Monte Carlo, the famous gambling hell of Europe, the dead-wagon is called into requisition every day to carry away the remains of one or more wretched suicides who, through drink and gaming, have been led to take their own lives.

But, coupled with this, I beg of you not to overlook the fact that this crime keeps pace with low views of life and with religious apathy. Is life, with its ceaseless burdens and cares, after all, worth living? It is not difficult for one who can persuade himself that it is not to put an end to his life. Does death end all? If it does, or if a man can make himself believe it does, the next step is comparatively easy. Is there no righteous God in the heavens who rewards righteousness and punishes iniquity? If not, death is a welcome relief to many. Do you not see how low views of life, and morality, and scepticism as to the existence of God lead to the commission of this awful crime? But without dwelling longer upon this phase of the subject, let us—

Consider the true nature of this crime. In some instances the subject is irresponsible. Reason has been dethroned, and the poor soul has been led by a force not its own, and perhaps against its own will, to self-destruction. We draw the veil over these unfortunates. Our hearts go out in tender pity to them.

But in many cases the subject is responsible. The act is committed with full knowledge and with a real intention and purpose. How shall we, then, characterize it?

First of all it is *murder*, pure and simple; and using the language of human law, it is murder in the first degree. It is no less than this. It is a direct violation of the fifth commandment of the Decalogue, "Thou shalt not kill." It is not and never can be

justifiable. No matter what one's trouble may be, or worry, or anxieties, or sorrows, or struggles against poverty, or shame, or disgrace, or remorse, it is murder, undeniably so; the highest crime known. It strikes directly at God, as it destroys the life which He alone can give. It ruins eternally the soul created in His own image. It is taking the termination of one's life out of God's hands, where it belongs, into one's own hands. It is assuming God's prerogative. Being murder, it is to be held in the same horror as any other form of murder. Away with this cheap sentimentality regarding suicide as the act of a poor unfortunate which must be condoned simply because he was unfortunate. Rather save your emotions of tenderness and sympathy for the unfortunates who have the courage and sense to act manfully in trying to bear their miseries. Away with all pity for the man who will coolly, deliberately and with full knowledge take his own life! He has really precluded all sentiments of humanity in his behalf. He is a murderer. "Died by a wound inflicted by himself, while laboring under temporary aberration of mind," how stereotyped that formula has become. And we look upon the crime largely with indifference and perhaps help to increase the number of suicides by our very indifference, or at any rate by the easy way in which we regard it, and thus help to mold a public sentiment that in some sort tolerates and justifies self-murder. My friends, public sentiment needs to be educated differently. This crime needs to be viewed more and more in its true light. Let every man who contemplates self-destruction know without doubt that if he takes his own life he will be a murderer in the sight of high heaven and in the eyes of his fellow-men; and that he will go down into history, not as a poor unfortunate who was too weak and cowardly to bear the ills of life, but as a *foul murderer*. It seems to me something can in this way be done to check the alarming increase

of this crime. Suicide is murder, *murder*, and the memory of every responsible suicide ought to be execrated as such.

Then again suicide is base cowardice. Is it not true that we are almost in danger of making heroes out of suicides? Is not the prevalent mode of regarding such crimes, the disgusting notoriety given to their publication by the press, with all the nauseating details, the morbid curiosity of the public to view a suicide's remains, the cheap sympathy expressed for the so-called unfortunate—is not all this a manner of treatment which has the practical effect, in the minds of many, of making a sort of hero of the suicide? Let us reverse all this. Let us look upon a suicide as a stupendous coward, as a monster of meanness. Here is a man with a family. He has no work and no money. He struggles a while, then gets tired of it, and puts an end to his existence. And that leaves his poor wife to struggle alone with the children, with the added burden of his infamy and disgrace. Is not that man an ardent coward? Is he not contemptibly mean to put such a burden of sorrow and struggle upon his poor wife? Here is a bank cashier whose accounts are short. He ends the matter by putting a bullet through his brain. The miserable coward cannot face his wife and children, but is mean enough to send his wife to a premature grave through his awful act, and to embitter the lives of his children, and to cast upon them the stigma of a suicide's children. Oh, it is so cowardly mean! Take the case of a young man. He becomes dissipated, and by and by suicides. His reckless habits doubtless nearly broke the heart of his parents, but this last act completes the work of sorrow. While he lived they could still cherish the hope of his reforming; now they can only go down to the grave mourning for their suicide son. Let people look upon suicide as a cowardly crime. Let men who may harbor any thoughts of self-murder know assuredly that instead of

being immortalized with a cheap clap-trap heroism they will be execrated as arrant cowards, as mean scoundrels, for such an act.

Then again, suicide is the height of folly; nay, more, it is an eternal and irretrievable blunder. A gentleman once told me that a certain friend of his had said to him that if she could not get any employment in this city, and had much of a struggle, she would end the matter by trying the Platte River route. He looked at her calmly for a moment and then said that if she ever attempted such an act, if he were standing within arm's length of her, he would not lift a finger to help her out. Some little time later she asked him if he really meant what he said. "Yes," said he, "I meant it. If ever you are such a consummate fool as to attempt your life, I would not lift a finger to prevent it." She has never said anything about the Platte River route since that day. "A consummate fool," that expresses it precisely. Putting it on a low plane, that is the truth about it. What does the suicide gain? Does he flatter himself that should he cast himself into the river there would be a splash, a few rather pleasurable sensations, and then all would be over? Well, I read the confession of a would-be suicide in a certain magazine the other day, who, with the most awful blasphemy upon his lips, jumped from a bridge into the river. There was a splash, then a rush of such horrible sensations as make one shudder to read. The *pleasurable* sensations were not there. Fool! Fool!! Fool!!! who flatters himself that he thus can ride out of life as he rides out of the city on an elegantly upholstered Pullman!

But what does the suicide gain, we ask again? Take the case of a bank cashier who suicided in Minneapolis the other day because the paying teller had absconded with bank funds. Did that help matters any? Did that clear his reputation at all? Was it not supremest folly? To ask these questions is to answer them. I have so far put the

matter on lowest grounds. Now rising higher, and in view of the truth of the immortality of the soul, of the existence of a righteous God who will render to all the due desert of their deeds, of the fact of a hell of eternal torment, where every murderer shall be punished for ever and ever, what then of the folly of suicide? To use a homely figure, it is simply "out of the frying-pan into the fire." "But the fearful and the unbelieving and the abominable and murders . . . shall have their part in the lake which burneth with fire and brimstone" (Rev. xxi. 8). A murderer shall not inherit the kingdom of God who goes into God's presence with that sin still on his soul.

Oh, my friends, it chills the heart to think of the everlasting woe, "where the worm dieth not and the fire is not quenched!" And this is the portion of the impenitent murderer, such as a suicide presumably must be. Does the man who takes his own life imagine that he is going to escape trouble, and care, and sorrow, and remorse of conscience, and shame, and punishment? Vain imagination! What he has here might almost be considered a heaven to what he shall experience there in the presence and in the hands of a just and holy God!

May God help us to take more and more a stand by sentiment and speech against this crime of self-murder, and by all lawful means at our command help to develop and foster a righteous public sentiment against it, that thus we may contribute to the decrease of this awful and alarmingly increasing crime.

GOD'S RENEWALS.

BY REV. ELMITT BROWNE, M.A.,
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Thou renewest the face of the earth.—
Ps. cxl. 30.

I. THIS is a line taken from a hymn to the glory of the creation. This hymn is one of the most sublime in any language, in any age. It has been praised

by writers of the highest order, and it has afforded in its various details subjects for the greatest painters. At this time of the year, when we look at the picture which nature holds before us, portions of this psalm must recur to the mind, and especially such portions as that of our text, "Thou renewest the face of the earth"; for now the face of the earth presents one glorious spectacle of a complete renewal. The cold ground, on which lay the shadow of death, has burst forth with new life; it has taken off its shroud, and clothed itself, as by enchantment, in richer robes than were Solomon's in all his glory. The trees, which lately stretched out their barren boughs, have put on glorious apparel; and the moaning of the wind, as it swept through them, has given place to the music of the birds as they sing among the branches. The sun, which had a short, uncertain light and a scattered, chilly ray, beams forth continuously in long shining days. The bleak winds, which bore on their wings so many messengers of death, now breathe a balmy breath, which does not chill the cheek of the tenderest child. As we are made happily sensible of this glorious change; as we stand in the sunshine, and feel, with the preacher, how truly the light is sweet, and what a pleasant thing it is for the eyes to see the sun; as we look at the beauty which is spread at our feet, so delightful to the eyes; as we feel the warmth that is diffused around, so genial to the senses; as the perfume of the flowers and the song of birds steals upon us, and the glory and goodness of the whole scene lead captive heart and soul—we cannot help acknowledging the truth of the psalmist's exclamation, "Thou renewest the face of the earth!"

But this feeling, aroused within us by the splendors of a nature which has been raised into life afresh, must not be lost in mere empty reverie. The glory of the renewal must not make us forget the glory of the Renewer. From nature we must rise up to nature's God. The psalmist indeed begins with God:

"Thou renewest the face of the earth." And this sight of nature renewed ought to raise in our hearts a feeling of adoration, and draw from our lips a song of praise to the power, the goodness, and the beauty of God.

How it tells of the *power* of God!

What power there is displayed in making the trees and plants grow forth from the ground! So little is this power within the power of man that, until he saw it, he could not suspect such a thing. It would never have entered into his thoughts that out of corruption strength and beauty could rise, out of death life could spring. What affinity is there between the dead soil and the bare seed? How can there be virtue engendered in the one by the other? Why, when the seed is above ground should it remain bare seed; and when it is put into the ground, should it spring forth into life and grow? Why should it require a particular time of the year for its growth? Why, if the seed is planted in autumn or winter, would it not grow until the spring? Who tells each seed or root the time of the year? Who keeps for it the calendar of the seasons? Who whispers underground that the hour of its upspringing is come? Who awakens life within its bosom, and calls it forth in birth and growth? The fact of such growth transcends even the thoughts of man; and the act and growth is utterly beyond his power. Here is an abyss into which he cannot sink his imagination to fathom it, much less thrust his hand to act.

And not only in growth itself, but in the shape and feature of the growth, there are equal marks of the power of God. Growth is a mystery of God's power. The thing grown is equally a mystery of God's power; when the seed grows, it grows according to certain fixed laws, and those laws cannot be changed. They may be enlarged, but not altered. To every seed God, at the time of the creation, gave its own body, and every seed produces "after its kind." Wonderful

thing, that in the narrow cell of the little seed there should be inclosed the root, stem, branches, leaves, blossom, perfume of the flower; and in the small acorn the massive strength, the hard durability, the outspreading majesty of the oak! This particularity of growth is utterly beyond the power of man. He cannot give it. He cannot change it. He is indeed allowed a large margin outside the borders of creation to work, and to modify, to enlarge and to beautify; but he cannot alter the original law of creation. He may take a wild plant, and from the best slip of the plant may produce a more perfect plant; and from that more perfect plant may take the best slip again, and from that may produce a more perfect plant still—and so on, in an almost unending series, rising from one step of perfection to another; so that when the two extremes are seen together the wild, original plant, in all its dwarfy dimensions and its scanty development of foliage and flower, and the highly cultivated plant in the fulness and luxuriance of its growth, and in all its breadth and beauty of blossom, we are lost in wonder at such a contrast; we admire the skill of man that can so beautifully develop the growth of the plant.

But although the form of the plant is changed, the nature of the plant remains the same; and no cultivation and skill of man can ever change the nature of the plant. He may modify the form in the species, but he can never change the genus. He may perfect the rose, but he can never make it a lily. We may point to the development of the life in the species and the unfolding of its innate powers of beauty, and say: "This is the finger of man!" But in pointing to the different genera—to the rose as a rose, to the lily as a lily, not only for its life, but for its life in the form in which it is unfolded—we are constrained to say: "This is the finger of God!"

Men of science have spoken to us of a gradual development, as though creation could develop itself, and from stage

to stage rise into higher forms and higher genera. They have told us that, by the survival of the fittest, every form of being has risen from some lower form, and that all have risen from the lowest. How this survival of the fittest has been brought about we have not been told. And certainly in the vegetable kingdom the natural tendency is to degenerate unless corrected by man, and proof of this gradual transition in the animal kingdom from one kind of being to another kind of being has never been given. These positivists who will hear of nothing which is not proved, these agnostics who ignore everything that does not fall within the domain of their senses, have given us no proof and have afforded us no example of the theories which they maintain. If the rose can be made a lily, let us have the plants and flowers of the transition state, and see the steps and stages of the process. If the cow is developed into the horse, let us see the skeleton at least of the animal in its transition state, when it was neither a cow nor a horse. If man is a perfected ape, let us have before us the skeleton of the animal, when he was neither man nor ape. If, as some affirm, man rose from a protoplasm at the bottom of the Atlantic, let us have some remains of the different forms which this protoplasm took as it gradually rose up to man. And more than this: If there has been this gradual rising from the inferior kind to a higher kind, why not a gradual rising higher still? If a protoplasm has become an ape and the ape a man, why should not man develop into an angel? He has been developing before; why should he remain perfectly stationary now? He has lost the ape's tail, they say; why does he not grow the angel's wings, say I? He has had four thousand years to do it in, or at least to begin to do it in; but I am not aware that there is any, even the least, approach to such a transition. I do not care so much whether I rose from the ape; but, if that is the case, I should like to know whether there is not some

progress being made toward the angel. I have not seen in the human frame any such thing as wings; and I do not feel the budding of such happy phenomena in myself, not even a preliminary hardening of the spot where wings are supposed to grow. No! I do not believe that I rose from the ape. I have no proof of it either as to the mind or the body. When I shall see well-defined examples of such transformation, then I may examine them. But until then I shall continue to believe in a creation properly so-called; and that God created man after another type than the ape, even after His own image; and that to every seed He gave at the time of its creation its own body; and that it will develop itself after its own kind; and that no survival of the fittest, no power of self-elimination, nor any cultivation by man can step over the abyss that lies between genus and genus; that none can pass from this side to that, and that none can come from that side to this. The power of God, therefore, is seen not only in the life, but in the different forms which that life assumes in the different genera of tree, plant, and flower.

This power is none the less apparent in the *variety* in each species. How weak, how powerless is man in this sphere again! Even if he had creative power, could he create? Would he not have to copy servilely from what he saw? Could he make a blade of grass or a leaf of a tree so distinct that there should be no other blade of grass, no other leaf of a tree exactly like it, and yet so truly made that it should be pronounced at once to be a blade of grass, to be a leaf of a tree? Could he even imagine how it should be done, much less do it? And yet, in God's creation you will find no two blades of grass alike, no two leaves of the same tree or of any tree alike. If man's imagination did not serve him for one blade or one leaf, how would it serve him for the myriads of blades and leaves which are so alike that they can be classed under their proper genera, and so un-

like that there is not one other leaf in the same species that is exactly the same?

The power of God, then, is seen in this variety of species as well as in the different genera.

When we consider this, we gain a nearer perception of the might of God. We approach closer to the secret of His power, and we should thrill with holy awe before the majesty of that God who by His power has so gloriously renewed the face of the earth before our eyes. God spake once; yea twice have I heard the same, that power belongeth unto God. O Lord, how manifold are Thy works, in wisdom hast Thou made them all; the earth is full of Thy riches!

II. But there is something more touchingly displayed in this renewal of the face of the earth than the power of God. The power of God crushes us under the sense of our own utter nothingness. But besides the power, *goodness* is displayed, and goodness makes us glad. And *what* goodness? A goodness that supplies all that is necessary for our life, all that is conducive to our happiness. God foresees for us. He is never in a hurry; He is never after His time. There is a time in every year when the world has provision for eleven months: there is another time, when the world is only one month off starvation. God begins His provision in spring, that we may have it in due time in the autumn. And how richly does He provide! How ungrudgingly! How equally! He sends the sun to flood the whole world with its life-giving beams. He does not let His sun shine down from heaven by patches. It does not shine on this country and not on that. All the broad expanse of earth's surface that bears fruit lies basking under the creative beams. He pours forth His rain not here and there, but everywhere. The clouds drop fatness, and they drop even upon the wilderness. As God's almoners, they fly from one end of heaven to the other. He maketh His sun to rise on the evil as well as on

the good, and sendeth His rain on the just as well as on the unjust. And what harvests does He prepare and perfect! Some fields may fail; some countries may fail; and the harvests be at one time far below what they have been at another; but if so, other countries are more abundantly supplied, and make up the loss, and His promise always holds good every year. As long as the world lasts, seed-time and harvest, summer and winter, shall not fail. He filleth all things living with plenteousness. He maketh grass to grow on the mountains; the valleys stand so thick with corn that they laugh and sing.

And He gives not only necessary food, but enjoyment and luxury. He not only satisfies the appetite, but He delights the appetite. He gives not only bread to strengthen man's heart, but wine to make his heart glad, and oil to make him a cheerful countenance. He scatters enjoyments in every sphere; for every sense He finds delight. He scatters perfumes as sweet as they are subtle, as manifold as they are many; and the sense of smell is incensed by a nature which seems to worship man as king of creation, at his feet. He spreads forth colors that please the eye, and beauties that ravish the sight: the soft, tender green, upon which the eyes delight to rest, here delicately light, there richly deep, and the glory of flowers in all their variety and brightness; He pours forth harmonies which run up and down the whole gamut of musical delight to cheer his ear, and woos his sense of touch with the balmy breezes of day, and kisses him with the soft zephyrs of evening as with the kisses of his mouth. And all this is over and above mere necessity. It is enjoyment, delight, ravishment. God might have made every object painful to the sight, every sound discordant to the ear, and unpleasant every taste and smell. He might have done this, and still have supplied the necessities of life and kept us in being. That He has (besides what is absolutely neces-

sary for our existence) poured forth richly everything that can minister to our delight is a proof of His goodness; and no one can look on the face of nature, as it is now renewed again, and not feel how good the God of nature is, and not bless God in his heart, and praise Him for His goodness to us poor children of men.

III. But more than this. Not only is the power and goodness of God revealed in the face of nature renewed, but the *beauty* of God is also wonderfully displayed.

The workman is always more excellent than his work, the genius of the artist always greater than the production of his art. And the God who creates beauty is more beautiful than the beauty which He creates. Ah, how beautiful must God be! A moral beauty of course, for God is a Spirit. What peerless excellence there must be in Him! What spiritual beauty must shine in His person! What glory gleams from His presence! When we look into the face of nature, now all renewed, do we not trace some of the divine features of the great Creator and Renewer? What exquisite shape in every flower! What richness of color! What harmonious blending of various tints! Beauty seems to tremble like light upon the leaf, and there plays upon it, as it were, a smile reflected from the face of God! And if by scientific instruments we examine still more closely, the more we examine the more is beauty disclosed. New founts of grace are opened to the vision, new floods of beauty beam forth.

And oh, if this beauty can be traced in this fallen nature, how much more could it be traced in unfallen Eden! If the face of nature is now the reflection in some sort of the beauty of God, what would it have been if this mirror had not been blurred over by sin! Some flowers of Eden we still inherit, but the trail of the serpent is over them all. And yet through the slime of that trail there shines the reflection of Paradisaal beauty, which was the undimmed

reflection of God Himself in His divine glory.

When, therefore, you contemplate the face of nature, learn more and more to see God reflected in it. Catch something of His smile. Mark some rays of His divinity. Trace some flashes of His glory. Let your hearts burn in love before this beauty, and leap joyfully in anticipation of that unclouded revelation of Him when you shall see Him as He is, and know Him even as you yourselves are known.

IV. But there is one sad reflection which will perhaps come in and disturb the ecstasy of our feeling as we gaze in rapture upon the face of nature. We see that nature is renewed, but where is renewal for us? There is a summertime for the year, but there is no summertime for human life. Every year the same renewal takes place in nature; the same outbursts of happy life and strength; the same overflowings of grace and beauty. But for us there is no renewal. We change indeed, but it is all in one direction. It is a downward change. The body grows old, and never renews its youth. The organs of the senses never recover their lost sensitiveness, and their sensitiveness is lost more and more every day we live. The eye, once dulled, never regains its brightness. The frame, once stiffened by time, never relaxes in youthful elasticity; but all is gradual decline and decay, working continually onward till arrested in death. And when we have said to corruption, "Thou art my father," and to the worm, "Thou art my mother and sister," there shall still be this constant renewal of the face of the earth. The sun will return again in warmth and light. It will again beam over creation; it will look into our window again and cast a patch of heaven upon the chamber floor. The place will know *it* again which knows us no more. The fields will spread out in beauty. The trees will wave their leafy honors. The bee will hum, the bird will sing—but for us no more; we shall be in the silence and darkness of the grave.

Well, at such sad moments as these, let us turn from the revelation of God in the face of nature to the revelation of God in the face of Jesus Christ. He, the Sun of the moral world, brought life and immortality to light by the Gospel. He, who in His life was the brightness of the Father's glory, shed forth the power, the goodness, and the beauty of God in His death, and the glory of God was seen at its full on the cross. There mercy and truth met together; there righteousness and peace kissed each other. There He slew Death by death, and killed the Winter of the grave, and then rose and brought in the Summer of the resurrection—and we look forward to a transformation of which summertime is but a feeble picture; and that summer will be one eternal summer: it will be followed by no winter. There will be no more decline, no more decay, no more death, but life everlasting.

May God by His Spirit renew us in soul here, and hereafter both in body and soul, and thus make us meet for the inheritance of the saints in light—an inheritance which is incorruptible, undefiled, and that fadeth not away!

THE EXALTATION OF CHRIST,

By REV. WILLIAM REDHEFFER [METHODIST EPISCOPAL], BUTTZVILLE, N.J.

Wherefore also God highly exalted Him, and gave unto Him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven, and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.
—Phil. ii. 9-11.

IN these words we have presented to us the exaltation of our Lord Jesus Christ, together with the purpose or end of such exaltation. In considering this subject let us hold in view the context and the seeming reason why Paul introduced it in this epistle, in

order that we may bring in no foreign matter, and by so doing misapply the Scriptures in our explanation of it. We notice that the exaltation of Christ is closely associated with His humiliation. The verses which immediately precede our text dwell upon this humiliation, and were introduced to illustrate and enforce the exhortation of the apostle that the Philippians might let the mind which was in Christ be also in them—"the mind of self-forgetting love." He illustrates this self-forgetting love by referring to the humiliation of Christ. And then, as an inspiration to his purpose, he follows the outcome of Christ's humiliation in His exaltation. Thus we can see how naturally the subject arose from the apostle's exhortation. We can also see in the whole trend of his thoughts Paul was thinking of believers. He was addressing believers; he was exhorting believers, and he used his illustration with a view of helping believers. He does not, in the verses selected, seem to have in his thoughts condemned sinners nor demons; so that to introduce condemned sinners or demons under the words, "things under the earth," or with the words, "every knee should bow and every tongue should confess," is to introduce something that is foreign to the thoughts of the apostle. This will be more readily seen as we pursue the thoughts presented to us in the above verses.

We might note right here that, from the language of the above verses, the exaltation of Christ seems to have been the outcome of His humiliation. The exaltation was the reward conferred by God upon Christ for His life of obedience when in the form of a bond-servant. Immediately following the words, "He humbled Himself and became obedient unto death, even the death of the cross," are the words, "wherefore (*s.e.*, on this account or for this reason) "God also highly exalted Him." Thus we see that the obedience in humility formed the basis or reason for the exaltation in glory.

This should cause us no trouble in our thoughts. In another place we find it stated that Christ, "for the joy that was set before Him, endured the cross, despising the shame; and hath sat down at the right hand of the throne of God." And in another place we hear the Saviour praying, "I have glorified Thee on earth, I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was." And again, "That they may behold My glory, which Thou hast given Me." It does seem that Christ had a reward in view that would be His when His work on earth was completed. The exaltation spoken of by Paul was that reward. Says he, "In consequence of this condescension and humiliation on the part of Christ, God also highly exalted Him." This exaltation, this reward, this imparting the glory, which Christ as Logos had with the Father before the world was, to Christ should cause us no troublesome thoughts when we consider who or what was exalted, and in what the exaltation consists.

I. In this exaltation, it is God who exalts. It is a noticeable fact that when Paul speaks of the humiliation of Christ, he says that He—Christ—made Himself of no reputation; that Christ humbled Himself. But when he approaches the exaltation, it is God who exalts. God here undoubtedly refers to the Father. It was to the Father that Christ prayed, and it is to the glory of the Father that the exaltation redounds. Christ, the Son of God equal with the Father, in the incarnation took the form of a bond-servant, and His earthly life was a life of obedience to the Father. He was subject to the Father, and by the incarnation He became forever united with humanity. When, therefore, He had finished His earthly mission, having made His prayer for the glory which He had with the Father before the world was, He in perfect obedience and submission waits for the Father's approval. God the

Father showed His approval and highly exalted Him.

II. Wherefore also God highly exalted Him. Who or what was exalted? God highly exalted Him—that is, Christ. But was it Christ as Son of God or Christ as Son of Man? It was not as Son of God, for as such He was ever one with the Father. In the days of His flesh He said, “I and My Father are one.” He was then looking upon Himself as the Son of God. The divine in Christ could not be exalted. It was ever divine. In the days of His humiliation Christ did not consider equality with God a thing to be grasped. It was in His own divine nature. In His humiliation Christ laid aside His previous condition, the *form* of God. He laid not aside His divinity. Previous to the incarnation He as Logos was in the “form of God,” but, taking upon Himself the work of redemption, He took the form of a bond-servant, and came in the likeness of man; in doing which He made His proper, divine self of no reputation. He emptied Himself, or made Himself of no effect. The divine was not brought to the front, as it were. The idea which some have concerning this “making Himself of no reputation” is unthinkable. Some say that Christ actually changed His divine nature in assuming the flesh. With Dr. Hodge we most heartily unite in saying: “Any theory which assumes that God lays aside His omnipotence, omniscience, and omnipresence and becomes feeble, ignorant, and circumscribed, as an infant, contradicts the first principles of all religions and, if it is pardonable to say so, shocks the common-sense of men.” But for the divine in uniting with humanity—to make the divine attributes, the divine nature of no reputation, of no effect, to hold them back—is thinkable, and is in harmony with the various sayings and claims of Christ. In the incarnation we look on the divine and human. The divine as the Son of God cannot be exalted. But this divine is indissolubly united with the human. The human

nature thus joined in the the divine is exalted. It was Christ as God-man that Paul brought before his Philippian believers. It was this God-man, with the whole emphasis on the humanity, that was highly exalted. The exalted humanity is made to share freely with the Divinity in all the latter’s attributes. Bishop Ellicot says: “The exaltation is not merely relative but proper; an investiture as the Son of Man with all that full power, glory, and dominion which as God He never wanted” (Ellicot: Phil. ii. 9). Origen says: “He is said to be exalted, as having wanted it before; but in respect only of His humanity.” And it is in answer to His prayer: “And now, O Father, glorify Thou Me”—as God-man—“with Thine own self, with the glory which”—as Son of God—“I had with Thee before the world was.”

III. “And gave unto Him the name which is above every name.” This giving was done freely on the part of God. “The name,” as Bishop Ellicot says, “is not to be understood generically, as *κύριος* or *ὁὸς Θεοῦ*, but specifically and expressly, as *Ἰησοῦς*, the name of His humiliation, and henceforth that of His exaltation and glory; a name with which now every highest attribute, grace, power, dominion, and *κυριότης* is eternally conjoined.” It was the same name that, by the command of the angelic visitor, Joseph named Him. It was Christ’s earthly name; it is now His heavenly name. We find that Christ adhered to it even after His ascension. When He appeared to Saul of Tarsus on the plains near Damascus, in response to the question of Saul, “Who art Thou, Lord?” He said, “I am Jesus.” The name was not newly given to Christ at His exaltation, but it was repeated with Divine approval. Before His incarnation Christ was in the “form of God”; that is, He had a form, an appearance, through which or by which the divine was revealed to the heavenly intelligences. In coming to save man, He took the “form of a bond-servant,” through which form or

appearance, in the likeness of man, He reveals the divine to us. In the exaltation this latter form, found in the incarnation, is not laid aside in order to take another or the previous form, but the God-man so exalted. The name Jesus is still His in His glory. Gave unto Him the name—a name is said to be the “summary of the person.” The conferring of a name is designed to have a deep significance. It is “preeminently so in the biblical conception of name-giving.” As one has said, “The name is intended to describe what is characteristic of the person.” It expresses not so much who but what one is. The name of God denotes all that God is for man. In Exodus iv. 8 we find these words: “And I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty; but by My name Jehovah was I not known to them.” And so in the New Testament, the name of Christ signifies what Christ is to us. The name is the vocalized expression of the character. When God confers a name there is no mistake as to its fitness. God gave the name Jesus to Christ in His humiliation; God gave it to Him in His exaltation. And what is very significant in the exaltation is this—the name which suggests the character of God to us is to express God to the heavenly intelligences. Herein is the glory conferred upon humanity. The exalted God-man who was God-man for our sakes is ever to remain God-man. His human nature was glorified and exalted. This name, Jesus, is above every name. It is preeminently *The Name* in all the universe. No name ever conferred by God or man can compare with it. It is more suggestive. It represents more. The name of Jesus thus magnified beyond all human thought, is, as Henry Ward Beecher has said, “A name which being pronounced, as it were, makes the very universe quiver with spontaneous and irresistible enthusiasm.” We come now naturally to the object, purpose, or end of this exaltation.

IV. That in the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

We notice the change from the old and familiar form of expression, “At the name of Jesus.” This change may help to do away with that relic of superstition and idolatry of making some outward sign of adoration “at the name of Jesus.” In the name of Jesus—this does not mean simply and *per se* the personality, but that personality as revealed to and acknowledged by man. It refers to that which the name represents. Dr. Cremer, in his *Biblico-Theological Lexicon*, says: “To give thanks in the name of Jesus cannot mean to give thanks in Christ’s stead; no more can to ask in the name of Jesus signify a prayer in which the person praying appears as the representative of Christ. Rather is it a prayer for which Christ Himself appears, which Christ mediates—a prayer based on the truth that Christ is our Mediator and intercedes for us.” Dr. Whedon says: “To ask in the name of Jesus is to ask in complete identification with Him, as inspired by His spirit and as incorporated into His body.” To ask in the name of Jesus is to pray in the light of the truth of Christ—in that which Christ reveals to us. “In the name of Jesus,” as Bishop Ellicot says, “with full force of the preposition *ἐν*, denotes the spiritual sphere, the holy element, as it were, in which every prayer is to be offered and every knee to bow.” Whatever is here spoken of as being done is done in this spiritual sphere, in the light and truth that is suggested by the name Jesus, and is in perfect sympathy with it. In the name of Jesus—in the spiritual sphere revealed by this name—“every knee should bow, of things in heaven, and things on earth and things under the earth.” These words have often been misinterpreted. Some go so far as to say demons and condemned sinners are here spoken of. But such

seems to be foreign to the thought of the apostle. What demons and condemned sinners may say or do in reference to the exalted Christ is not here referred to. The words "every knee should bow," refer to worship. Bishop Ellicot says, "Genuflection is the external representation of worship and adoration." This worship is to be done in the name of Jesus. It is foreign to the thought for any one to put demons and condemned sinners into the spiritual atmosphere suggested by the name Jesus; and being there, as offering worship in sympathy with that name. In the name of Jesus, etc., the idea is that all worship, all prayer, shall hereafter be made in that which the name of Jesus suggests. And does this not make us think of the words spoken by Christ to the woman of Samaria, "The hour cometh, and now is, when the true worshiper shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him. God is a Spirit, and they that worship Him must worship Him in Spirit and in truth." And again: "If ye ask anything in My name"—in that light, truth, holy element, which My name suggests—"I will do it." Every knee should bow of things in heaven, and things on earth and things under the earth. Dr. Whedon says of this: "Angels in heaven, men on earth, and demons under the earth are expected, soon or late, willingly or unwillingly, to recognize His position." This may all be true, but it is not to be found in the above verses, which bear on the exaltation of Christ. Dr. Whedon, when commenting on the words, "in the name of Jesus," which are found in John xiv. 13, says: "To ask in the name of Jesus is to ask in complete identification with Him, as inspired by His spirit, and incorporated into His body." The idea is not the recognition of authority or power, but of worship in the name of Jesus. And as there must be some sympathy between the worshiper and the object worshiped, we cannot see how demons or

condemned sinners can be included. The phrase "things in heaven, and things on earth and things under the earth," means heavenly intelligences—men on earth and the departed (see Bishop Ellicot *in loc.*). It is a phrase that signifies universal intelligent homage on the part of all who are capable of rendering such in the name of Jesus. As a recent writer says: "It seems better to exclude the idea of the spirits of evil here, for the homage of impotence or subjugated malice" is foreign to the thought of the passage. Besides their homage could not be in "the name of Jesus," in whatever way we understand that phrase. This is as true of condemned sinners as of demons. "And that every tongue should confess that Jesus Christ is Lord." This is an expression of the preceding expression. "The knee is but a dumb acknowledgment, but a vocal confession, that doth utter our mind plainly." To confess is to say the same, to agree, to coincide with, to say openly, to acknowledge publicly. The silent worshipping hearts shall give utterance to their thoughts, and there will be a wonderful unity. The angels and archangels who beheld Christ before His incarnation in the form of God shall, as they behold the exalted God-man, recognize their Lord and make public confession. And the confession by worshipping men and angels will agree in this: that this Jesus Christ is Lord—Lord in the highest sense. Oh, how the divine attributes must shine through the exalted human for the angelic intelligences to recognize their Lord! All this worship and confession shall be "in the name of Jesus." It shall redound to the honor and glory of God the Father. To some this may seem mysterious. The Trinity is a mystery. Jesus said to His earthly parents: "Wist ye not that I must be about my Father's business?" And again, in speaking of His work, He said to God the Father: "I have glorified Thee on earth." And again, "I honor my Father."

"The confession of Jesus as Lord of

all redounds to the glory of the Father, whose Son He is." It was to the Father that in His humiliation Christ was obedient. It was to the Father He prayed. It was the Father who highly exalted Him. And now, the work redounds to the glory of God the Father. "Wherefore, also, God highly exalted Him, and gave unto Him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

"Oh, that, with yonder sacred throng,
We at his feet may fall!
We'll join the everlasting song,
And crown him Lord of all."

NATURAL SELECTION IN THE SPIRITUAL WORLD.

By REV. CHARLES R. HUNT [PRESBYTERIAN], KEOTA, IOWA.

That he might go to his own place.—
Acts i. 25.

The subject of the text, of practical moment to us, is one of moral adjustment, and involves fitness for the sphere occupied. Whatever meets the design of its author and satisfies the requirements of its office is, so far, a success; and whatever agency is incapacitated to execute the just and necessary functions of its position should be removed to its proper place. Even a stone, a brick, or a shingle has each its place in the economy of architecture, and our common discernment of fitness would cause such a reversed order as a roof composed of ponderous stone blocks and a basement only of shingles to present a half-pitiable, half-ludicrous phase, which the judgment would at once repudiate. Every realm of creation—mind or matter, animate or inanimate—has its order and label because of its nature, its identity, its surroundings peculiar to itself, with relations and dependencies—essential adjuncts of

the nature and surroundings of the realm. That this principle may be seen in its tangible actuality turn to the pages of natural history, where we find represented the families, tribes, and species of the different continents, each with its peculiar nature and the environment contributing most to its vigorous development. The habitat of a species—the place the fittest for a creature with the peculiarities of its instinct and structure—is the only region in which nature seems to be its friend. But also in the botanical and geological world the "place" of endogenous shrubs and the fossils of the reptilian age must be known in respect to their bearing upon these sciences; and in the science of the stars, what more significant than "place"—in its relative sense—the objective point sought as you wander through the heavens by triangle, ellipse, circle, or off on a tangent in pursuit of a comet? Also in logic and psychology, in the sense of a peculiar office or sphere, than "place" there is no more pregnant term nor more requisite factor. It is the third foot of a tripod—a *sine qua non*. But interesting as it may be for us to consider the import of "place" in the spheres of natural and intellectual science, still greater is its significance amid the species and graduations of the moral and spiritual world; for here the term is used not only in mechanical arrangement and scientific analysis, but it has also all the additional gravity of the moral and eternal world, with its attraction and repulsion, its reward and retribution. Let our minds be retentive of the significant truth that the Word of God, the only chart or expository of the spiritual world, with its differentiated types and places, explicitly declares, in consonance with Mosaic symbolism, the sacredness of certain places on earth, viz., patriarchal altars, memorial pillars of stone; Mt. Sinai, the consecrated spot for giving the law; the tabernacle, with its holy place separated by a veil from the Holy of Holies containing the Ark of the Covenant and its mercy seat—all of which point to

the coming kingdom of the Messiah, with its imputed righteousness here, and its intrinsic holiness throughout the cycle of eternities. We have also of the types of life in the spirit world a clear setting forth—as angel, arch-angel, cherubim, seraphim, with the powers of the air; and we have depicted the office of good angels, which is they wait on God, announce God's law, convey God's messages, protect God's people, inflict divine penalties. They are "ministering spirits," are guardians of cities and nations; they share in the counsels of God, sound the apocalyptic trumpets, and gather the elect to the judgment. But there are also evil angels, of whom Satan himself is the prince. Hear how different their occupation. St. Peter says (2 Epistle, ii. 4) that "God spared not the angels that sinned, but cast them down to hell and delivered them unto chains of darkness"; and Jude gives their history thus far, that "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Behold the difference in the office or "place" and occupation of good and evil angels. But there are other species of the spiritual kingdom which went from earth to the spirit world—the one found himself supremely happy, the other in torments and an impassable gulf between them. Having glanced at the great fact of species on earth and beyond earth, let us note that all creatures of moral susceptibilities and eternal existence are of the spirit nature and belong to the genus Spirit, while morally they constitute the two great families of the spirit world, viz., the redeemed and the unredeemed, and as such have their "own" respective places, as is necessary for the perpetuation of this wise and merciful apportionment.

I. The preservation intact of the families, species, and habitat of the spiritual world requires that the members of each great family, the redeemed and the unredeemed, should be assigned

to their fittest place or habitat for eternity.

1. This must be true out of respect for the harmony, purity, and order of heaven. There is no one in the City of God of whom it could be said: "He is a disturber of the peace, a shame and grief to his relatives, and a disgrace to the avenue or boulevard on which he lives." Such a character or species cannot be permitted there. The order of the celestial community may not be so disturbed. The role of eternal praise and the spontaneity of the currents of felicitous thought are inviolable rights which inhere in the citizenship of heaven. And the unchallengeable rule of the eternal city of redemption and moral perfection is not only that whoremongers, drunkards, and liars shall never enter there, but that "nothing that defileth or loveth or maketh a lie" shall ever be permitted to walk beneath the arch of its gateway or climb over its wall. Not that such a one would be looked upon as is a Chinaman upon the Pacific coast, but he would prove an actual monstrosity, a moral shame, and would necessarily encroach upon the unimpeachable prerogative and the sense of decency of the inhabitants, as well as violate the municipal laws of the divinely framed home of the soul. In most cities of the Orient, for a woman to walk the streets unveiled would be public effrontery and bring the indignation of the populace upon the perpetrator of such an acknowledged indecency; while we all know that under the regime of the highest civilization what an indignity and outrage upon decency would be actualized should certain persons presume to walk the streets in a state of nudity, which practice, persisted in, would place the stigma of infamy upon the street, its pavements and even its lamp-posts, and cause the price of real estate to depreciate, and if the officers did not soon rid the city of its shame, indignation meetings would be held by the citizens. And yet, to the inhabitants of the City of God the appearance of and associa-

tion with those still in sins, shameful rags would be equivalent to the disorder to which I have referred. "I will greatly rejoice in the Lord; my soul shall be joyful in my God, for He hath clothed me with the garments of salvation—He hath covered me with the robe of righteousness" (Isa. lxi. 10). What of those without the robe? "Because thou sayest I am rich and increased with goods and have need of nothing; and knowest not that thou art wretched and miserable and poor and blind and naked; I counsel thee to buy of me . . . white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear" (Rev. iii. 17, 18). "Behold, I come as a thief; blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame" (Rev. xvi. 15). Dan. xii. 2 says some shall awake . . . to everlasting shame and contempt. Now, this being the legitimate state of things as a result of sin and righteousness, do you not think the condemned despoiler of heaven's noblest opportunities extended to earth would want "his own place?"

2. Not only for order's sake, but from moral considerations must he go to his "own place." All the opportunity which unfathomed depths of compassion and the sweep of mercy's unbounded forecast could provide have been extended. By all the inducements which life's opportune and sanguine day of probation could proffer, he has been overturned. The die is cast. Eternity is no longer a myth. Before God and His government he stands unacquitted—a rebel. Through all life's paths he has afforded the material for the record of a rebel—the habits and the development of a rebel; the wishes, heart, and character of a rebel—against his own soul's requirements, the provisions for an eternity of peace and the beneficent laws of God. Probation is past; and now to the place of what grade or species of character does he belong? The sheep of the kingdom or the reprobate goats? But

from further moral considerations, "to his own place" he must go because of the patent fact that all life's talents bestowed for the fulfilment of a divine plan have been prostituted to an ignoble end, a wicked misappropriation; and the acts of life, which were its servants, involve motives, given place within, which preclude the possibility of a normal growth or the play of his highest faculties for an eternity of joyful activity; and hence without Christ, the germ and environment of spiritual life, the faculties of the soul are atrophied, and a wicked imbecility for the spiritual world ensues. If the line of demarcation between the realm of celestial order and bliss and that where blind hatred and rebellion

—"hold eternal anarchy
Amidst the noise of endless war
And by confusion stand;"

if this line is to be regarded as the boundary inviolate and heaven's mansions be preserved uncorrupted as a home "where the wicked cease from troubling and the weary are at rest," then such a character as the rebel against God and the embezzler of divine treasures must have his own distinctive place, must be lodged with his own species.

II. Let us now consider the means of reaching one's moral grade, destination or "place" in the spirit world. We need not falter in the belief that God, whose scrutiny none can evade, is able by His word directly to appoint each to his place. But in the apportionment to the abodes of the righteous and wicked—heaven and hell—the respective habitat of each of the two great families under the genus Spirit, there are certain natural forces or laws of moral adjustment which may well claim our attention.

1. There are characteristic functions of privilege or duty in every position of honor; and this is intuitively true of the home of the saints of God, whose felicitous ebullitions are spontaneous, which acclamation obtains as one of the functions of the heir of heaven.

But this is a prerogative from which every unredeemed and rebellious soul is self-divorced. He has no praise; and if with angels and redeemed spirits encircling, silence would be dissonant and simulation would be shame. Poor self-disinherited soul—only a hideous caricature of praise as vacant of sincerity as is a parrot of reason or the wooden image which the ventriloquist makes to talk—with no energies which he may exercise in heaven, some other "place" would seem preferable!

2. A second function of the life in heaven is fellowship. What delights—with Abraham to tell of his call and journey to Canaan; Jacob, of his long service for Rachel, his distress over Joseph, and the joy at final recovery; Isaiah, to relate his trials and the secret of his fearless preaching; Daniel, the den of the lions and his promotion to be prime minister of the kingdom! But what a privilege to converse with that apostle who "thrice was beaten with rods, once was stoned, thrice suffered shipwreck, and was a night and a day in the deep, and who was in perils in the waters, by robbers, and among false brethren!" And what shall I more say, for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephtha, of David, of Samuel, and of the prophets? What a galaxy of stars of the first magnitude in the spiritual firmament! And these are to be known amid the fellowships of heaven, and a fellowship with devils even on earth is prohibited. Now, if permitted, could the unrepentant soul endure such association?

8. Another function of the heavenly life is unveiled mental vision and untrammelled mental freedom. Oh, think of the liberty of the washed, robed, and glorified saints who are permitted to learn the momentous and enravishing truths of heaven—in the university of the universe—say, with venerable, patriarchal Moses in the Law department, Paul in the Chair of Ethics, the Angel Gabriel upon History of Great Epochs and Military Tactics; while, suppose,

the glorious Redeemer should expatiate upon the door into the fold and the character of him who should climb up any other way! What kind of freedom here could the impenitent soul enjoy—whose habits of life have drilled him in wrong methods and whose sources of pleasure have blinded, deafened, and paralyzed his conscience and spiritual functions in company with the redeemed whose pinions never tire? But another mighty agency in moral adjustment and consequent assignment to "place" to which sinners are subject and which is a positive and not a negative factor in the work of adjustment is Natural Retribution, one of the forces of which is the reason, which now sees the effect of a wrong ideal, a practical idolatry, selfish and gross, by which the soul which might have been assimilated into the likeness of Christ—the model of heaven—has been gradually metamorphosed into a type of moral degradation. The conscience also presents its unmet claims, and sad regret causes memory, as another factor in natural retribution, to point backward to days of opportunity, and a conscientious reflection iterates:

"Of all sad words of tongue or pen,
The saddest are these; it might have been."

4. But still another force, which is decisive in effecting God's own proclamation of a separation between the redeemed and unredeemed, may be mentioned: it is the law of sustentation. Just because the ponderous iron mass or the stone block should see the balloon sustained in mid-air, ascending to the clouds, shall they say, "Oh, we shall fly too"? Never in their present gross form. Never, until by fiercest heat they become sublimated into gaseous matter. Never as iron and stone will they fly. So the fact that the inhabitants of heaven can remain there sustained and enjoy the fulness of bliss is only by the support and protection of the laws of the kingdom of God; and to the sinner in "outer darkness" there is no protection or support from the laws of the kingdom of God, therefore he cannot

remain in heaven—nor enter there. To illustrate: The rigor of the frigid zone is so great that only such animals as are provided to endure its exposures can there sustain life. The sloth and ant-eater are animals which are not provided to endure the exposures of the frigid zone; therefore they cannot there sustain life. Let us now briefly notice—

III. The sense in which the hell of the hereafter is the unrepentant sinners' "own place." The adjective "own" signifies a "place" peculiar to himself, as if his own private office or his own peculiar habitat,—in the original, *idios*, from which we have the word "idiom," the genius or peculiar cast of language. But it is his own also as a member of a class or grade. Students belong to a class, and yet each holds his "own place" according to his standing. So you, if you choose the way of death, must take your place according to your proficiency in the customs of that dark abode, along with adulterers, the lustful, the hypocrites, unbelievers, drunkards, liars, and all that is profane and abominable. It is peculiarly his "own place," then—

1. By course of preparation, which course may be termed the conservation of energy in the spiritual realm; *i.e.*, all the forces of the sensibilities, intellect, and will are differentiated into a unit of essential wickedness. In natural science, heat and electricity are proved to be only different phenomena of a single force; so in this course of preparation for his "own place," the different faculties and functions, conscience, moral accountability, etc., are by the voluntary course in sin transmuted into the distinctive features of a unity and substance of wickedness. It is the iron in the fortification of self-protection, captured and molded into the artillery of the enemy.

2. It is peculiarly his "own place," in that it is a greatly curtailed sphere of activity. I have shown that the functions of the heavenly life could not be exercised by the unredeemed soul.

His sphere and territory are much abridged because of his abnormal state. His unregenerate soul and undisciplined moral faculties are the cause of a state of paralytic inactivity in his relations to God. The fish of Mammoth Cave are blind—not by accident nor special creation, but being so situated that the organs of vision may not be exercised, the energies or life force which would have utilized these avenues of communication with the outer world were applied elsewhere and that apartment abandoned, and the fish left blind in a dark cave as a consequence of the disuse of its eyes. So the moral and spiritual faculties are atrophied and the privilege of their healthful functions lost through disuse. It is the sinners' own place, then, because it is the contracted and degraded sphere in which he has inclosed himself.

In concluding, let us think upon the significance of "place" because of—

IV. The eternity of this doom. Vast inclosures of adamant, with towers of iron and turrets of steel, cannot be taken by a vagrant boy, with twine string upon crooked stick for a bow and a pine splinter for an arrow. So there are towers of great, eternal truth which may not be laughed down or caricatured away by any individual, or a whole generation of the tide of human life; nor may these great lighthouses of warning or beacons of invitation be ignored with impunity; and here are some to consider:

1. This doom is eternal, because it is the verdict of moral government. The protection of the good demands it. The *finale* is pronounced, and to no higher court can you appeal.

2. It is a self-imposed destiny, and never, until "the Ethiopian can change his skin and the leopard his spots" and *transmute* themselves into a different type or species, will there be any commutation of the sentence: "These shall go away into everlasting punishment," and "the wrath of God abideth on them."

It must be as the legitimate conse-

quence of wrongdoing. Also, it is destiny self-imposed, because the rebellious soul has cast itself off from all the divinely instituted means in the kingdom of grace for the betterment of its condition. It was besought to use its opportunities, but rejected God's arrangement, spurned the offer of many mansions, and now must remain in its "own place."

3. This matter is eternal with the lost, who abide in their own "place" not only because they have cut themselves off from agencies and appliances in the kingdom of grace, but because all the conditions are now complied with for growing worse and worse. More intense in hatred, more malignant in rebellion, more rancorous of their chains, more envious of the blood-washed, and all without a compunctious throb in their being. It would not be easy to conceive of the passions, virulence, and hatred of their tongues and hearts. But enough! Human responsibilities are great. God's arrangement and governmental laws are wise and just. And now, to which place will you go? For which are you preparing? Behold how the law of natural selection pervades the family of the redeemed, in whom each grace is instinct with desire for something better: For here faith expectant spreads her pinions as she looks from the delectable mountains across the valley and shadow to the coast whose air is praise. Hope casts her anchor hard by sapphire walls in the harbor of heaven, and charity goes from sick-rooms, hospitals, and prisons of earth convoyed by soft-plumed messengers to look upon in heaven, Him to whom she has ministered on earth, "inasmuch as she did it unto one of the least of these My brethren." Life is yet before you!

Heaven's door opens, beckons. To which "place" will you go?

CHRISTIANITY consists in the loyalty of the heart and the allegiance of the life to Christ; and these may be maintained anywhere.—*W. M. Taylor, D.D.*

THE REWARD OF INTENTION.

BY THE REV. JOHN MACLEAN, PH.D.
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Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?—James ii. 21.

EARNESTNESS in life is the secret of winning. A deliberate attitude toward that which is right is the significant one occupied by the man who is noble and true. In questions of religion there can be no legitimate choice between an earnest stand for the truth and an easy pursuit of righteousness which is liable any moment to lapse into an absolute state of indifference. A listless state of soul cannot beget a healthy life, and a strong character cannot be produced by an indifferent attitude.

The faith which brings salvation is a definite thing, begotten by God in the soul and appropriated by a deliberate effort of the will. Groping after God in the darkness is not an indifferent thing, nor is the sacred presence to be found in an indefinite state of mind. Onward there lies a tangible salvation, which is sought eagerly as a thing to be enjoyed. The faith which clings to the hand of God begets strength, which finds expression in works of righteousness. It seeks through the practice of piety to lead the soul into a larger growth, and to guide others into the way of peace. The earnest deeds which are the outflow of the abiding faith become a means of salvation. Abundant blessings follow as the reward of faithful works. The life of faith is one of earnest purpose, having a definite aim.

The records of history teem with the names of men who have been honored for the great deeds which they performed. In every department of public life—in the fields of literature, science, art, religion, and politics—there are men who have stood forth prominently before the world, worthy to be remembered for their goodness and greatness, whose life-story is told in connection

with some movement or notable act. There are others remembered for their iniquity and the severity of the punishment which they received. The opportunities of history have made it possible for some men to use their talents and to occupy positions of eminence which at any other period in the world's history they would have been altogether unable to do.

Are all those great men honored now with a monument in some public square whose life-story has been written and oftentimes repeated, the only men who have been able to do some lasting work, and efficiently to perform their mission in life? Some men have risen by the force of a true purpose in life, making the most of their opportunities, overcoming obstacles and using them as stepping-stones to greater heights and usefulness; and others have been children of opportunity, begotten for their work through some movement, of whom the world would have known nothing had not the epoch or movement brought them forth out of their obscurity, molded them by its influence, and made them great almost in spite of themselves. Is it legitimate to suppose that every man thus highly honored was elevated by just methods and in accord with true principles? Has there never entered into the plan for recognition a single element of selfishness, a desire to set aside others, and certain modes of action which savored of injustice to others? It would not agree with the tenor of the teaching of history to assume that every man esteemed great was seen and known by the world in his true character. False methods have often been employed for the purpose of attaining heights where the majority of the commonplace men and women could be seen from this vantage-ground. Some have obtained the rewards of opportunity, and more than the world owed unto them have they received.

What has become of the men who have done great work—service which has been a blessing unto the world? They have toiled in obscurity; yet they

have done in many instances nobler things than those who have dwelt amid the hum of the crowd, and through the plaudits of the people, started by some one delegated to do that work, have been elevated. It is a sad thing for some of us, no doubt, to realize this, for unless we have the faith and patience to wait for the larger and truer recognition, there is apt to arise in us despondent feelings, which will destroy the hope of better days. Not every Johnson has a Boswell to record his sayings and introduce him to the public gaze, which is by the interpretation of some the chief element of success. There have been many heroes who have performed rare deeds of bravery, and while the world was cheering them in the act of helping others they have quietly slipped into a vacant space in the crowd and been lost to view—the men and their names lost so far as human vision could grasp; but the impression made upon the hearts of the onlookers has become an eternal thing, having entered into the character and become a part, and an important part, of the world's education. There have been anonymous gift-bestowers unto the world. Anonymous heroes and discoverers have been more numerous than those of whom we have a record. The works of some of the greatest literary men are no longer read, their names forgotten; but their true work, what has become of it? The names and work of some of the world's workers are hidden in the libraries among the musty volumes of past ages; and some have never had a biographer, and their names are lost to posterity. If recognition and remembrance of our deeds by the world is the true element of success, then there are few successful men, and the world is in a sad condition indeed. Of the many thousands belonging to a single generation in the world, or even in a nation, few, very few, are remembered. Are those, then, the only true men, the heroes and the toilers who are worthy of being remembered? Surely not. There are thou-

sands in every nation worthy of recognition who are passed by because they seek not popularity, being more concerned for their work than about themselves. The good or evil belonging to a life or an act does not belong to the performance which the spectators can grasp; but it lies in the heart or will. There may exist evil in covetousness, envy, and malice which never finds expression in outward acts. The good or evil lies in the intention. Thus Abraham was justified for offering his son Isaac upon the altar, but the sacrifice was never completed. It was his intention to slay his son and the lad's intention to suffer, and the sacrifice was accepted as completed, as it already was in the heart of Abraham. Herein we see the good lying in the intention and unexpressed in the outward deed. "Whoso looketh on a woman to lust after her, hath committed adultery with her already in his heart." This is the evil which has not found completion in the act. Judgment is, however, given for the good and against the evil, although they have never been expressed. The Pharisee, praying and living for recognition among men as a good man, may doubtless receive that recognition, but he will fail in receiving the recognition which is eternal, for his goodness is judged according to the will of the man. We all in a great measure find what we seek, and we obtain the reward our hearts desire.

The murderer is not he who slays his brother, but he who does all he can to kill him, and fails because of the protection which is afforded to the man who knows nothing of the evil dwelling in the heart of his brother man. The donor who gave a guinea, believing it to be a penny and consoled himself that he would be recompensed in the eternal land, failed to estimate matters in the light of the teachings of Christ. Men and women are often judged wrongly by their friends through a misinterpretation of their words and acts. A sentence uttered relating to an absent friend, repeated by another

with a different emphasis, and removed from the conversation of others, wears a different aspect, and that which was spoken in kindness seems as if it were the utterance of an enemy. The intention and the act are separated. Man judges from the appearance and God from the heart, which is the real man.

The human method of recognition is according to the deed as it is seen. As men cannot read the heart, they often misinterpret the deed, elevating and praising the unworthy and passing by those who are nature's noblemen. Some of the bravest and best of men have gone down to their graves "unwept, unhonored, and unsung."

The preferment of one of England's greatest preachers to a bishopric was absolutely set aside because of a seeming act of discourtesy contained in the use of "*Madam*" to the *Lady* of the Realm after the example of Massillon, the notable preacher of France. Some of the greatest poets and scientists have been neglected during their lives, and, after dying in poverty and forsaken by their friends, after the example of the Man of Nazareth, they have had monuments erected to their memory. The world's estimate of the men had changed. And it is because of the inability of men to free themselves from the prejudices of their age and to value men and monuments at their true worth that it is held to be impossible for any man to write a true history of his own times. Our heroes have gone from us unrewarded, but it is the world that has made the mistake, and it is the loser, and not the men themselves. In the eyes of the world, the hero is the man who exhibits his heroism on the field of battle before the gaze of the nation. Men, however, differ in their estimates of glory and heroism; for one of our greatest heroes, as he repeated several stanzas of "*Gray's Elegy*," said to his officers: "I would rather have written those lines than take Quebec to-morrow"—and yet the world esteems the victorious Wolfe as a greater man than the poet Gray. It is this differ-

ence in the method of estimating things that makes the change in the lives of men as to their thoughts and acts. Some men strive for the eternal as the abiding element of success, more concerned as to the strength and purity of their work than as to what men say of it, while others are anxious for the temporal recognition, and therefore make the external part attractive, that men may see it and comment favorably upon that which they have done. It is this desire to shine that makes the difference between men. Not every man who is honored is to be reckoned as seeking recognition; but many seem to fall because they care nothing for the world's verdict, and they toil chiefly at their task, finding pleasure in that, and awaiting patiently the recognition-period of their lives in the eternal land.

In rewarding men for what they are worth, we are compelled to take into account the spirit with which their actions have been done, the intention of the act. A man makes an engagement with a friend to attend an important gathering and give an address upon some public question. The assembly meets at the hour appointed for the purpose of listening to the address. The lecturer does not appear; the engagement has been broken, the audience disperses, angry at the insult offered in not fulfilling the engagement. The people have a right to be indignant if the lecturer has thought so little of their time and the rules of society as to treat them in this manner. The lecturer, however, lives at some distance from the town where the meeting is held, and in order to reach the place has to cross a lake. Upon the day of the meeting he sets out on his journey with ample time to reach town, but a storm descends, and for safety the little vessel has to seek shelter in a cove, so that he does not reach the town until the next day. His delay was accidental, not intentional; and he is judged accordingly by the people. There may be some, however, who never learn the cause of the delay, and he is held under

condemnation by them. Before God the act and the intention are both known and the true judgment is given. Impossibilities are never demanded, and righteous judgment is always granted unto men.

Wherever there is choice there is responsibility. It makes all the difference as to the reward of a deed or its punishment whether the person doing it is a child, an idiot, or a man of intelligence. If a child or an idiot strikes you or uses some strong language, the power of the law is not brought into requisition; but if the same is done or said by a man of understanding, punishment is inflicted, and justly too. The reward of righteousness is limited by God to the power of choice possessed by the individual. The good or evil of the deed is adjudged by God in account with the deliberate intention of the person and his power to understand what he is doing. Sometimes the deeds are at variance with the intention of the actors, and under such circumstances human wisdom misinterprets the life and thoughts. How often—oh, how often—have men and women prayed earnestly, striving to serve God, but they have had difficulties at home of which the world has known nothing, and instead of sympathy, kind and loving words, there have been given harsh and cruel judgments! You have wished to contribute to a worthy cause, and when your friends have been expecting a large subscription you have given a small one. They have called you hard names, when, indeed, you have suffered more because of your inability to give than they have at their supposed loss. Like the widow, you have contributed your all, and the great men have turned aside with a Pharisaical feeling of their goodness. You may have given a handsome subscription to a religious enterprise because others have done so, or to be seen of men: verily, then, you have your reward in the applause of men. There are some intentions which never find completion in deeds, as in the case of Abraham,

who never completed his sacrifice of Isaac. You may fully intend the performance of an evil act, but be hindered from accomplishing it, not from any desires of your own, but by circumstances beyond your power. That you did not commit the sin was because you were unable to perform the deed. This uncompleted act is judged, however, as if it were done, for that it was not done was not because of any virtue which belonged to you. The judgment of the evil deed, because you intended fully to accomplish it, is also true of a good deed and a good life. If a man does all he can to help another, and is prevented from completing the act, it is accepted as if he had done it. These hindrances cannot be controlled by man, and the reason that he failed lay not in him. The accomplishment of many of life's purposes and the reward which God bestows upon man according to the intention is like unto one climbing a hill. The climber is determined to reach the summit, but, as he climbs, unseen powers hurl him downward. He struggles, only to be thrown from the position which he has reached. He never gains the summit, but he would have been there if his will and his struggles could have taken him. Such a one receives his reward in agreement with his will, and not in accord with the place upon the hill which fate at last found him. God rewards men according to the will, and punishment is also inflicted, not in agreement with the appearances, but with what man truly is in his heart. How often men and women pine for the battle-field and the mission-field, where they may serve God and their country, anxious to have some large field where they may display their heroism. The question then comes home to us: Are all those who are not missionaries and soldiers outside of God's work, and do they lack the heroic spirit? Is it not in many instances a craving for display and not for something to call out the heroic spirit? Heroism is not found upon the battle-field or in the mission-field more

than in the cottages and mansions of the village and the city. Heroism is a thing of the heart. The patient mother sitting night after night by the bedside of the weary sufferer is as heroic as the soldier who wins the Victoria Cross or the Legion of Honor for an act of bravery. The one is the deed of a few hours, the other a heroic attitude maintained for many days or weeks. The bed-ridden patient, wan and wasted, may be more heroic than the brave fireman or sailor who rescues a fellow mortal at the risk of his own life. The smile of the lonely sufferer racked with pain, yet speaking kind and cheering words to those around her, is registered in heaven as a triumph as great as that exhibited on the field of battle or on some lonely mission-field. There are heroines in the mission homes of our own land as great as Joan of Arc and Grace Darling. The poor woman who gathers her little family around her knee, teaching them to be true and good, while the husband is squandering his earnings of the week at the tavern, has her record on high, and she exhibits the same spirit as was shown by the Lady of the Lamp at the Scutari Hospital during the Crimean War. There are deeds undone and battles unfought which will be accepted by the Master of men at last, and due reward given. The bravest man is he who can perform a noble deed without the world standing ready to applaud, conscious of the presence of Him who will reward at last. To escape from life is cowardice, but to endure the trials of every day is the truest kind of heroism.

"He's truly valiant that can wisely suffer
The worst that man can breathe."

It requires greater courage to overcome imaginary troubles than real afflictions. It is easy to be a hero when all the world is looking on, but it is heroic to perform the same deed when there is no one present to witness it. No man need fail in doing his duty in his limited sphere. Every man and woman can serve God to the utmost in the sphere

which he fills. His reward will not be more, but less, for doing inefficiently the work in a large sphere or for using his greater advantages for personal aggrandizement. No man can do more in a foreign field than at home, and no one can serve God in a large sphere more than in a small one. It is a question of the heart. Use all your powers in the place which you now occupy, and you cannot do more elsewhere.

When you are translated to a higher position, you will serve God better with your growing powers; but the translation will come in God's own time, and then in the larger field all that can be said of you was said already of one in a lowly position, "She hath done what she could." Many young men and women long for positions in the city; but let me assure you that a man can serve God as effectually in the country and small town as in the city. Let me also assure you that whatever is due unto you will at last be given by the Rewarder of men. As one writer has said: "It is sometimes saddening to think that a long life of unrecorded benefactions should have no memorial. But this is not true to fact. No word of a loving heart, no act of a helping hand is lost; and their results, as wrought into the lives of men, are worthier memorials than the page that rehearses them, or the tablet that records them." Whatever is due unto you at last you will receive—not more or less. God makes no mistakes, and if you strive honestly to serve Him where you are, awaiting the changes which may come by His providence, you cannot fail. Every life with a noble ideal and honestly spent, no matter where, is a successful life. All that is true lives on, and you will find your life again in the eternal land. A true man rejoices to contend and endure, and does not long for luxury and ease. As Rembrandt said, "A picture is finished when the painter has expressed his intention." Even so an act is done when the will has done all it can, and when the whole intention of the life is expressed God

takes His child home, to continue the expansion of his powers, and to grow young, as the angels do.

WE BEHELD HIS GLORY.

By D. J. BURRELL, D.D. [REFORMED],
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And we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.—John i. 14.

ST. JOHN was the apostle of the glory of Christ. He saw it more clearly than others, doubtless because as the beloved disciple he entered into the secret place of his Lord's confidence. The heart has perceptions to which the mind is oftentimes a stranger. The Virgin Mother also knew that her son Jesus was more than an ordinary man; this was the secret which as a fond mother she "kept in her heart." But she was slow to perceive the full meaning of it. Not one of the disciples seemed fully to believe in Him. It was not until the last journey down through Cæsarea Philippi that Peter, foremost always, was moved to utter the good confession, "Thou art the Christ, the Son of the living God!" But the great truth came ultimately to them all. Then even doubting Thomas, in the presence of his risen Master, was constrained to cry, "My Lord and my God!"

To see the divine glory has ever been the yearning desire of earnest men. It is not possible. Can the naked eye gaze at the noonday sun? Can a child hold the ocean in the hollow of its hand? Can the finite form a conception of the infinite? Yet this vain longing is proof of our divine lineage. So Moses entreated, "Show me Thy glory!" And God answered, "Hide thyself in the cleft of the rock yonder and I will pass by." He hid himself and waited, but all that he heard was the rustle of a garment, all that he saw was a vanishing robe. No man has ever seen God and lived.

It was, however, to meet this fervent desire of the human heart that God

condescended to give a visible token of His real presence. It was the Shechinah, the luminous cloud that hovered over the tabernacle and which, as pillar of cloud by day and of fire by night, led the children of Israel through the wilderness to the land which flowed with milk and honey. It rose between the wings of the angels over the Ark of the Covenant, shadowing the mercy-seat where Jehovah had promised to meet his people and commune with them. The Shechinah was no longer needed when the only begotten Son of the Father became flesh and dwelt among us. He was its antitype, its glorious fulfilment. Great is the mystery of godliness, God manifested in the flesh; the angels desire to look into it.

We have neither the Shechinah nor the Incarnate One; we know Christ no more after the flesh, yet His glory lingers. Is it not strange that, of all the procession of the mighties who have passed by, not one has wholly escaped the twilight of oblivion save this Carpenter of Nazareth? Kings and potentates, sages and philosophers, Cæsars and Alexanders and Napoleons—their greatness has vanished like the unsubstantial fabric of a dream. Of them was it written, "The path of glory leads but to the grave." But not so of this Nazarene Carpenter. His name has grown brighter with each succeeding age, and shall until every knee shall bow at the mention of it.

"No mortal can with Him compare
Among the sons of men;
Fairer is He than all the fair
That fill the heavenly train."

The apostle said, "We behold His glory." We also, good friends, have seen it, the glory of Jesus of Nazareth, waxing like a crescent from the beginning until now. What was the glory that John saw? What is the glory that gives an unchallenged preeminence to the Carpenter of Nazareth over all the earth to-day?

I. It was not *the glory of an illustrious birth*. No bells were rung when

Prince Immanuel came. He was of humble parentage, a child of the people. His boyhood was passed in an obscure village in a remote corner of the earth. He learned the trade of a carpenter, and at eventide wiped the sweat of honest toil from His brow. There was no halo around His head, nor any outward token of glory beyond that of other men.

II. Nor was it *the glory of any natural endowment*, such as extraordinary wisdom. He was indeed possessed of that. The great themes which reach out into eternity—God, immortality, judgment, heaven, hell—themes which the sages and philosophers had avoided or treated with the utmost diffidence, He boldly confronted—He, an untutored hand-worker. And when He touched these problems He solved them. His teaching was characterized by the utmost simplicity. There is much turgid prolixity in the philosophical discussions of our time. Goldsmith said to Dr. Johnson, "You make your little fishes talk like whales." This is our fault, and men foster it by their foolish fondness for a seeming profundity which is mere *bathos*. This Jesus used no sesquipedalian words. He set forth the sublimities in terms so plain that a wayfaring man, however foolish, need not err in them. And He spake with the might and power of an original authority—not like the scribes, who were mere empyrics, but like one who had dwelt in the midst of those glorious realities of which He testified from personal knowledge. His word was, "Verily, verily I say unto you." He waved aside the wisdom of all the rabbis who had gone before Him. "Ye have heard how it was said by them of olden time" thus and so, "but *I say unto you*." *I!* Who is this that speaks in such presumptuous terms? The Carpenter of Nazareth. Yet His words have outlived all the wisdom of the wise; and now, nineteen hundred years having passed, they wield the commanding influence among men and nations. As a teacher of divine truth this

Man from the carpenter-shop of Nazareth stands solitary and alone. The world assents to the judgment of the officers sent by the Sanhedrin to arrest Him, "Never man spake like this man."

Nevertheless this was not the glory which John saw, nor can it account for his preeminent place in history until this day.

III. Nor was it *the glory of power.*

He was indeed possessed of power beyond all other men, insomuch that He said, "All power is given unto Me."

He had an absolute command of nature. Xerxes scourged the stormy waves, and they roared back defiant laughter. Jesus said, "Peace, be still!" and, like naughty children, they sobbed themselves to sleep before Him. At His reproachful word the fig-tree withered; in His hands the loaves multiplied that the hungry might be fed. He went down to the marriage at Cana:

The conscious water, touched by grace divine,
Confessed its Lord, and blushed itself to wine.

Not less absolute was His authority over men. To the fishermen by the lakeside, to the tax-gatherer at the receipt of customs, He said, "Follow Me!" and, as if moved by some mesmeric or hypnotic influence, they straightway rose and followed Him. And multitudes have been doing it ever since. He spoke of the heavenly grace in hearing of the Magdalene, and she, her garments bedraggled in vice and her heart filled with unutterable shame, came and wept before Him. He spoke to the children, and they came clambering upon His knees; He spoke to the unclean spirits who had taken possession of the demoniac, and lo! he sat at the Lord's feet, clothed and in his right mind. He called aloud at the grave's mouth, "Come forth!" and the sheeted dead arose to newness of life.

In all these visible tokens of the power of Jesus we are impressed with the thought of reserve power. His miracles told not so much of what He did as of what He might do. There was

the hiding of strength. When they came with lanterns, and staves, and spears to Gethsemane, He said, "Whom seek ye?" They answered, "Jesus of Nazareth." And at His words, "I am He!" they went backward and fell to the ground. Was this because there was for a moment a breaking forth of His secret power? Had they touched the live wire of Omnipotence? In any case, such a manifestation befitted Him who made the supreme claim, "All power is given unto Me."

Nevertheless this was not the glory of which John spoke, nor is it the memory of this manifestation of power that gives to Jesus His conspicuous place as the greatest of earth's mighties.

IV. Was it *His extraordinary goodness?* Here indeed He stood solitary and alone. He was not conscious of sin. No confession of sin ever fell from His lips. Adam hid himself among the trees of the garden because he was ashamed. David cried, "Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies, blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions and my sin is ever before me." Isaiah exclaimed, "Woe is me, for I am a man of unclean lips!" Paul was overwhelmed with contrition: "Oh, wretched man that I am, who will deliver me from the body of this death!" But Jesus sent forth this challenge, "Which of you convinceth Me of sin?"

If a single flaw had been found in His life and character, if the searchlight of criticism through these centuries had been able to detect so much even as a suggestion of a single sin, or ill-considered word, or selfish deed, the whole fabric of the Christian faith would have fallen asunder, for it rests upon the absolute perfectness of the character of this Jesus. But the world unites in the confession made by the centurion who had charge of His crucifixion, "Verily, this was a righteous man."

Nor was this merely negative goodness. All the positive graces of character were bound together in Him. Name any attribute of a noble life, and lo! He had it in perfection. He was *par excellence* the Son of man, *i.e.*, the ideal of manhood. His biography was written in eloquent words. "He went about doing good." He showed forth kindness toward all—His friends and His enemies, drabs, thieves, lepers, God's poor, and the devil's poor—to all alike and impartially. He deserved the tribute which Renan, His infidel biographer, has paid to Him: "Whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing; His legend will call forth tears without end; His sufferings will melt the noblest hearts; all ages will proclaim that among the sons of men there is none born greater than Jesus."

But the glory which the apostle saw in Him, and the glory which all believers have seen in Him since the beginning of the Christian era, was something more than this, something more than adventitious greatness which natural or supernatural powers and grace could confer upon Him.

V. We beheld *His glory as of the only begotten of the Father*. He had nothing less than the glory of Godhood. He was the only begotten of the Father; His glory was like that of the Shechinah, at once the shining forth and the adumbration of deity. He was God manifest in flesh. To attribute to Jesus all the foregoing tokens of greatness, while denying Him this divineness, this glory as of the only begotten of the Father, is to all infinitely short of the truth.

He claimed to be very God of very God. His claim was verified at His birth by the singing of the angels; at His baptism by the voice from heaven; at His transfiguration by the enfolding cloud, which was again the Shechinah, the excellent glory, and the voice saying, "This is my beloved Son"; at His death by the shrouding of the heavens and the rocking of the earth; at His

resurrection by the breaking of His bands of death when He took captivity captive; at His ascension, when He arose with uplifted hands and vanished from sight, leaving His benediction upon the world; at Pentecost, when there came a baptism of fire and of power because Jesus had breathed upon His disciples; and all along history by innumerable miracles of grace, for He still walks up and down our thoroughfares opening blind eyes, wiping away the scales of leprosy, dispossessing those who have been demented by unclean spirits, and raising the dead. This is the glory of Jesus of Nazareth, the glory as of the only begotten of the Father.

VI. But why *this shining forth of glory*? It is surely not for the gratification of the curious. At this point we come upon two significant words, *grace* and *truth*. The only begotten of the Father was full of grace and truth.

His coming to the earth was to show the grace of God to usward. He brought the message, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." As the Shechinah led the children of Israel out of the land of Egypt, out of the house of their bondage, so did this living antitype of the Shechinah, the only begotten of the Father, come to deliver our ruined race from the bondage of spiritual and eternal death.

The word *truth* here characterizes our Lord's devotion to this work. *Aletheia* is a larger word; it means more than veracity. It means *loyalty* to a noble purpose. It means an unswerving devotion to a supreme object of life. So we say of a man, sometimes, he is true as steel; he is true as the needle to the pole. So true was Jesus to His errand of grace, He never forgot it, He never swerved from it. Perhaps He might have chosen an easier path, but in that He would not have been a true man. He set His face steadfastly toward the cross. He never

finched. In the beginning He offered Himself to bring a message of amnesty to the world. As He set forth, He caught up the handwriting of ordinances which were against us—the decree, “The soul that sinneth it shall die.” It was His purpose to erase that decree in blood and nail it to His cross. For thirty weary years He was ever mindful of His mission. With that grim death-sentence in His hand, He ran the gantlet of men and devils. They reviled Him and spit upon Him—on He ran; they scourged Him, they loaded Him with shame and obloquy—on He ran, until He reached the hill-top outside the walls of the Holy City, and there, while they nailed Him to the cross, He delivered His message of grace. While His enemies seemed to be nailing Him to the accursed beam, He was blotting out the handwriting of the ordinance which was against us with His own precious blood and nailing it to His cross (Col. ii. 14).

His work was done; His glory—the glory of the only begotten of the Father—was perfected in this message of grace. And the heavens opened. A retinue of angels met Him and bore Him back to the glory which He had with the Father before the world was. “Lift up your heads, O ye gates,” they cried, “and be ye lifted up, ye everlasting doors, and let the King of Glory enter in!” He was dead, but liveth and is alive for evermore, and ever maketh intercession for us.

*The head that once was crowned with thorns
Is crowned with glory now.*

And meanwhile, here on earth, His name grows brighter with every passing year. The story of His work in our behalf is finding its way to the hearts of the children of men. Wherefore God hath given Him the NAME which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Phil. ii. 10).

GLEANINGS FROM THE TRANSFIGURATION.

BY REV. R. T. JONES [PRESBYTERIAN], PHILADELPHIA.

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart.

And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

And, behold, there appeared unto them Moses and Elias talking with them.

Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.—Matt. xvii. 1-5.

To most people mountains have fascinating charms. Their high, towering summits and natural beauty lend them an enchantment that is rapturous in its effect. But many mountains, though great for their magnificent landscape, yet in a historic sense have been made greater on account of some thrilling events—events in the lives of individuals and nations—which occurred on them. Thus we think of Mount Hermon—the Mount Blanc of Palestine.

From the ancient of days it was an object of admiration, and extolled by the Jews. Of its majestic height and copious dews the Hebrew bards sang in sweet and melodious strain.

But to the Christians Mount Hermon shall be forever dear as the place where occurred the matchless scene in the life of Jesus—the Transfiguration.

The shades of evening were falling as Jesus climbed to one of Hermon's peaks. He loved the stillness of night and the solitude of the mountain.

Peter, James, and John were favored as His companions to witness that heavenly scene verifying His own

words, "But I tell you of a truth, there be some standing here which shall not taste of death till they see the Kingdom of God."

Ascending Mount Hermon in faith, from the Transfiguration we learn two most valuable lessons, one pertaining to the *divine reality of Jesus*, the other concerning the *future condition and safety of the saints in glory*.

Here God attests the divinity of our Saviour: "This is My beloved Son, in whom I am well pleased." His eternal Sonship is proclaimed.

Yes, Jesus was and is more than man. He is the God-man. In His life on this earth how beautifully the divine and human are met and blended! It was as man He walked the roads of Judea and Galilee, but it was as God He walked upon the waves. It was as man He mingled His tears in genuine sympathy with those of Martha and Mary, but it was as God He said, "Lazarus, come forth."

Previous to the Transfiguration many were the marvelous deeds Jesus had wrought, deeds stamped with the supernatural, and manifesting His divine power. But notwithstanding all, the disciples were slow to behold the *divine* in His life. But on the Mount of the Transfiguration the three favored ones heard the voice of God attesting the claims of Jesus, "This is My beloved Son."

Our Saviour is divine. In worshipping Jesus, we do not bow to a mere hero, or martyr, or good man, or a reformer; but we acknowledge Him as our Prophet, Priest, and King, who is God, for "I and My Father are one." His mighty deeds, His miracles, His resurrection, and God's voice from the cloud sufficiently prove the divine reality of Jesus, and these are corroborated by our *experience*.

The influence He exerts on our souls is divine. This we know to be true from our experience. And what power can shake the positive knowledge learned from experience?

Our seeing the stars shining confirms

the figures of the astronomers; the restoration of the patient's health is to him a sure proof of the doctor's skill, and the perfume of the rose is a proof of its existence; so to the believer the constant influence of Jesus in his soul is an assurance, a positive proof, that *He is divine*.

All concede that only the divine operation of God's spirit can regenerate the soul. Essential in our conversion is the supernatural, but not less essential is the same power to guide us in this world of conflict and temptation to a perfect character and heaven.

The *divinity that shapes our ends* is constantly working in us, producing the desired effect.

Between the believer's heart and the divine heart there is a sweet communion, and through the channels of faith and love Jesus communicates to His followers strength and comfort.

Abraham Lincoln—immortal name—was truly great—great in his office, great everywhere. But what a mighty man in sympathy was he! His large heart throbbed in compassion for the down-trodden, the afflicted, and the unfortunate. During the civil war many a soldier was court-martialed to bear punishment for desertion, mutiny, or breach of orders. But the pleadings and tears of a mother for her doomed son always affected the President's heart, and pardon was the result. After the assassin's villainous deed, no longer could the great man do any act of kindness. When his heart ceased to beat in death, his sympathy, his philanthropy, no longer could find expression. But Jesus, the Divine Emancipator of mankind, was not separated even by death from the living. He is "the same yesterday, to-day, and forever"—the same in His influence, the same in His sympathy.

"For they are dead which sought the young child's life," but Jesus still liveth. The tongues that have spoken loudly and the hands that have written against the Saviour have crumbled in the grave, but the divine Captain of

our salvation is still working mighty deeds in human hearts. He is marching on, conquering and to conquer.

The spreading of the Gospel and the experience of believers confirm the Scriptural truth that Jesus is the Son of God—"This is My beloved Son, in whom I am well pleased; hear ye Him."

Concerning man from this great event in the life of Jesus we learn:

1. *That death does not annihilate the soul.*

Death works a great havoc among the sons and daughters of Adam's race. It uproots affection, breaks the family circle, and separates loving hearts. On account of death many are the lonely and bleeding hearts in our world to-day. "Rachel, weeping for her children, refused to be comforted, because they were not."

But though death may separate and demolish the body, it cannot annihilate the soul; for there is life beyond. The appearance of Moses and Elias is abundant proof of this.

Prior to the discovery of America by Columbus, we can readily imagine that there were men speculating upon the possibility of land beyond. But after the brave Italian sailed over the unknown seas, discovered a new continent, returned with the news, no longer was America in the realm of speculation, but a positive certainty. And who is there can doubt the existence of America?

Before the star of Bethlehem shone on this world—a chaos of darkness and ignorance—there was in the human heart a longing for immortality, a hope for life beyond. But Jesus did not speculate. He revealed life and immortality, and the scene on Hermon confirmed His teachings.

Nine hundred years had rolled away since Elias had been taken up in the whirlwind, and fifteen hundred years since Moses died on lonely Nebo. On Hermon they appeared. They were not dead, but living with God in the palace above—glorious fact! inspiring truth!

The dove returned to Noah with an olive leaf in her mouth. That leaf was a message. It proclaimed that the waters were abated, and that land was in sight. Moses and Elias brought a message from Mount Zion proclaiming life beyond the grave. Thus life beyond the grave is not the creation of fancy or myth, but the revelation of God to man, confirmed by the heavenly messengers on Mount Hermon, and forever established by the resurrection of Jesus.

2. *The gathering together of the saints in heaven.* Moses, the law-giver, leader, and prophet, and Elijah, the man of prayer and faith, lived too far apart as to time to meet on earth, but they met in heaven.

The closing act in the life of Moses is stamped with sadness. The "man of God" and the brave leader who accomplished so much in life is not permitted to land in earthly Canaan. One act shuts him from the promised land. But he can ascend Mount Nebo and from a distance view the coveted spot. And there, an old man and alone in a lonely place, he breathes his last—no earthly friend or relative to wait on him in his last hours.

Elijah, on the other hand, in the midst of heavenly splendor, was instantaneously translated. But whatever the mode of their departure from this earth, the end accomplished was the same. They were gathered home.

While death comes to all in God's own time, it comes in different ways. Some suffer great agony, and wane away for months, if not years; others, in the prime of life and full of ambition, drop suddenly on the street or in the office. To others it comes in railroad accident or cyclone and storm, and to others on the deep blue sea.

But whatever form it comes, the end is the same: it gathers home.

A colored man was a novelty in the community. One stormy afternoon a father sent his newly hired colored servant to bring his little boy from school. He reached the school-house as the chil-

dren were coming out. The sight of a negro frightened the little ones; they ran back. But one little boy in the crowd did not run. He knew that the colored man was his father's servant, and that he had come to take him home.

To the unbelievers, to the godless, death has a terror. The unprepared try to flee from it. But God's children recognize it as their Heavenly Father's servant coming to take them home.

In its very presence the believer sings, "I will fear no evil, for Thou art with me." Blessed thought—going home to that place where there is no more parting.

Let this thought cheer the drooping head and the lonely heart.

"Ye who have mourned when the spring flowers were taken,

When the ripe fruit fell richly to the ground.

When the loved slept, in brighter homes to waken,

Where their pale brows with spirit wreaths are crowned."

Be of good cheer. For the fathers, mothers, and sons, and daughters are safe and well in glory.

"Large are the mansions in my Father's dwelling,

Glad are the homes that sorrows never dim:
Sweet are the harps in holy music swelling,

Soft are the tones which raise the heavenly hymn;"

and

"Soon we'll reach the shining river,
Soon our pilgrimage will cease."

3. *Recognition in heaven.* We shall know each other there. Not only had Moses and Elias become acquainted in heaven, but even the disciples, as yet in the flesh, recognize them. What a happy thought this suggests—not only we shall meet, but we shall also know each other.

True, Jesus will be the central figure to us in the mansion above. But around that inexpressible joy cluster other joys. One of them will be the meeting with those noble souls whom we have not met on this earth, but have contributed to our happiness and joy here. The prophets, the apostles, and

all the sacred authors whose writings have guided our souls—meeting with them—thrice blessed thought!

Many a time we have sung with rapturous delight, "Rock of Ages, cleft for me," and "Jesus, lover of my soul," and "All hail the power of Jesus' name," and "Nearer, my God, to Thee," and other inspiring hymns.

We praise God for Perronet, Watts, Charles Wesley, Toplady, Williams, and hosts of other sweet singers. But in heaven we shall meet them and know them, and unite with them in singing the songs of the Lamb.

But there are others in heaven. We knew them on this earth; we lived under the same roof; we ate from the same table; our hearts were entwined with cords of love around theirs. But, though separated, the binding-tie of affection is not broken, and soon we shall meet them, and know them. Glorious reunion in our Father's home!

The hope of meeting beyond sheds light of joy on our path now, and makes the heart vibrate with heavenly longing.

A friend was about crossing the ocean to visit the scenes of his early days—his happy days of boyhood. He was going alone, leaving his family behind. On being asked if he could feel contented without his family, his reply was, "I would like to have my family with me, but my desire to meet and the hope of seeing my aged father and others is so strong that I am quite resigned for the time being to part a while with my family."

Is not that an illustration of the Christian's feelings when about crossing the sea of death. There are attachments to this world. There are friends here. Can we part with all? Oh, yes! We have friends and dear ones beyond; we have an interest in heaven; and for heaven's immortal bliss and glory we part with all things below.

We praise God for these lessons from Mount Hermon, and the transaction on Mount Calvary has made them doubly sure. Therefore

"Let not your heart be troubled; ye believe in God, believe also in Me.
In my Father's house are many mansions.
I go and prepare a place for you."

STRIKING THOUGHTS FROM RECENT SERMONS.

CHRIST is inspiring our hearts with reverence for man. If God so revered human nature as to come to it as "the carpenter's son," man must be of great dignity, and justice to him will be homage to God. Justice is always extending its meaning and sway. Let it grow! Justice in one age becomes cruelty in a later. It was once "justice" to hang men for a word. It was "justice" later on to imprison Bunyan 12 years for preaching. Then it was "justice" to send children to work in factories at eight years of age. It has been called "justice" to make high prices and pay low wages, and to steal both "the common and the goose." But these factors have now been cast out from the definition. And who shall say how wide the circle shall yet be drawn? An eight-hours day for miners may yet be as easily granted as it has been indignantly refused. Women used to work more than eight hours in the pits, dragging coal-trucks along by chains fastened round their waists. That was thought "just" then, but it would not be endurable now. Combinations were once illegal. Even now extraordinary efforts are sometimes made to harass and vex a trades union. If the union does what is wrong, let it be punished. But societies of workmen are as much for the public safety as for the advantage of the men themselves.

But if capitalists and the nation are to be just to workmen, workmen must be just to one another. Intimidation at elections, and in Ireland, is not worse than the boycotting, molestation, and intimidation of fellow workmen at home. It would be highly gratifying, no doubt, if all men would do just what we wish them to do; if all voters would go to the polls; if all parents were enthusiastic for their children's education; if every workman would save for a rainy day; if every one would regularly attend public worship. But people do not so gratify us, and we must not seek to hammer one another into a cast-iron righteousness. On both sides justice must prevail, and justice is needed in the form of a tolerant attitude toward those who do not comply with our wishes, as well as in other forms. Only such justice as Christ inspires will bring peace. In His Spirit is the sovereign remedy for that selfish desire out of which nearly all injustices flow. Loving and adoring Christ, men will learn to desire what is good and just, and only as our wishes harmonize with our duties can we be said to enter into rest.—*Hollowell*. (Matt. xi. 28.)

We hope for the day when the best things will be made the common things. We hope for the day when men will seek not so much to give charity as to do justice; when men will seek not for patronage, but for opportunities of service; when the Church shall no more present the spectacle of haggling for her rights, but instead shall be anxious to let every one see how every detail in the life of the community is dear to her—how it believes in just and generous dealing, how it has caught the Master's spirit of losing the life to save it. We hope to see the ideal of Christ's teaching in the State as well as in the Church. We hope to see the day of unnatural interpretation of His words disappear. We hope to see men believing that He meant to create not only a vast religious change, but in, and through, and by it, to create a vast social change; to make the employer regard the workman as his brother, or as his son; to make men regard injury to women as injury to their own sisters; to make a man find himself not in some mystical dream, but to find himself in the often unconscious wants of those around him. We

hope, and let no man say we are optimists—we have grounds for our hope—we are beginning to see that dawn of better things which 50 years ago would have been impossible. We have found even that there are companies which sometimes think of wages as well as of dividends. We have found that it has at last dawned upon all, in a measure, that man is more than money; character than possessions; purity and decency than high rents.—*Lytton*. (Ps. iv. 6.)

We look upon our work as only an exhausting function in our life; we seek our inspiration in getting away from it, and putting ourselves, as we say, through literature and through art into those lines which we imagine, in our error, to be more blessed than ours with richness of feeling and grandeur of vision. What fools we are! We need no escape from work; we need not fall on others. We also stand in a great succession; we all have a spiritual ancestry. In every piece of drudgery man can engage in, be it honest and helpful to the progress of society, the same inspiring memories are at work as in those who sang of the time when princes dug their wells, and nobles hollowed them out with their scepters and their staves. There is not a bit of routine in life, however cheap our unthinking minds may count it, but it was started by genius; but the fundamental facilities of life, the things we use as carelessly as we tread the pavement, the very fire we light, the very alphabet we use, our daily bread, the coins we handle, the wheel that carries us along, the doors that turn on their hinges, the glass in which we see heaven, even the tools we handle at our work, each represents some early triumph of man's spirit even greater than those inventions and discoveries which we count the crowning glories of our crowning century. This language we throw so cheaply at each other, Chaucer, Shakespeare, Milton were the mouths that forged it. We cannot use a word, we cannot use a meaning or the variation of a meaning of a word in English, without molding our mind and lips to the emphasis and accent of some original spirit. The inspiration of genius is on everything we touch. There is not a crank the miller turns, not a brake or engine upon our railway, not a boat that sails our sea, but requires genius, character, self-sacrifice for its invention and inauguration in the service of humanity. In manual toil, in commerce, in education, and in public service at home, at the council board, in the Church, there is not a bit of routine you can put your hand to but the saints and the heroes were at the beginning the origin of it. Princes dug this well of yours, yea, the nobles of the people hollowed it out with their scepters and their staves. If I repeat these commonplace, it is only that we may feel how this common life of ours in the very fiber and grain of it is saturated and dyed with this purple wonder, with the stain of love, and blood of the hearts of the greatest of men.—*Smith*. (Num. xxi. 17, 18.)

THEMES AND TEXTS OF RECENT SERMONS.

1. Protestantism in North America. "He hath not dealt so with any nation."—Ps. cxlvii. 20. W. H. Roberts, D.D., Philadelphia, Pa.
2. Spirituality vs. Genius. "And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? Arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite."—1 Kings xxi. 7. John Sparhawk Jones, D.D., Baltimore, Md.

3. Qualifications for Divine Service. "Then said they unto him, What shall we do that we might work the works of God?"—John vi. 28. Rt. Rev. Boyd Carpenter, D.D., London, Eng.
4. Mariolatry. "And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshiped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh."—Matt. ii. 11. Justin D. Fulton, D.D., Dallas, Tex.
5. The Generations. "One generation passeth away, and another generation cometh."—Ecc. i. 4. T. De Witt Talmage, D.D., Brooklyn, N. Y.
6. Inspiration and Inerrancy. "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God."—Acts xx. 26, 27. Willis R. Craig, D.D., Chicago, Ill.
7. Christianity and Social Problems. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."—Isa. ii. 2, 3. J. M. P. Otis, D.D., Nashville, Tenn.
8. The Working and Power of an Accusing Conscience. "Then Judas, when he saw that He was condemned, repented himself, and brought again the 30 pieces of silver to the chief priests and elders, saying: I have betrayed the innocent blood. . . . And he cast down the pieces of silver in the temple, and departed, and went and hanged himself."—Matt. xxvii. 3-5. Rev. J. R. MacLeod, Three Rivers, Canada.
9. A Profitable Life. "I beseech thee for my son Onesimus, whom I have begotten in my bonds: which in time past was to thee unprofitable, but now profitable to thee and to me."—Phile. x. 11. D. J. Burrell, D.D., New York City.
10. Three Hundred Better than Thirty Thousand. "And the Lord said unto Gideon, By the three hundred men that lapped will I save you and deliver the Midianites into thy hand; and let all the other people go every man unto his place."—Judg. vii. 7. Rev. Cortland Myers, Brooklyn, N. Y.
11. God's World. "The earth is the Lord's, and the fulness thereof."—Psalm xxiv. 1. Rev. B. Fay Mills, Brooklyn, N. Y.
12. The House of God (a dedication sermon). "And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place, and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven."—Gen. xxviii. 16, 17. Pres. Augustus H. Strong, D.D., Geneva, N. Y.
13. The Saloon and Municipal Reform. "And when he was come near, He beheld the city and wept over it."—Luke xix. 41. Charles L. Thompson, D.D., New York City.

Suggestive Themes for Pulpit Treatment.

1. The Disgrace of Moral Cowardice. ("For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the circumcision."—Gal. ii. 12.)
2. The Obligation of Commendation. ("I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing."—2 Cor. xii. 11.)
3. The Avenging Jesus. ("The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."—2 Thes. i. 7, 8.)
4. Non-Commissioned Heralds. ("I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied."—Jer. xxiii. 21.)
5. The Messiah's Armor. ("For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak."—Isa. lix. 17.)
6. Life's Brevity an Incentive to Diligence. ("I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance; knowing that shortly I must put off my tabernacle, even as our Lord Jesus Christ hath showed me."—2 Pet. i. 13, 14.)
7. Christless Fear and Christian Fearlessness. ("And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the woman, Fear not ye."—Matt. xxviii. 4, 5.)
8. Faulty Exegesis. ("Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto them, He shall not die; but, If I will that he tarry till I come, what is that to thee?"—John xxi. 23.)
9. The Wide Reach of Individual Sin. ("What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin?"—Gen. xx. 9.)
10. Unrecognized Deliverances. ("And the ass saw me and turned from me these three times: unless she had turned from me, surely now I had slain thee and saved her alive."—Num. xxii. 33.)
11. Prayer for Individuals. ("And the Lord was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time."—Deut. ix. 20.)
12. The Fruit-Basket. ("Thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee and shalt put it in a basket, and shalt go unto the place which the Lord thy God shall choose to place his name there. . . . and the priest shall take the basket out of thine hand, and set it down before the altar of the Lord thy God."—Deut. xvi. 2, 4.)
13. Confidence an Essential of Love. ("And she said unto him, How canst thou say, I love thee, when thine heart is not with me?"—Judg. xvi. 15.)
14. The Desire and Need of the Masses. ("And the next day almost the whole city was gathered together to hear the word of God."—Acts xiii. 44.)

HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

Marginal Commentary: Notes on Genesis.

GEN. xi. 5. *And the Lord came down to see the city and the tower which the children of men builded.* Possibly "children of men" here is emphatic, like the "daughters of men" (vi. 2), indicating a godless type of enterprise.

God's arresting the builders' scheme indicates the impious element. It was all an act of rebellion against Jehovah, and can best be understood if we regard it as the first *organized scheme of godless empire—the first world-kingdom of history.* God struck at every element in their plan. He defeated their centralization by compelling diffusion. He broke up their ideal civilization by introducing such confusion of speech as made coöperation hopeless. And He hewed to pieces their idolatrous polytheism by destroying the unity of their worship and creed. In its inception the daring and defiant scheme was demolished; otherwise no one can tell whereunto this would have grown.

7. *And there confound their language.* How this was done must ever remain a mystery. It is plainly recorded as a supernatural, if not miraculous, interposition. It may have been an inward process, whereby old associations of ideas as connected with words were so broken that new forms of speech became natural. Or it may have been an outward process, whereby confusion of the lips, of pronunciation, of dialects, made exchange of thought impossible. Or it may be that, as in Chinese to-day—like words convey totally different meanings—some changes of inflection hopelessly confused the mind.

One scientific fact may throw some light upon the possible process. It is a well-known medical phenomenon that often in case of effusion of blood in the brain words cease to remain connected with former associations and other words

take their place without any apparent law to guide the new association. For instance, a man who two days later was fatally paralyzed, came into his house and said to his wife, "I brought a trundle-bed home and it hangs on the bootjack," meaning a *bundle* on the *hutch*. During those two days before his stroke he was an example of Babel—all the old associations of words broken up, and new associations taking their place, so that he became unintelligible to members of his own family. He would call a table a clock, and a door a jar; sometimes the association, as in this latter case, partially disturbed (a door ajar), and sometimes no perceptible link remaining.

May this not suggest how easily God could so disturb the mental process as to destroy all old links between words and ideas and create a new association?

8. *They left off to build the city.*

Note: It is not said the tower was left unfinished. And possibly this, as the nucleus of the new empire, was the first built. The Jews have a tradition that it was overturned by a terrific tempest and shattered by lightning.

9. *Therefore is the name of it called Babel, i.e., confusion.* This is the essential point. There was a *confusion which compelled diffusion.*

We tarry to expand somewhat the central thought of the narrative: The history of this Babel Tower is the history of the origin of heathenism and the typical history of all godlessness.

We cannot but be struck with the fact that from this point to the close of the Bible we never lose sight of Babylon, and meet it at last in the Apocalypse as a mystical symbol of an apostate religion.

BABEL, in the Book of Genesis represents *worldliness undertaking to achieve success without God.* Concentration, civilization, organization, coöperation, idolatry—a monstrous scheme of com-

bination of godless elements in defiance of God. It ends in confusion and disaster. BABYLON in the Book of Revelation represents *worldliness*, undertaking even under the forms of piety to achieve *salvation without vital godliness*. Concentration of nations under one imperial scepter, held in the hands of a religio-civic power, a world-empire in a nominal church; commanding civilization, a masterly complete organization, and coöperation between Church and State, with a virtual system of idolatry of the Virgin, the relics of saints, and a man who in the temple of God claims honors as an infallible being. Its end is confusion and disaster. Already its concentration has been broken, and a multitude of Christian and Protestant bodies have been compelled to separate from it because the words which once represented evangelical ideas have been hopelessly associated with unscriptural ideas; *e.g.*, justification, intercession, the church-sacraments—confession and absolution, prayer, eucharist, baptism—all connected with misleading ideas.

The parallel might be carried out to almost any extent.

And it may be said of all attempts under whatever name to build up a *justifying righteousness out of good works*, that it is a Babel Tower, whereby men seek to reach unto heaven. The highest success attained by a Christless morality is failure, for however attractive and symmetrical outwardly, it is an idol shrine. God will at last smite it with confusion.

A kindred thought is suggested by these studies: All the various false faiths of the world are the outgrowth of an original godless scheme. Jehovah confounded men's ideas, even of religion, and they separated into sects. Some connected the conception of God with the sun, and moon, and stars, like the Parsees; some with ancestors, like the Confucianists; some with stocks and stones, or even fetishes and mud-forms and charms, like the lowest heathen; some with warlike heroes and forms of beauty and wisdom, like Ro-

mans and Greeks; some with great natural forces, like the Egyptians. The only hope of unity in religion is a return to Jesus Christ and Him crucified—the exchange of Babel confusion for Pentecostal fusion into one body of Christ.

Hence our radical objection to any Parliament of Religions which encourages those who babble in the confused tongues of Babel to think that their utterances have any real resemblance to the dialect of the Kingdom of Heaven!

As Babel ended in confusion and dispersion—we may say that the attempt to turn the Church into a centralized, civilized, paganized, idolatrous world-kingdom ended in *dispersion*. All Christian sects are the ultimate outgrowth of protest against the errors that crept into the degenerate Church when it became a world-kingdom.

It is a curious and perhaps significant fact that while Babel and Babylon are the same names, and both are traceable to the Hebrew root *Balil* (*confundere*, confusion), the native etymology is *Babil—Gate of God*. What man means shall be the portal to God, becomes the doorway to confusion and dispersion, leading away from God, because not fashioned according to His will. What a typical fact as applied to an apostate church!

CHAPTER XII. should begin with verse 27 of the previous chapter. The expression, "Now these are the generations," etc., being the ordinary way of beginning a new narrative (Comp. xi. 10). The whole genealogy is mainly recorded to trace *Abram from Shem*, and at that point begins a new departure with Abram as the **THIRD HEAD** of the RACE—not like Adam, a covenant head in which the race fell, nor like Noah, a covenant head in which the race again began development, but ran into rapid decline; but a forecast of the Messianic Head, for in Abram God's called-out people first find their nucleus—a *chosen race* which is a type of the Church of Christ—the true *Ecclēsia*.

Around *Abram*, therefore, all interest now centers. God twice experimented with mankind as such. Now He undertakes a new trial of man, in an elect people with special, unique privileges and responsibilities. Note:

I. *Abram's five surrenders*:

1. Country and kindred.
2. Choice of land (yielding to Lot).
3. Worldly charms of Sodom.
4. Ishmael, child of nature.
5. Isaac, heir of promise.

Back of all, and the root of all, the surrender of *self-will*.

II. The typical character of *Abram*—Seven marked particulars:

1. Called out even from his own family.
2. Walking by faith, not knowing whither.
3. Renouncing idolatry, indolence, indulgence.
4. Separation and Testimony. Family. Altar. Witness.
5. Covenant relation (Comp. xvii.; Rom. xi.).
6. Pilgrim Life: Pilgrim. Stranger. Sojourner.
7. Progressive Revelation (compare successive appearances of God to him, each time with a fuller disclosure).

III. The grand typical motto of redeemed humanity:

"I will bless thee. . . . And thou shalt be a blessing."

"Blessed" is a grander word than "happy," which latter is from *hap*, luck. Bless is from Gothic, *Blēths*, merciful, and root of bliss, implying a gift of God. The promise implies both highest self-gain and service to the race.

Abram, up to seventy-five years of age, lived at Charran; then called out for a fourfold purpose:

1. A protest against idolatrous associations.
 2. An example of righteousness by faith.
 3. An illustration of the obedience of faith.
 4. The founder of the Messianic line.
- What a host of worthies sprang from

him—Joseph, Moses, Joshua, Nehemiah, David, Daniel, etc.

This is obviously so important a new stage in the narrative, that we need to examine more closely.

Here is the Genesis of the Old Testament body of believers.

A new chapter of history, a new covenant, and covenant head—in fact a new dispensation!

Here we meet the *second redemptive promise* and prophecy:

"In thee shall all the families of the earth be blessed." Compare the first, which was in substance this:

"The seed of the woman shall bruise the serpent's head."

CHAP. xii. 1. The former chapter traces the history down to the death of Terah, to complete the mere historical narrative; and now, because God has a wider purpose to begin Redemptive history, the present chapter is a return to the date of *Abram's* call (Comp. Acts vii. 2).

From this point the narrative touches *only the chosen people* represented by *Abram*, and, to the very close of the Bible, no others are brought within the horizon save as they are in some way linked to the *fortunes of Israel*. By this fact both prophecy and history must be read and interpreted.

Get thee out of thy country and from thy kindred.

The father of *Abram* and the family as such appear at first to have been called to go to Canaan and to have obeyed in part (xi. 31), and so to have got as far as Charran, and there stayed. How like hundreds of professed people of God, who get to a certain point in obedience, and there stick fast to this world and their self-will! Then those who will follow God more fully are called out even from their *kindred*. God has always a church within the Church—a few who dare to follow wholly, as Caleb did, and go, not "knowing whither." Note the forms of expression. Of Terah and family, it is said, "They went forth

from Ur of the Chaldees to go into the land of Canaan, and they came to Charran and dwell there" (xi. 31). But of Abram and his family, it is added, they went forth to go into the land of Canaan, and into the land of Canaan they came" (xii. 5).

Can there be any doubt about the significance of the contrast?

3. *I will curse him that curseth thee.* Note two different words to express *cursing*, perhaps to convey the contrast between the impotent *invocation* of curse, and the omnipotent *visitation* of it. The word God uses of His own malediction is the stronger.

"And in thee shall all families of the earth be blessed."

Here is another line of definition added to the Messianic prophecy. For centuries Abram's seed continued to be the special depositary and guardian of the revealed truth of God, and ultimately from them went the saving Gospel forth to all peoples. Again, the Messiah came of Abram's stock, and the special trust committed to them was not, as it is often said, *Monotheism*, but *Jehovahism*. Others may not have been polytheists nor idolaters, but no other people understood the truth embraced in that name Jehovah and all it implied.

Several verses are now occupied with Abram's journey from Charran to Canaan. Our data are not accurate enough to locate Ur and Charran with certainty. Charran seems to have been in about the same latitude as Tarsus in Cilicia, three or four hundred miles northeast of Damascus, beyond the Euphrates. The general direction of his journey must have been southwest. Tradition still connects Abram with the neighborhood of Damascus. Shechem is probably Sychar. Shechem means a *shoulder*, referring probably to the *ridge* of land connected with Ebal and Gerizim.

7. *And the Lord appeared unto Abram.* This is noticeable as the first clear record of a personal "appearance" of Jehovah to man. Adam heard His voice, and to Noah and Abram He had spoken; but here is a stronger expres-

sion, "appeared"—a visible manifestation, a literal theophany. After all that has been argued on this point, it is impossible to determine the character of this manifestation. Of God we are told, "whom no man hath seen or can see" (1 Tim. vi. 16); "No man hath seen God at any time" (John i. 18); in which latter case it is immediately added, "the only begotten Son. . . . He hath declared Him." And from these passages it has been generally inferred that all personal manifestations of God have been in the *second person* of the Godhead—an anticipation of the incarnation. Augustine considers that it was the angel of the Lord, who, until Jesus came, was always the medium of these communications. As the whole matter is speculative, we may dismiss it, only assuming that for all practical purposes these were manifestations of the person, character, and will of Jehovah Himself.

8. *And there he builded an altar unto Jehovah and called upon the name of Jehovah.* This expression occurs so often in Abraham's history that it cannot but be significant. Before this an altar has been referred to only in case of Noah. (Compare xiii. 4, 18, with xii. 7, 8.) Now, first the definite promise is made to Abram as to the land of Canaan: and here he built an altar as a memorial and a form of dedication. The altar could mean no less than worship, and seems to hint at *family* piety and prayer.

Bethel was as yet called *Luz*—Separation, Departure; but by anticipation, "House of God."

AN acquaintance with the Bible should be required of every schoolboy. I do not now refer to its religious lessons, but I speak of the Bible as the basis of our social fabric, as the embodiment of the most instructive human experiences; as a collection of poems, histories, precepts, laws, and examples, priceless in importance to the human race. These Scriptures have pervaded our literature.—*Pres. D. C. Gilman.*

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

JULY 29-31. AUG. 1-4.—NOT FORGETTING.—Heb. xii. 1.

This is the meaning of our Scripture—that we are to lay aside every dangling and hindering thing which prevents our striving for the goal of the lifted and the noble life. The figure is that of the racer in the arena. Notice as he runs he is intent on that one thing—the goal. In a most real sense every thing else is forgotten—his previous training, his other victories if he have won them, every emotion or distraction which would be a bothering obstacle. The thing he is intent on is reaching that goal. And this is the exhortation of our Scripture. O struggler for the true and noble life, do you take example from this racer in the arena, do you lay aside all impeding weights, cast them off, *forget* them, that so, at last, the celestial life be yours.

But it is among the commonest of failings, instead of forgetting dangling and impeding things, to wrap them about ourselves by a perpetual and hugging memory of them, and so to make our struggle for the noble life a hampered and a laggard one.

(a) Frequently we fail to forget *injuries we have done others*, and so hamper ourselves.

No man can possibly run well in the race for the noble life who has a nagging consciousness that toward some one else he has been mean, unfair, unjust, untrue. And besides being a very despicable thing to do, it is quite impossible to lay aside the weight of an injury you have done toward some one else by a simple and sheer forgetfulness of it. Such a thing will not down so. The only way in which to forget an injury you have wrought toward some one else is to sink it in an apology and in restitution, if restitution be needful. Only so can you forget it, lay it aside rightfully and really.

(b) So, too, we ought to forget in-

juries done *by others* to ourselves. Said Nelson at Trafalgar to two of his officers who were angry at each other, "There is the enemy; now shake hands." Only thus could they fight with unhampered hearts.

(c) Also, we frequently fail to forget our *sorrows*.

In a most deep sense there are some sorrows we never can forget.

"There follows a mist and a weeping rain,
And life is never the same again."

But it is one thing to cherish the lessons sorrow brings us, and another thing to so treat our sorrow by perpetual and brooding thought upon it that it becomes only a vast black robe we keep perpetually wrapped about ourselves, preventing all free and noble motion of the soul. As an example of a right treatment of sorrow see 2 Sam. xii. 15-23.

(d) Also, we frequently fail to forget our *defects*.

The true treatment of defects is not idly to bewail them, but to gather heart, and purpose, and teaching from them for renewed attempt.

(e) Also, we frequently fail to forget our *past attainments*.

No man can live on his past. While he wraps what he has done around himself, the world sweeps on, and he is left.

(f) Also, we frequently fail to forget our *sins*.

And yet there is a most sinful forgetting of our sins. He that covereth his sins shall not prosper. But when through repentance and faith in Christ we have been forgiven our sins, it is right that we forget them, and with free and relieved heart address ourselves to the earnest running of the course of the Christian life.

Let us not fail to forget. A child said of some one, "She has a good forgetery." It is a right and true thing to have a "good forgetery" toward

those things which may prevent our steady and strong striving for the goal of the noble life.

AUG. 5-11. — *THE HELP OF HINDRANCES.*—Phil. i. 12.

From Rome St. Paul wrote his epistle to the Philippians.

And, there in Rome, things which had a very jagged look had happened to him. If there ever were a man apparently thwarted, disappointed, jumbled in purpose, the apostle was that man.

Rome was the world's metropolis. That city was the focus-point of the civilization of the time. From thence ranged out to the remotest borders religion, resource, wealth, law.

It was not strange, then, that for many years Paul had turned longing thought and wistful eyes toward Rome. It had become the marshaling purpose of his life to unfurl the banner of the Crucified in the City of the Cæsars. For this he lays his plans; for this he offers steady and fervent prayers. He is restless till he can plunge into that thickest center of opposing forces with his Lord's overcoming Gospel.

And at last, the great apostle does enter Rome, but in very different fashion from the way in which he had thought to enter it.

You remember how it was—something like those years before he had gone to Jerusalem. There, in the temple courts, a mob had gripped him, and only with the utmost difficulty had he been, with his life, rescued from it by the commander of the Roman fortress of Antonia, set hard by the temple to keep the turbulent Jews in order; then Claudius Lysias, this commander of the Roman garrison, sends him up a prisoner to Cæsarea, the official residence of Felix, the Roman governor of the province; here the Jews who had mobbed him in Jerusalem come to prefer charges against him—that he is a pestilent fellow, a mover of sedition, a profaner of the temple; but though it is impossible that these Jews make good

their charges, Felix, itching for bribes, and wishing to curry favor with the Jews, keeps Paul a prisoner; two weary years of an unjust captivity now pass; at last Festus supersedes Felix as chief governor; but no more than Felix will Festus do justice by the unjustly imprisoned Paul; and so, at last, Paul, satisfied that no fairness will be shown him, falls back upon his right as a Roman citizen, and appeals his case to the Emperor at Rome, and this appeal makes it necessary that he appear before the Emperor at Rome in person.

So, still a prisoner, he sets out for the imperial city. On the way, there is the weary voyage, the shipwreck and escape at Malta, the waiting there through the three stormy winter months; then, at last, the landing at Puteoli, and then the trudging land journey of many a mile to Rome.

So Paul reaches Rome at last—but a prisoner. He is remanded to the chief of the Pretorian Guards, though his captivity is somewhat alleviated; though he may even dwell in his own hired house—a little room in one of the vast tenement-houses in the squalidest portion of the city—still he is a prisoner, kept, guarded, hampered, hindered, chained. Could we have seen him—always, night and day, whether he ate, or slept, or wrote, or preached—we would have seen him shackled, with his own wrist fastened to that of a Roman soldier, between whom and him there was always dangling the heavy coupling-chain.

Not thus had the apostle thought to come when, years before, he had projected a residence in Rome, on his way to Spain. He had thought he would go where he listed throughout the city, preaching here and preaching there, a free man, charged with a great mission. But when, at last, he does stand where he had so long hoped to stand, under the shadow of the palace of the Cæsars, confronted by the might of all the false religions of the world massed in its metropolis, he stands there a prisoner—chained, hindered.

But not only had this hindrance come to the apostle. Paul began preaching at Rome as best he could, a prisoner. The congregation gathered to him at his hired house. He preached the large, free, widely inclusive Gospel he had always preached. He declared, as he had before declared, that in Christ Jesus neither circumcision availed anything, nor uncircumcision, but a new creation. He announced, as he had before announced, that the dispensation of specialism had passed; that now there was neither Jew nor Gentile, Greek nor barbarian, bond nor free; but that all believers were gathered into a high and spiritual unity in Christ. But there was a Jewish party in the Church who could not endure such doctrine. They had accepted Christ as Messiah, but they had not yielded the merely prophetic and, for the time, ritual law. They were sticklers for it. To them a Jew was still the greatest man in the world, and the Gentile—if saved at all—was saved through a kind of uncovenanted mercy. They preached Christ—but partially and busily. Before you can get to Christ, they said, you must march through a long and weary avenue of ritual observance. Many of these people were in Rome. Immediately they clashed with the broad Gospel Paul was preaching. They clashed bitterly with him. They tried to thwart him. They said mean things about him. They set themselves to lessening his influence. In every way they attempted to add affliction to his bonds.

So here again was Paul—Paul hindered. Chained by the government, he was opposed by many of his brethren. He stood in no broad and open way. His feet were meshed in difficulty. His hands were hampered by opposition.

Well, is not this Paul, standing here amid these hindrances, at least in some degree a frequent symbol and illustration of your life and mine? How often does it turn out that, even though at last we may reach Rome, we do not find things at Rome as we had thought

and hoped! How often baffled are our purposes! How rarely do we stand within the undimmed brightness of our expectations! What weary windings do our journeys take! How chained we find our hands! How perplexing and surprising our oppositions! It is the commonest of dooms—this doom of hindrances.

And now, with this exposition, think of the Help for hindrances, and the Help of hindrances.

Well, I think here is a great help for hindrances, viz., *that the Divine purpose gets itself accomplished notwithstanding hindrances*. Writes Paul to these Philippians, "But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the Gospel."

At least Paul *does* stand under the shadow of the palace of the Caesars and, though it be with chained hands, preaches Christ crucified. God's purpose does accomplish itself notwithstanding hindrances.

O my troubled friend, amid the discouragements and difficulties of life; in the face of the rocky obstacles which so frequently confront it; beneath the nights of disappointment which so often shut down upon it—I know no truth so strong and solid against which our weary souls can lean as this, notwithstanding the dear purpose of our God marches unhindered on. Here is consolation, here is strength.

I am baffled, but God is never baffled. I may be discouraged, but God's head sinks never. I may be stunned by the crash of discords, but God's ear catches the chiming of the inner harmony striking through them all.

And if I but sink myself into God's great and benignant purpose, I shall not much care for personal hindrance, and the thought that the Gospel is furthered will soften them and cushion them.

But see the *Help of Hindrances*.

(a) Prisoner—but prisoner meant protection.

(b) Prisoner—but prisoner meant

leisure for the writing of the great Epistles of the Captivity.

(c) Prisoner—but Paul's imprisoned, hindered preaching meant the stirring even of his enemies to a more earnest preaching of Christ.

(d) Prisoner—but prisoner meant the better showing of the passive virtues of Christianity.

(e) Prisoner—but prisoner meant access to the higher classes—Felix, Festus, saints in Cæsar's household, Cæsar himself.

O hindered one, what you call hindrances are often mightiest helps!

AUG. 12-18. — DOING WHAT ONE CAN.*—Mark xiv. 8.

She hath done what she could—exquisite eulogium. Or, to translate more accurately, what she had she did.

Learn first—*The definiteness of life.* She hath done what she could; that is to say, she had somewhat to do.

I was reading how Robert Dale Owen tells in his autobiography of a "foot-loose man ruined by happy circumstances." Said this man to Mr. Owen: "Ah, Mr. Owen, I committed one fatal error in my youth, and dearly have I paid for it! I started in life without an object, almost without an ambition. I said to myself, 'I have all that I see others contending for; why should I struggle?' I knew not the curse that lights on those who have never to struggle for anything. I ought to have created for myself some definite pursuit, no matter what, so that there could be something to labor for and to overcome. Then I might have been happy." And when Mr. Owen urged him, even then, to seize some noble object and put himself to actualizing it, he replied, "It is too late; the power is gone. Habits are become chains. *You* can work and do good; but for *me*—in all the profitless years gone by I seek vainly for something to remember with pride, or even to dwell on with satis-

* I have been helped somewhat in the preparation of this topic by a chapter in a little book entitled "Blessed be Drudgery."

faction. I have thrown away a life!" And yet this man, ruined by luxurious circumstances, was living the sort of life too many think happy. Vain notion! Mr. Emerson says truly, "He who sits on the cushion of advantages must pinch himself lest he go to sleep." Yes, he must pinch himself right smartly lest he fall into the worst of slumbers—an utterly aimless living. Somewhat to do, and the life definitely directed to the doing it, is an absolute necessity.

This our Lord teaches us: "My meat is to do the will of Him that sent Me, and to finish His work."

This nature teaches us. The tiniest rotifer whirling in its water-drop has a definite mission. He is at work transmitting the dead and putrescent inorganic into the sweet and healthy organic, and is so fighting back the threatening waves of death.

Consider how a man's work, the somewhat he has to do, springs *out of his own being*. Every man may find the somewhat in himself. And it is one of the solemnest of thoughts that, whether consciously or not, each man is working in himself, and that the results of such working must abide in character. A man cannot think and not make character. A man cannot act and not make character. As a writer says, "Every human deed of right or wrong fulfils two offices: it produces certain immediate extrinsic results; it contributes to form some internal disposition or affection. Every act of wise benevolence goes *forth* and alleviates a suffering; it goes *within* and gives interior force to the spirit of mercy. Every act of vindictiveness goes *forth* and creates a woe; it goes *within* and inflames the diseases of the passions. In the one relation it may be momentary and transient; in the other irremediable and permanent."

There is somewhat to do for every man, to build *within himself* a compacted, pure, beautiful character. Holy character—that is the article of a *standing* or a *falling* life.

Besides, a man's "somewhat to do," a man's definite work, springs out of the *relations* in which he stands. Each man is a unit, and so he stands alone; each man is merged into a larger unity, and so he cannot stand alone. Every particular man is tied by innumerable and interlacing filaments to other men. So are men bound each to each—into races, nations, families, churches, business communities, neighborhoods.

Out of these springs at once the definite work, the "somewhat to do," for every man. There is definite duty set against each one of us.

Learn, second, the fact of *ability for life*. She hath done what she could; that is to say, having "somewhat to do" she could do it. And the Divine Help hastens to flow in upon and furthers all faithful doing.

Learn, third, the need of *really doing* our "somewhat" in life. She hath *done* what she could; that is to say, she *veritably did it*.

But from the real doing our "somewhat," how we allow ourselves to be prevented:

(a) By dreaming about the doing, instead of doing; by an aimless reverie.

(b) By thinking our "somewhat to do" so small that it is worthless.

(c) By fear lest our doing should provoke the sneer of some Judas.

(d) By putting off our doing; some other time we will, not now.

Let us learn, fourth, how we shall best discover our "somewhat to do"—*by love*. Mary simply loved her Lord and did what her love prompted, and lo! the fittest thing she possibly could do she did. "Against the day of My burial hath she done this," said Jesus. She anticipated her Lord's necessity. Let me love Christ and then do toward Him what my love prompts, and I shall find my work without mistake:

(a) In myself.

(b) As toward others.

"So shall we make our branches lift a golden fruit
Into the air of Heaven."

AUG. 19-25.—THE CHRISTIAN MOTIVE.—Rom. i. 5.

Or, as the New Version renders it, "for His Name's sake."

Name, in Scripture, stands for the person bearing it as revealed and known (Ex. xxxiv. 5, 7; the baptismal formula Matt. xxviii. 19).

So, then, for His Name, for His Name's sake, means for the sake of the adorable Person, Jesus Christ.

Here, then, we have laid bare the innermost nerve of the Christian motive—for the sake of the Person, Jesus Christ.

Think of the circumstances in which our Scripture is set. The apostle had, for many years, been stirringly evangelizing in Antioch, Cyprus, Iconium, Derbe, Lystra, distant Galatia, and beyond the blue waters of the Ægean, in Philippi, Athens, Corinth. All these places had felt the heat of and been kindled by the flaming torch of his pioneering enthusiasm.

There seems to have come to the apostle a little period of repose and calm after vanquishing service in Corinth.

But conquests behind cannot satisfy the fervid apostle. As Napoleon interpreted their successes to his soldiers under the shadow of the Pyramids, so to the apostle, "while anything remained to be done, it was as though nothing were done."

And so he seizes this slight leisure for writing this Epistle to the Romans; as Coleridge calls it, "the profoundest book in existence." And, as he writes, his heart burns to carry the news of his great Gospel to Rome; further, to Spain; further, to all nations (Rom. i. 5).

And then the urgent motive for such vast and various enterprise speaks forth; it cannot stay suppressed, "for His name," for the sake of Jesus Christ, the personal Saviour and the personal God.

First—Consider certain things about this motive.

(a) It is the motive of *a person*, and so distinct. "Principles for the intel-

lect, persons for the heart." It is an immense advantage of this Christian motive that it is a motive made distinct, because it is a motive embodied in a personality. There is no blur about it. What one does is done for the sake of the distinct Person, Jesus Christ.

(b) It is the motive of *another* person, and so unselfish. Selfishness is the root of sin. Selfishness is undue love of the personal self. What is to distract a man from selfishness? Plainly, the severance of preponderating affection from himself and the fastening affection round *another* person. Love

"Smote the cord of self, which, trembling,
Passed in music out of sight."

(c) It is the motive of the *holiest* person, and so transfiguring. But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit (2 Cor. iii. 18).

(d) A motive thus of a person, and so distinct, and unselfish, and transfiguring, is a motive *working*. It definitely accomplishes. Nothing like the Gospel of Christ can so change lives and keep them changed.

Second—Consider some applications of this motive.

(a) It is the test of one's Christianity. Here is a searching question—am I living and doing for the sake of Jesus Christ?

(b) The method of the reception of this motive; self-surrender to and perpetual communion with Jesus Christ.

(c) This motive makes all life and all deeds sacred. Even as Zechariah tells us, in that day shall there be *even upon the bells of the horses* holiness unto the Lord.

(d) This motive is the standard for decisions. For the sake of Jesus Christ—will plainly disclose to you whether you may or may not do this or that.

LIGHT ON SCRIPTURAL TRUTHS FROM RECENT SCIENCE AND HISTORY.

By REV. GEO. V. REICHEL, A.M., BROCKPORT, N. Y., MEMBER OF THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

"WHO LAID THE FOUNDATIONS OF THE EARTH, THAT IT SHOULD NOT BE REMOVED FOREVER" (Ps. civ. 5).—So spake David, in the assurance of his faith—a truth which the Lord impresses upon the mind of the believer in the question (Job xxxviii. 4), "Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding." Yet, in all ages, scientists have endeavored to answer the question so far as light enjoyed gave them the "understanding" needed. But every one is aware that not only have scientists failed to discover as yet what the "earth's foundations" really are, but they have failed to fully agree upon the basis of facts at present known.

The "American," or contraction, theory, as it has been called, originating

with Prof. Joseph Le Conte and stated by Dr. Marcus Benjamin, is one of these attempts at answer, thus: "The contraction theory assumes that the earth was once an incandescent ball, now cooling; and this cooling compels yielding along its lines of weakness."

Now comes Prof. William Harkness, who declares in an address before a scientific body that, judging from certain earth-action or "cosmic-behavior," the earth is a "rigid solid." We find the example quoted of the glass ball, which, "six feet in diameter, will change form by the pressure of its own weight. The earth does the same."

This may explain, along "lines of weakness," the origin of mountain-ranges, as growing out of, or built upon, the "earth's foundations."

But this is sufficient to show that after

the latest scientific utterance, David remains fully warranted in his expression of faith. And although nature still persists in holding her secret, by degrees the thought of men is stirred by the Divine Intelligence, and facts are being constantly disclosed which stand ever nearer the great truth.

EXCRESCENCE.—If it is true, as pointed out in the theories above stated, that mountain-ranges are the result of earth-pressure upon its own "lines of weakness," we find therein an illustration of the nature of what may be termed excrecence.

In men's moral nature, over-development, undue emphasis upon lines of weakness, result in excrecence. We talk of the "rounded man," "the well-balanced, complete man," as one who presents the ideal result of an equal development of the whole nature.

Yet, since the earth, which the Perfect Creator made, has its hill and mountain range, that which in man's development is called moral excrecence may not, after all, be deserving in all cases of the ill-will therein apparently expressed. For instance, a man may be morally a rugged man, without being in any sense a rough man; his manner may be obstructive, without being impassable; his whole character may attain a sublimity which can never be inaccessible.

"... THE FATHER OF LIGHTS, WITH WHOM IS NO VARIABLENESS, NEITHER SHADOW OF TURNING" (Jas. i. 17).—Prof. Charles L. Doolittle, of Bethlehem, Pa., treating the subject of "variation of latitude," before a recent scientific gathering, substantiates the declaration of La Place, that "all astronomy depends upon the invariability of the earth's axis of rotation upon the terrestrial spheroid, and upon the uniformity of the rotation."

He also finds that whenever variation in such latitude was reported, the observer always found afterward that he was in error, and that no variation had taken place.

This not only reaffirms a great astronomical law, but gives a new force to the utterance of the Apostle James concerning "the Father of lights, by Whom alone all such law must subsist."

"TIMES ARE NOT HIDDEN FROM THE ALMIGHTY" (Job xxiv. 1).—While these words may not be frequently quoted in our ordinary use of the Scriptures, they have, nevertheless, been emphasized by the recent fact that electricians, busily at work endeavoring to explain certain phenomena relating to the alternating current, have discovered that the most fruitful source of knowledge lies in the study and understanding of (to use the words of Dr. Youmans, quoting Dr. E. L. Nichols, of Cornell) "minute particles, or intervals of time, following abrupt changes of the conditions of equilibrium, and also of successive time-elements which go to make up a cycle in the case of periodic changes."

He also gives much interesting information regarding "the special adaptability of photography to the investigation of short-time phenomena. By its means, a clear negative has been taken of a bullet in flight. So brief was the time-space of the flight that the bullet seemed to be absolutely motionless. A bullet shot through a window-pane was also shown in a photograph, giving therein not only all the attendant details of shattering glass, but the "perturbations of surrounding air" as well.

While learned men are thus studying "time infinitesimal," bringing forth things which seem to be altogether new, we are reminded that, as ever of old, times infinitesimal or times infinite "are not hidden from the Almighty."

"AND KNOWLEDGE SHALL BE INCREASED" (Dan. xii. 4).—Prof. Edward Hart, of Lafayette College, gave a most interesting and instructive paper, a short time ago, on "Twenty-five Years' Progress in Analytical Chemistry," which shows in at least one department of human learning something of

the force of Daniel's prophecy as applied to our own day.

Among other things, Professor Hart said: "One of the marked changes in analytical methods which the lapse of years has brought about is in the time necessary for their performance. In 1868, analyses were made, almost without exception, by persons usually employed in teaching. Only here and there, in the larger cities, an adventurous pioneer, depending altogether for support upon fees received for doing analytical work, had established himself. Nowadays, careful analysis is the foundation-stone of nearly all our larger industries, and the number of determinations made has increased a millionfold." To show the facility with which analytical process is to-day carried on, Professor Hart cited the instance of silicon determinations, which once required a day, but are now made in about fifteen minutes.

Recent advances in mechanical science, as shown by Prof. Stillman W. Robinson, of the University of Ohio, also illustrate that knowledge in Daniel's time and knowledge to-day are so vastly apart by reason of the increase of the intervening centuries that the progress made would strike one as almost incredible. Instances will be given in this department next month, under the head of the quotation from 2 Chron. xxvi. 15.

"IN THE BEGINNING GOD CREATED THE HEAVEN AND THE EARTH" (Gen. i. 1).—It is interesting, indeed somewhat amusing, to note the varying and conflicting opinions among men of the highest scientific standing concerning the age of our earth.

Attempting to meet the indefiniteness of the Scripture declaration, Dr. Walcott, of the United States Geological Survey, has gathered some facts and more figures, which, though astounding in their variableness as well as magnitude, are, after all, about as indefinite as the utterance of the first verse of Genesis.

He quotes, among others, Professor Winchell's opinion that the period of rock creation or formation alone was 3,000,000 years; also W. J. McGee's opinion, which holds the estimate altogether at about 680,000,000 years, while Charles Darwin is satisfied with 200,000,000 years.

Dr. Walcott's own opinion is that about 56,000,000 years would cover the period in question, basing this enormous figure upon certain results obtained in a personal investigation made in the State of Nevada. Here exists an area of rock about 40,000 miles square and 21,000 feet thick. In this vast rock-formation lies a limestone strata 6,000 feet deep, with 1,500 feet of limestone, containing immense deposits of shells, under it.

Given, in Dr. Walcott's opinion, merely 1,200,000 years in which to account for this sandstone and shell deposit, and but 16,500,000 years for the placing of the limestone strata at its reported thickness, it is easy to see that geologic time must ever be calculated at the rate, not of thousands, but millions of years. Any attempt, however, as appears in the statement of opinions above, to give actual figures, results only in the ludicrous. Probably the most deliberate and least variable statement rests in Gen. i. 1.

"FEAR NOT, O LAND, BE GLAD AND REJOICE" (Joel ii. 21).—Joel was not the only prophet to call upon the people of the land in which he lived to be glad and rejoice amid the innumerable blessings of prosperous national outlook. Isaiah especially is the prophet of cheer. Indeed, the entire Scriptures teach the one great truth, that God desires above all things else, that the nations of the earth shall be happy.

That this state is not always improved by the present law existing in many a land needs no comment here. But we are glad to observe that no less an authority than the eminent Dr. Nicholson, Professor of Political Economy in the University of Edinburgh, has said

boldly, in the presence of a representative scientific gathering in England, that the inquiry before the political economist to-day is not "How nations are made wealthy," but "How nations are made happy." For the essence of wealth is to possess ability to satisfy desires—in short, utility; hence, to create happiness. Accordingly, the economist ought to discover by his calculus of utility those principles of production and distribution that will lead to most happiness.

"AND NIGHT UNTO NIGHT SHOWETH KNOWLEDGE" (Ps. xix. 2).—By day and by night, knowledge of the great Author of all truth is revealed before the eyes of men.

By day, we read the indications of His wisdom upon the fresh and beautiful page of river and plain, of mountain and sea. By night, with telescope's aid, we scan the gleaming characters of the skies.

Yet all we thus observe but increases our hunger. We long for wider revealings of the Divine wisdom; therefore we hail with delight any announcement of invention and discovery which will facilitate the acquirement of the coveted knowledge. And now the Divine language of the night is to be better read than ever by one of the greatest aids, indeed the greatest astronomical appliances, known to man.

The giant refractor known as the Yerkes telescope is about to be com-

pleted, and will be placed in position for service in what is to be the finest observatory in the world, located at Lake Geneva, in Wisconsin, about seventy-five miles west of Chicago.

A description of this magnificent instrument puts one upon the tiptoe of anticipation.

An idea of its capacities may be conveyed by the announcement that its object-glass is three feet four inches in diameter; its tube over sixty feet in length and weighing six tons, not including the declination apparatus attached.

The pier, upon which it is to rest when completed, will be of cast-iron, standing on a base of solid masonry, the whole weighing forty-five tons. When the telescope is pointed directly overhead, the object-glass will be lifted seventy feet and more above the base of the pier.

To conveniently reach the eye-piece, the observer's chair will be raised or lowered, as desired, upon a detached platform constructed for the purpose. The magnetic driving-clock, which moves the telescope, will weigh one and a half tons. The dome, which is to be of steel and eighty-five feet in diameter, will be controlled by the finest electric motor ever invented for such use. The observer's platform, as well as all movements of the telescope itself, will also be manipulated by electricity, employing the most finished apparatus money and thought can produce.

EXEGETICAL AND EXPOSITORY SECTION.

The Eschatology of the Book of Job.

By D. H. BOLLES, OLEAN, N. Y.

PART I.

THE Book of Job is a book of marvels. It is marvelous for its grandeur and elevation of thought, for the magnificence of its imagery, and the sustained grace and energy of its language. It is marvelous also for the mystery

that enshrouds it, and doubts with which it is replete. Probably no book in the Bible presents so many points of textual controversy, or has been subjected in all its parts to so critical and exhaustive an examination. Fortunately, however, these subjects of perplexity are not often fundamental or important, and do not detract from the supreme excellence of the book. Gen-

erally they are topics of curiosity, which serve to exercise the critical acumen and evolve the erudition of the learned, and do not in the slightest degree affect the meaning of the passages in which they occur, or in any manner concern any other class of readers. But to this there are a few notable exceptions. There is one passage in particular fraught with extraordinary interest, which has attracted more attention and given rise among the learned to more differences of construction than any other in the whole book. We refer to the passage (Chap. xix. 25, 26, 27) beginning with the words, "I know that my Redeemer liveth;" and the dispute is of serious concern, for, though the textual disagreements are many, its most important bearing relates to the scope and reach of the passage itself.

No one doubts the immediate motive, or what may more properly be termed the special incitement, of this astonishing outburst of eloquent faith. Job's friends had been arguing that the afflictions of this life are sent by God as punishment for sin, and that as his afflictions were extraordinarily severe his sinfulness in the sight of God must have been extraordinarily heinous. "Not so," Job answers; "afflictions are not always designed as retributive. Often they are designed as disciplinary. That is the case now, as God will make manifest by appearing as my deliverer."

But this is the only undisputed point in the passage as a whole. The conflict of opinion as to the ultimate thought of the utterance is chronic, vehement, and fundamental. By one class of commentators it is contended that Job meant that God would appear as his deliverer while he was yet in the flesh. Again, it is insisted that the Divine intermediation was contemplated by Job as an occurrence after his death. But here comes in another division of opinion, for, while some claim that his utterance was a profession of faith in the resurrection and the heavenly life, others maintain that he was looking forward to Hades as his

final and eternal destination, and to a Divine manifestation in his favor there.

The utmost art and ingenuity of criticism, all the resources of profound scholarship and labor the most untiring have been lavishly expended in the discussion of these questions, and yet the learned are still as far from an accordant interpretation as ever. Such being the condition in which the doctors of criticism and philology have placed and left this celebrated text, why should not a layman, who, while pretending to no qualification as an expert, has from an honest and reverent regard for the most sublime figure in the ancient world, and the commensurate grandeur of his life and utterance, made it the subject of careful study, have a hearing on this issue? Perhaps, too, the professional training and vocation to which the writer has devoted the better part of his life, and which have necessitated his acquaintance with the weight and value of evidence and induced the habit of discrimination and analysis, may wholly or in part make up for his deficiencies in other respects.

It is not very surprising that special attention has been drawn to this portion of the book, especially among English-speaking people, for the common English version of it is such as to prompt every devout and intelligent reader to desire an embodiment of its thought in a more apt and adequate expression. Indeed, it requires no learning to convince even the uncultured intellect that there was much in the thoughts of Job when giving them voice that the English rendering does not disclose, and assuredly that rendering utterly fails to satisfy the yearning of the pious Christian soul. It indeed, if not absurd, verges so closely upon absurdity and is so inadequate a disclosure of what we feel must have filled and fired the heart of Job as to mar, if not destroy, its sweet and solemn import. Even if his intention had no loftier aim than the purely selfish one of asserting that the Almighty would vindicate him from the imputation of

his friends, the English words in which that purpose is couched are but a feeble, involved, and imperfect fulfilment of it.

Our love and admiration for the King James translation is supreme, and in general unqualified. Like the great body of the people, we are intolerant of any attempt to supplant it by a revision. Yet we concede that in a few passages (and they are but few) it signally fails to do justice to the original thought. The text we are considering is, to our view, the most flagrant instance of its inaccuracy, and it is the more to be regretted because it both misrepresents and fails to represent one of the most beautiful and most important portions of the Old Testament Scripture.

As already stated, one, at least, of the objects of Job in his fervid declaration was to assert (in effect) that God Himself would finally confute the imputations of his friends by manifesting Himself in the way and to the effect of a full acquittance. But was this his only object? As the answer to this question has an important bearing on the meaning and reach of the declaration, and therefore of the interpretation of the text, it deserves a careful and thoughtful answer.

That the text was not intended by Job as an answer to those imputations is altogether clear. He had already done that in detail, and with astonishing force and beauty of argument and illustration, and every renewal of the aspersions afterward was met in the same direct and forceful manner. Then again, it was no answer to them for him to say that God would at some indefinite time in the future vindicate him from them. But, while there was no argument in his ejaculatory words, they were replete with solace and ineffable comfort to himself. He said to his accusers in effect, "Say what you will, charge me as you please with heinous offenses, you cannot confound or disturb me, for I know that God lives, and He will both vindicate and compensate me." His torture both of

body and mind was so excruciating, and his indignation against his friends so vehement, that he would summon to his consolation and support every thought, every conception, connected with his Divine vindication that would minister relief to his bruised soul and give them utterance. If he had before this entertained a belief in the resurrection and eternal life, now was the time to express it. He would of a surety say in some form, "Though overwhelmed by anguish, I believe that my Redeemer lives; that He will for all my torments reward me with the rapture of the heavenly state." We are confident that he did mean this, and even more than this; and our confidence is based both upon the Hebrew text, properly rendered, and upon weighty considerations growing out of his situation and environment, to which we will first devote our attention.

In this light the passage has been read and regarded for centuries by Christians of all creeds and denominations. To the fading sight of millions who have died in the faith it has embodied the assured and the assuring promise of heavenly rest. For this reason, in spite of mistranslation and obscurity, it is recited as an essential part of the solemn service at every Christian burial. And it was because of his consciousness of the incalculable value of the thought, not to himself only, but to mankind—not to the men of his time alone, but to the men of all time—that before he gives it expression he ejaculates the impassioned wish (verses 23 and 24) that the words he is about to utter might be graven on the rocks as his eternal testimony to their truth.

This prefatory, yearning desire for their perpetuation we regard as cogent proof that in the coming utterance he was stirred by some higher and nobler purpose than merely his own exculpation. For him to implore that the immutable rocks might bear enduring record of his innocence implies a measure of egotistic weakness entirely at variance with the grandeur of his char-

acter as developed throughout the book. His respect for himself he makes manifest by the vigor with which he repels the attacks of his friends, and it requires no further vindication. That it was an attribute that never degenerated into an egregious, absorbing, unmanly, or ungodly regard for either his ease of body or his peace of mind, his aggrandizement or personal gratification, is a fact equally patent to every thoughtful reader. No, it was not as a dictate of vanity or as a mode of ministering to his own satisfaction that he proclaimed his soulful wish; it is because he has that to say which concerns his fellow-men, then and forever, in the highest degree. What that was, what message of measureless significance to the world he was about to body forth, has been for ages treasured by the devout and sorrow-stricken as among the world's precious resources of hope and consolation.

Those who deny that the text we are considering imparts the theory or idea of the resurrection and the life celestial base their denial upon a structure of commingled assertion and argument, which, compactly stated, is as follows: The doctrine of the resurrection was an outcome of the Christian dispensation, and at the era of Job was unknown to the world and, being unknown to his contemporaries, was unknown to him. Hence he could not have had it in mind when uttering the words of the text. By those who deny that Job was ignorant of the resurrection, but who yet admit that the Divine intervention which he alludes to he contemplates as one to occur after his death, it is claimed that, while he was ignorant on the subject of the resurrection, he was familiar with the idea of Hades, or what is now termed the intermediate state, as being the eternal abode of departed spirits, and that it was to him there that he expected God to appear as his vindicator.

But is it true as a fact, historically or otherwise ascertained, that the resurrection theory was unknown in the age of

Job? History states no time—neither date nor era—when it was first mooted or entertained. We know it is true that its full development as settled doctrine and an article of general faith was the work of the Christian dispensation. But we know quite as positively that it was an established and distinctive feature of the Pharisaic creed long before the Christian era. We know that unmistakable traces of it are found in the traditions and in the earliest authentic chronicles of the ancient world. We know that at the time of the first European advent to the North American Continent the adventurers found among the inhabitants a well-defined and universal belief in the existence of a state of happiness after death, in which their dead were active participants, each preserving his individual and characteristic traits and features, each clothed in his actual, if not material, form, and each attended by the *simulacra* of his mundane accessories—his arms, implements, and “faithful dog.” It was a belief that had been handed down from generation to generation, through how many centuries there was nothing to indicate, but a belief doubtless inherited from an Asiatic ancestry, and quite possibly derived from a prehistoric age.

Nay, the conception of the Hades, in which (according to one class of commentators) Job expected to find his abode after death, was in fact nothing more than a debased form of the theory of resurrection. For there the souls of the dead—shrouded, visible, though intangible, forms—still lived and moved, acted, thought, and suffered. The shapes they took on were facsimiles of the features, forms, and movements that distinguished them in life. What were those shapes but the spiritual body described by St. Paul; and what but the resurrection, as bodied forth in his words of more than mortal eloquence, was the transfiguration of the man into it from the natural body he had inhabited before death? Hades, it is true, was a fable; but it was much

more than a mere shadow of the truth. It pre-supposed the supreme facts, that the soul of man survived the body and that it was clothed in the very image of his body. The fable emphasized the eternal and inherent tendency of mankind toward the belief in spiritual indestructibility.

Whatever may have been the age in which Job lived, we are able to fix with sufficient certainty upon his place of residence; and we are justified in the assertion that his people were fully abreast of the highest civilization of the time. We grant that the highest conception of the post-mortem condition (then prevailing) was embodied in the fable of Hades. For many ages of the ancient world the great majority of the human kind never mounted higher. But this grand Mesopotamian patriarch had the eye of an eagle, an intellect that swept through the upper realms of thought as on the eagle's tireless pinions, the creative imagination of a poet, the far-sighted, prophetic wisdom of a seer. He was not on a level with the current superstitions of his time: he soared high above them. He was not in line with the men of his generation; he was far in advance of even the vanguard. Who shall set bounds to the perceptions of such a spirit, or dare to limit the range of its convictions? Who can deny its power to scale the very heights of God's providence, or presume to quench its aspirations in Stygian darkness and gloom?

Besides, God was his friend. Though for a time He turned away His face and allowed Satan to work his will, His love for His sorely-beset servant never waned. From Him came the sustaining patience and the unfaltering trust in a living Redeemer. And if Job was not able, by his own unaided vision, to conceive the glory that follows the death of the righteous, what better mode of upholding that loyal heart than for God to whisper to the anxious ear the sublime truth afterward proclaimed aloud to the listening nations, "I am the resurrection and the life?" It was an age

when the Almighty was very near and very helpful to the suffering and sorrow-laden of His people; and we cannot believe that He, who afterward more than restored all that Job had lost in a material way, should have withheld the disclosure of the final destiny of the faithful, the assurance of which has, to the upright in heart, of all forms of consolation, proved the most gracious, benign, and triumphant.

That God refrained from uttering to the ancient world the promise of the resurrection is easily understood. Many other important truths, cardinal truths, accepted by the modern world and necessary to its life and movement, were withheld, and for the same reason. The average human mind, even among his chosen people, was too simple, feeble, and benighted to appreciate thoughts so transcendent and refined. But this reason did not apply to a mind and soul like those of Job. The mountain tops catch the glory of the coming sunlight long before it strikes the levels below. We know that God did reveal it to Moses when, in the solitude and silence of the wilderness, He spoke from the burning bush. Why should He not reveal it to Job, His servant, His worshiper, His faithful friend, who was fighting his forlorn battle with the foes, as it were, "of his own household," with the torment of his body and the anguish of his soul? It is true, as St. Paul says, even the holy men of those early ages had not received the promises (Heb. xi. 13), but they died in the faith, having seen them afar off and embraced them. And why should Job, who surely was entitled to stand in the company of Abel, Enoch, and Abraham, not rank among the worthies whose spiritual sight was so quickened that they saw in the distance that better country—even a heavenly—and the city which God had prepared for them, and with longing eyes looked forward to it as their final refuge? Is it conceivable that God would leave this stricken spirit exposed to the malign and pitiless assaults of Satan and not supply him

from the Divine armory with the shield of that great consoling truth? Should we—could we—justify an earthly friend of one thus sorely beset, who, knowing that by the utterance of a few potent words he could ease the troubled heart, should yet stay his tongue and permit the victim to suffer on? Shall God be less merciful and tender than a mortal friend? What should we say of the physician who, finding his patient in great bodily torment, which a few drops

of anodyne would relieve, should refrain from administering them? Surely the Great Physician would not manifest an indifference so un pitying.

Unless, therefore, the words of the text, properly interpreted and rightly understood, are imperative to the contrary, we are compelled to believe that Job had caught the promise "afar off," that it was dear to his soul, and that it was the inspired thought of the passage in question.

SOCIOLOGY AND COMPARATIVE RELIGION.

Papers in Social Science and Comparative Religion.

BY REV. B. F. KIDDER, PH.D.

II.—SOME MODERN ASPECTS OF THE HOLY CITY.

JERUSALEM, of tender and tragic memories, maker of history, mother of mighty influences; Jerusalem, builded upon thine own heap, the sacred shrine of three great religions; Jerusalem, at once the glory and the shame of the past; Jerusalem, the type and promise of the future—we have walked about thy walls and stood within thy gates! What have our eyes beheld? Not the city of David, not the Jerusalem over which Christ wept (not a building remains, hardly one stone upon another, of the ancient city), but "Jerusalem the golden" still. No other city presents such aspects or awakens such emotions. As one walks its streets, he sees not only a city built upon cities, but cities within a city, types of civilization and religion that well-nigh represent the world as it has been, as it is, and as it is to be.

The first impressions of Jerusalem are to many painful. Where is the city of which "glorious things are spoken"? Its streets are now narrow, and dirty, and wretched. Its bazaars—mere dingy booths arranged along arched, dark streets—are unattractive, even as com-

pared with the similar bazaars of Cairo or Damascus. Its industries are meager. Its population is crowded. Its beggars are many, although perhaps not more than are found in other Oriental cities. Its lepers still reach forth their fingerless hands outside the gates.

But dirt and poverty and leprosy are not the real bane of Jerusalem. Does vice abound? Not in the form of intemperance and immorality. Probably no city of like size could be found in either the East or the West where there is less of these evils. The vice that abounds is principally municipal; but this to no greater degree than in practically many other Turkish cities and towns, where different European powers find it necessary to maintain separate post-offices in order to insure their letters against being robbed for the sake of the stamp, where justice is everywhere an unblushing farce, and the universal rule seems to be for no official of the government, whether in the custom-house or anywhere else, ever to do his duty, or to fail to do it, without a bribe.

But even municipal misgovernment, with all its blight, is not the greatest bane of the Holy City. Fanaticism is, as it ever has been, the real enemy within the gates. It would not be impossible for the tragedy of the Crucifixion to be re-enacted, or for the sword of the prophet to be drenched in blood,

or for fires hardly less hot than those of the Inquisition to be kindled at Jerusalem did outer conditions permit. The descendants of those who cried "Crucify Him! Crucify Him!" do not appear so very hostile to the followers of Christ. On the contrary, their hospitality is often very impressive. Yet there came to my knowledge more than one probable case of a Jew being quietly "put out of the way" by those of his own race because he was resolved to follow Christ. The Moslem, whether on the street, or in his mosque, or bowing in prayer upon his house-top, seems to be at peace with you and with all the world. Yet I met a gentleman in Jerusalem, whose experience is well known to many and by no means exceptional, who was arrested, imprisoned, threatened with death, sent with the army into Arabia for five years, and later into Crete for two years, while secret instruction was given to his guard to see to it that he should not return alive; and all because he had turned from Islam to serve Christ according to his own conscience. The fanaticism of Jesuitical and other so-called "Catholic" sects in Jerusalem is subtle and varied.

The misdirected zeal of these different religionists and their bitter hostility to each other is all the more interesting from the fact that they hold so much in common. Jews, Christians, and Mohammedans call Jerusalem "holy," and the representatives, or mis-representatives, of each have built here costly altars and shrines. All bow to worship before the same God—the God of Abraham, of Isaac, and of Jacob.

The Mohammedans are, nominally at least, the party in power. Their great Mosque stands on the site of the ancient temple. Until a comparatively recent date it was closed against all except the followers of the prophet. Now, for the consideration of a "bakhshêsh," the defiled Christians and other unbelievers may don a pair of dirty Moslem slippers and enter the sacred precincts.

In the center of the Mosque is a large

rock, on which tradition says that Abraham was about to offer Isaac. This rock became very fond of Mohammed on the occasions of his famous night visits to Jerusalem, and would have followed him to heaven had not Gabriel put forth his hand and restrained it. The imprint of the angel's hand is still shown in the side of the ledge. In the ceiling of the lofty cavern beneath is shown another deep indenture in the rock where Mohammed put his head as he arose from prayer. Under the floor of the cave is a prison in which the demons are confined, and from which they are allowed to come forth only on Fridays, while the faithful are at prayer. All these traditions and a hundred others like them seem to be implicitly believed.

Jerusalem, next to Mecca, is the place counted most holy by the Moslem world. Hither come yearly many thousands of the devout. From this point pilgrimages are made to Mecca and to other shrines. I witnessed the departure of one of these processions to Nehy Mûsa, west of the Jordan, where the Mohammedans believe Moses to have been buried. Fifteen thousand Moslems were gathered together on the hillside and in the valley near St. Stephen's Gate. Several thousand devotees were in line, with flags and drums, some marching with somber countenance and measured step, others (the Dervishes), swaying and whirling and shouting "*La ilâha ill' Allâh.*" This demonstration occurs annually in honor of Moses, the great lawgiver of the Jews, and the prophet honored next to Christ by the Christian world; yet probably no Christian or Jew, even if so disposed, could have entered the Mosque that day and come out alive.

The Moslem is, politically, in possession of the Holy City, and has been for six hundred and fifty years. Turkish soldiers hold the citadel to-day, as Roman soldiers held it in the time of Christ. Yet the Moslem awaits a Christian conqueror. Centuries ago he walled up the "Golden Gate" in the

eastern wall, for his prophet declared that through this gate a Christian conqueror should come to possess not Jerusalem alone, but the world.

Whether that prophecy is ever literally or essentially to be fulfilled, it is true that the Mohammedans in Jerusalem are relatively declining. The Turkish Government publishes no statistics, and it is exceedingly difficult to secure reliable data in regard to the population of Turkish cities; but a gentleman who has resided in Jerusalem for more than a quarter of a century assured me that twenty-five years ago the Mohammedans comprised about one-half, while at present they number only about one-fifth, or at most one-fourth, of the entire population.

If the Holy City is ever to belong to Christ, from which direction shall the conqueror come? The early crusades were a dismal failure. The latter-day crusades of the Latin and Greek and the other so-called Catholic Churches are organized upon a different basis; and not only in Jerusalem, but throughout Palestine, one finds upon the traditional site of almost every prominent Bible event either a church, or a chapel, or a convent, or a monastery. No single city presents such an array of these as Jerusalem.

The most interesting point in Jerusalem at which to study this phase of Christianity is the "Church of the Holy Sepulcher," covering the supposed site of the Crucifixion and the burial of Christ. The location is said to have been determined by Helena *through the aid of a miracle* (!). Here Latins, Greeks, Copts, Syrians, and Abyssinians have their separate chapels and shrines. Here outer display and the worship of sacred places have seemingly reached their *ne plus ultra*.

Along the so-called "Via Dolorosa," leading up from the Pretorium to the supposed place of the Crucifixion, are fourteen stations, which mark the different events which are said to have taken place as Christ passed on His way to Golgotha. One of these is a depression

in a stone, near the fifth station, where Christ placed His hand as He staggered under the burden of the cross. Another marks the place where St. Veronica is said to have wiped the perspiration from His brow, whereupon the likeness of His face was left imprinted upon her handkerchief. (It would be interesting if some of our "Catholic" friends or their apologizers would point out the essential difference between these absurdities and those of the great Mosque, where the imprints of Gabriel's hand and Mohammed's head are shown in the rock.)

Many thousands of pilgrims, some of whom have come almost from the ends of the earth, pass over the Via Dolorosa every year, kissing, when possible, every so-called sacred place. While I was in Jerusalem, just before the Greek Easter, it was estimated that nearly ten thousand of these pilgrims (largely from Russia) were in the city. As I watched them along the way and in the Church of the Holy Sepulcher, with poor, travel-stained garments and worn, haggard countenances, bowing to kiss the different memorial tablets and lay their foreheads on the stones, my soul was moved with pity, and I could not but cry out with tears: "How long, O Lord, how long shall these be kept in ignorance of the true way of peace and eternal life?" On the Sabbath, as I watched the procession of priests moving through the aisles of the church, with swinging censers, following patriarch and bishops, who were covered with gold and jewels and robes too gorgeous for kings, my soul was stirred with indignation at the outrageous caricature and misrepresentation of the religion of Jesus.

Everywhere within the church and around the doors were armed Turkish soldiers. Not less than two hundred of them are present on every similar occasion, to keep the peace between the followers of the Prince of Peace (!). This precaution has been found necessary through the experience of bitter feuds and bloody encounters between the dif-

ferent sects. Is it any wonder that orthodox Jews and Mohammedans alike look on this type of Christianity with contempt?

If St. Paul's soul was stirred within him when he entered Athens and found an altar upon every fabled place of the gods, while the place of the true God was so little known, how much more would he be moved on entering modern Jerusalem? Judging by our own feelings, his sense of "the fitness of things" would be least shocked on finding one of these "Catholic" chapels on the site of the "barren fig-tree."

I do not mean this as a sweeping characterization of all Roman, Greek, and other Catholics. I found not a few of them in the Holy City who personally seemed to have the spirit of Christ, but their altars and shrines too often hide rather than help to reveal God. It is only when the mind sweeps away all this rubbish of pious mummery, and contemplates the tremendous events that have occurred within the limits of this city, and considers the changes that, under the providence of God, are being silently wrought out, that one can gather the richest fruit of his pilgrimage to Jerusalem.

To-day, as in the past, the most profoundly interesting object in the Holy City is the sons of Abraham, "the heirs of the promise." At first sight, their condition seems to be poor and depressed. Many are the chapters that tell of their captivity. It may be that the last one is being written now. Perhaps no wail that went up from beside the rivers of Babylon was ever more pathetic than that which is heard to-day in the little narrow street, known as the "Jews' Wailing Place." As I watched them, with faces to the wall, swaying to and fro, and uttering their sorrowful cry, I could not but recall the Master's words: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and

ye would not! Behold, your house is left unto you desolate."

Some of the litanies which they chant on certain occasions have little in them but despair. As, for example:

Leader.—For the palace that lies desolate,

Response.—We sit in solitude.

Leader.—For the palace that is destroyed,

Response.—We sit in solitude.

Leader.—For the walls that are overthrown,

Response.—We sit in solitude.

Leader.—For our majesty that is departed,

Response.—We sit in solitude.

Leader.—For our great men that lie dead,

Response.—We sit in solitude.

Leader.—For the precious stones that are buried,

Response.—We sit in solitude.

Leader.—For the priests who have stumbled,

Response.—We sit in solitude.

Leader.—For our kings who have despised Him,

Response.—We sit in solitude.

Other litanies are full of prayer and hope, as:

Leader.—We pray Thee have mercy on Zion,

Response.—Gather the children of Jerusalem.

Leader.—Haste, haste, Redeemer of Zion,

Response.—Speak to the heart of Jerusalem.

Leader.—May beauty and majesty surround Mount Zion,

Response.—Ah! turn Thyself mercifully to Jerusalem.

Leader.—May the Kingdom soon return to Zion,

Response.—Comfort those who mourn over Jerusalem.

Leader.—May peace and joy abide with Zion,

Response.—And the branch (of Jesse) spring up at Jerusalem.

Is this prayer being answered? There are indications that it may be so.

Twenty-five years ago the total number of Jews in Jerusalem was not more than fifteen thousand, or less than half of the whole population; now it is not less than forty thousand, or at least two-thirds of the whole population. While the outer appearance of the Jews is, in so many cases, unattractive and unpromising, you will nevertheless find them largely in possession of the shops and other industries of the city. And they are reaching forth to compass the city in the manner foretold by the prophet. In the thirty-first chapter of Jeremiah, after the assurance of great spiritual blessing in store for Israel, it is written (verses 38-40): "Behold, the days come, saith the Lord, that the city shall be built to the Lord, from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse-gate toward the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down, any more forever." In Zech. xiv. 10 it is written: "And the land shall be inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's wine-presses."

From time immemorial the Jews in Jerusalem believed that the tower of Hananeel used to stand at a point within the city not far east of the Jaffa gate. About six years ago, when the workmen were digging at that point to lay the foundations of the Grand New Hotel, they came upon what had every indication of being the ruins of the ancient tower.

Several times I went over the territory defined in these prophecies. From the old tower of Hananeel extends a line of new buildings almost to the "Tombs of the Judges," in the valley of the dead bodies north of the city. Following the course a little farther to

the northeast, we came to "the king's wine-presses," cut in the solid rock, with one huge cistern-like receptacle for the wine-skins, small at the mouth, and about twenty feet in depth, measuring, perhaps, forty by thirty feet below.

Whatever may be the significance of the fact, it is interesting to note that, within the bounds defined so minutely in these prophecies, over which the final Jerusalem shall extend, are included nine-tenths of all the permanent buildings and wonderful improvements which are being made within and around the city.

These new buildings are owned largely by the Jews. And the report has been circulated and confirmed that a syndicate of wealthy Persian Jews has recently purchased a very large strip of territory, extending from beyond the king's wine-presses around toward the northeastern corner of the city.

The sons of Abraham seem thus to be fulfilling this part of the prophecy. But, in the same chapter, it is also written: "I will put My law in their inward parts, and write it in their hearts." Shall this promise be realized? The signs of its fulfilment are not easy to read in the intense anti-Christian movements of the Jewish mind. But there are other signs of the times. The conversion of the Jews may not be hopefully near, but I have been assured by many Christian workers—ministers, physicians, educators, and others—not only at Jerusalem, but also in other parts of Palestine and Syria, that an increasing number of Jews are hungering for that which the New Testament contains, and are searching its pages with a far less prejudiced mind than heretofore. This search is not always conducted openly, for such a thing at present would mean, in many cases, ostracism, persecution, and perhaps death. But there are hopeful signs that the words of Christ shall yet be realized: "Ye shall know the truth, and the truth shall make you free."

same thing is true of the following. The sheikh of the great mosque and the Sultan of Turkey do not mind for all that is going on in Mohammedan mind. The Shadleham monument, which originated about twenty years ago near Acca and was long suppressed (temporarily, it is said) by the Turkish Government, is an illustration of the moving more liberal religious spirit and for a larger religious life among Mohammedans. The members of the sect, although still remaining nominal Moslems, adopted the precepts which ought to be led by the spirit of the New Testament.

It is a notable example of this type found at the house of the "American" in Jerusalem (a little band of his disciples who, whatever may be their errors in regard to certain doctrines, yet live Christ daily before men). Many of his friends are

found often at this house. He says: "I have been seeking all my life for two who are agreed in the spirit of God, the spirit of love; and at last I have found them." He still remains, nominally at least, a Moslem; but his fellowship is almost wholly with Christians. His co-religionists ridicule him, and say: "You also are a Christian." They have persecuted and threatened him. But his reply is: "You may cut me in pieces, if you will; but I shall go where I find the Spirit of God."

The coming of the Spirit of Christ into the hearts of all who dwell at Jerusalem may not be near, but everywhere there are indications of the dawning of a better day. It will not come by the sword, nor by the warring of creeds, nor by the multiplying of shrines and relics, "but by My Spirit," saith the Lord of hosts. "For as many as are led by the Spirit of God, they are the sons of God."

MISCELLANEOUS SECTION.

Christianity at Chicago in 1893.

D. SPELMAN, BROOKLYN, N. Y.

The emblem of the civilization of Greece is the academy, of imperial Rome the phalanx and the camp, the middle ages the rich cathedrals like cenotaphs, are bestu-

ding. It is most typical of this our own age and life? Briefly, the stock exchange. Commerce dominates the nineteenth century; and that which diminishes the commerce of this from other ages is its unification of interests, its convergence of forces, its social aggregations. The genius of J. P. Rockefeller and like men in countless flights have pioneered the world into "combination." They permeate the atmosphere over the entire zone of civilization, and is held alike by finance, mechanics, literature, science, religion, state-

craft. Instead of competition, co-operation is the result; instead of waste, economy; instead of limitation, facility.

In religion the occasion for similar coalitions is compelling universal attention through press and platform. The unnecessary expenditure of money, labor, time, through independence of action, and the constant hindrance and discredit of Christianity through conflicting ambitions and endeavor have become apparent to all. Bishop Cleveland Coxe writes, "Christianity is paralyzed by sectarian divisions." Dr. Howard Crosby, before his death, with a fine irony displayed, "A Church split and hostile, preaching unity and love." Dr. Josiah Strong refers to "the fragments of the dismembered Church of Christ," and Dr. Washington Gladden to "the strife of the different missionary agents." To meet these diagnoses many remedial specifics are advertised. The uniform Sunday-school lesson, the

Evangelical Alliance, the Society of Christian Endeavor, these and the like may perhaps be esteemed as first steps toward unification. More recently and more directly now stand forth the Lambeth proposals, and the Grindelwald conferences. Dr. McCosh advocates "pastoral work under a parochial system," and with much the same intent Dr. Gladden "the Municipal Church." Less happily conceived, but to the same worthy end, is the new "Brotherhood of Christian Unity" in America, and in England the progressing "Civic Center." All these and many more are earnest, loving endeavors to bring together into cordial co-operation and, if possible, into organic union—borrowing again Dr. Strong's language—"the fragments of the dismembered Church."

Accordingly throughout Christendom every eye has been eagerly turned, every ear attentively bent, every heart hopefully prayerful, awaiting the fruit which it was expected would blossom in the great congresses auxiliary to the Columbian Exposition last summer.

And blossom they did, not indeed with superabundant luxuriousness, yet with such degree of promise as to warrant at this stage the query, "What shall the harvest be?"—for certainly the harvest is not yet. During their progress meager indeed were the notices of the daily press; brief, inconclusive, not to say vacillating, was the attitude of the religious weeklies, their few more vigorous papers rather voicing suspicion or protest; while from a list of over 100 bi-weekly, monthly, and quarterly periodicals, of which 23 are distinctively religious, I have been able to find during or since their occurrence but nine papers on the several general religious congresses. True, the personal influence of those in attendance must have time to radiate and make itself effective; yet, as a calm, unripled sea portends all absence of progress to the sailing craft floating on its bosom, does not the general apathy that has fallen upon the communities

toward the tolerable September blossoming indicate its considerable withering in the leaf? And this is my text.

For this there is a reason. The conception was in confusion, the confusion of two ideas; and for their clear apprehension we may perhaps wisely resort again to our illustration.

When Mr. Rockefeller projected his magnificent commercial fabric, he based it, I apprehend, first, on the assumption of a mighty oil deposit whereon to build an oil business; then, second, he deftly constructed his great engine for its manipulation, transportation, and marketing. He never created a gallon of petroleum; he simply accepted the fact of the deposit and then organized for operation.

Now, it is precisely this, applied to Christian unity, which I desire to submit in this paper, and for which it seems to me I may claim the strategic character of a flank movement. I would have ignored this embattled front—these assumptions of divisions in the Church; I would have flatly denied that the Church of Christ is dismembered; I would have declared it to be a unit throughout the earth, indivisible and indestructible—and these declarations I would have had fulminated with all the enthusiasm of the congress of the congresses; with all the definiteness of exact statement; with all the influence of the eminent individuals gathered in the magnificent consistories.

To make the general acceptance of this statement possible and intelligible, I would have defined the difference between the Church's constitution and her earthly operation. It seems to me that by the confusion of these two things severances seemed to exist which did not; and that by thus dividing the question, and settling the constitutional feature clearly and emphatically by itself, we might fearlessly have left the other to work out for itself a blessed harmony of operation in love.

The Church of Christ: it is not a

material earthly thing to be districted, named, counted, and pivoted upon prelate, presbytery, or pastor; it is spiritual, and its organic constitution is in one person, Jesus of Nazareth—the Christ of God, risen from the dead, living now, exalted, imminent, eternal—and in Him constitutionally the Church is one. Too long has Catholicism anathematized and Protestantism protested. Whether of St. Petersburg, of Rome, of Canterbury we are one; gathered man by man, back through all the centuries, out from an alien estate, into the Church enrolled on no parchment of earth, but written in heaven, known of God—of Him alone—and made heirs of eternal life.

Let it be observed that this constitutional being does not necessarily encroach upon the claims of the earthly organizations. Still may Rome consistently maintain the See of St. Peter; still Russia uphold her apostolic episcopate through the patriarchs of Constantinople and the White Czar; still Wittenberg, Geneva, and Westminster urge whatever emancipation they may find ground for. These stand for organized earthly operation. Each will claim their own to be the true Scriptural and apostolic form, yet each will concede to all the essential constitutional being.

But some will object that this is in no degree drawing the world into more effective practical co-operation; that it is a beautiful concept, but they will ask how this will tend toward harmonious evangelization. I answer that there can be no result without a motive; that a mere recommendation from Chicago of unity of action has fallen to pieces of its own weight, before it has escaped from the palings of Jackson Park; it has been like the mechanical union of sand and water, which through natural gravitation quickly precipitates again into water and sand. On the other hand, the recognition and acknowledgment of this oneness of the Church will break down millions of barriers between brother and brother, will change antagonism into comity, and will furnish

an only abiding and at the same time a true basis for cooperation.

Some time since, in the city of Brooklyn, a group of men were hanging a new transparency before a Protestant mission chapel, when from a Catholic conclave there was hurled a potato with such force and accuracy of aim as to shatter the glass of the new sign. Behind the arm that hurled that potato there was an idea, and that idea was that enmity existed between the two religions. Suppose it had been mutually given out from Chicago that Catholic and Protestant alike might be so called of God as to be brothers in Christ, while yet each maintained his respective outward form of worship and denominational relationship—must not this surely have affected such occurrences as the one I have instanced? And does not this incident fitly illustrate the whole subject?

But some zealous churchman may ask whether the promulgation of this spiritual relationship in Christ might not derogate from the allegiance of the people to their denominational Churches. Well, possibly! Is there a child of God on earth who would hesitate between the two alternatives? If so, let that man look to his relationship. But again, it might change in some degree, and probably quite variously, men's *opinions* of the denominational churches, but very rarely their affection for or devotion to them. On the contrary their whole Christian character would be enlarged and their service rendered more intelligent and more interested.

COLDNESS is akin to sin, and heavenly warmth is akin to righteousness. Enthusiasm ennobles always, delivers men, even on the lower reaches of life and conduct, from many a meanness and many a sin. And when it becomes a warmth of spirit kindled by the reception of the fire of God, then it becomes the solvent which breaks the connection between me and my evil. It is the cold Christian who makes no progress in conquering his sin.—*MacLaren*.

EDITORIAL SECTION.

LIVING ISSUES FOR PULPIT TREATMENT.

The Religious Forces of the United States.*

BY JAMES H. HOADLEY, D.D., NEW YORK CITY.

Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names.—Num. i. 2.

It is the purpose of this paper to call attention to the religious statistics gathered by the United States Government in making up the census of 1890. The Government volumes containing these statistics have not yet been published, but the results of that work have been given to us in a volume prepared by Dr. Carroll, who had charge of the division of churches in this, the eleventh, census of the United States.

The facts with regard to the different churches in this country which are set forth in this book are of the deepest interest, and every Christian should become familiar with them. Very many intelligent people in this country are grossly ignorant regarding religious statistics. Many are purposely kept in ignorance with regard to these matters. False and misleading statements are constantly made with regard to the comparative strength and growth of the different religious sects.

Therefore, when an opportunity is offered by which the exact facts can be known, every lover of the truth should be anxious to know just what the facts are.

I. In the first place, most people will be surprised to learn how many differ-

ent sects there are, and into how many branches some of these sects are divided.

America has taken the lead among the nations in the matter of invention, and she has also produced more varieties of religion, or phases of religious thought, than all other nations. This is, no doubt, due in a large measure to the fact that here every man is at liberty to think and act for himself. Free thought and free discussion have had their legitimate fruits in the great varieties of religious belief which we find in the United States.

The census reveals the fact that there are 143 different religious sects in this country, and 130 of these are Christian sects. In addition to this number, there are 150 independent congregations that can agree with none of the sects, but are compelled to remain alone by themselves.

There are 6 different kinds of Adventists; 12 different kinds of Presbyterians; 13 different kinds of Baptists; 16 different kinds of Lutherans, and 17 different kinds of Methodists. Strange to say, according to Dr. Carroll's statistics, there are 6 or 7 different kinds of Catholics.

It must be borne in mind, however, that some of these 143 sects are very small in numbers—a few having but 25 members in the whole country.

Many of the sects differ only in name. If these could be brought together in one, we would have only 42 sects in the country. More than 100 have no good reason for existing in separate organizations. Without a single change of doctrine or polity, the 17 Methodist bodies could be reduced to 3 or 4; the 12 Presbyterian bodies to 3; the 13 Mennonite to 2, and so on through all the list. The slavery question before the war was the cause of very many of these separations; and there is no reason whatever, now that the

*The facts and figures contained in this sermon are taken from Dr. H. K. Carroll's new book, "The Religious Forces of the United States." This book is the first volume of the American Church History Series, and is published by the Christian Literature Company, New York, 1893.

issues of the war have been forever settled, why they should not unite again as brethren.

The names and descriptions of some of the sects among the Christians of this country are almost incredible. Take, for example, this Baptist denomination, called "The Old Two-Seed-in-the-Spirit Predestinarians." This is not by any means one of the smallest and most obscure of the sects. Its members believe "that every action, whether good or bad, of every person and every event, was predestinated from the beginning. Not only the initial sin of Eve, and the amiable compliance of Adam, and the consequent fall of man, but the apostacy of Satan." They are thoroughly Predestinarian, and not only Predestinarian, but they are "Old Two-Seed-in-the-Spirit Predestinarians." "The two seeds are good and evil; and one or the other of them will spring up into eternal life or eternal death, according to the nature of the predestination decreed in each particular case."

As showing the trifling things that sometimes cause division in the various sects, we have the "River Brethren," a body so called because the first members in this country were baptized in the Susquehanna River. Their peculiar beliefs are "trine-immersion, the washing of feet, non-resistance and non-conformity to the world." Even this sect has divided into three bodies. The last body that separated could not bear that in the ceremony of feet-washing one person should do the washing and another the drying.

In their eyes, the simplicity of the Gospel requires that one person should both wash and dry the worshipers' feet. On this point alone they separated, and they call themselves "The United Zion's Children." Among nearly all the various sects there are some remarkable divisions, similar to those already mentioned.

II. Another interesting and almost startling feature brought out in this census is the large number of adher-

ents connected directly and indirectly with the various Christian sects.

The population of the United States according to the census of 1890 was 62,000,000. Of this number 56,992,000 are said to be Christian. Counting out the Jews and other religious bodies not Christian, there are in these United States but 5,000,000 non-religious persons. We have no warrant for believing that all these 5,000,000 are atheists and unbelievers. Many of them, no doubt, have more or less marked religious beliefs. Many of them, no doubt, live in lonely places, as Dr. Carroll suggests, where there is no church. From the figures given in this census, we may conclude that there are comparatively few persons in this free land who are indifferent or averse to religious institutions.

The census states that there are 111,036 ministers and priests, and 165,297 different societies of Christians or separate church organizations. There are 142,000 buildings used for religious purposes.

So far as the Protestants were concerned, there was but little difficulty in the way of securing the exact number of communicants. The figures were taken from the official records of the churches. According to these records there are 14,180,000 Protestant communicants in the various churches, or, in other words, there are 14,180,000 professed Christians among the Protestants.

It was a more difficult task to make out a list of the communicants in the Roman Catholic churches. It has been ascertained that usually about 85 per cent. of the Catholic population were communicants.

At this ratio, there are 6,257,871 Roman Catholic communicants in the United States. The entire Roman Catholic population is only 7,362,000, while the entire Protestant population of the United States, according to this census, is 49,630,000.

These figures tell us that there are seven times as many Protestants in this country as there are Roman Catholics.

And if we count in the Jews and others, there are eight times as many non-Catholic as there are Catholic.

There are 142,000 church buildings or places of public worship in the land. These buildings will seat 43,000,000 persons. This would indicate that the Church has kept pace with the increasing population in providing places of worship for the people. But it must be borne in mind that these church buildings and places of worship are not evenly distributed. In some sections of the country and in some parts of our cities there are too many churches—more than necessary to seat the people who live about them; and in other places there are far too few churches. Take, for example, one section of the city of New York. From East 92d Street to East 100th Street, and from Central Park to the East River, there is a population of 60,000 people. In this region there are but two churches—a Roman Catholic church and a German Methodist church—not one English-speaking Protestant church for all these 60,000 people.

A most significant and encouraging fact brought out in the census is with regard to the comparative growth of country and church, and also with regard to the comparative growth of Roman Catholic and Protestant churches. During the ten years between 1880 and 1890 the population of the country increased 24.86 per cent., but the Christians increased during that time 38 per cent. That this was not due to immigration alone, which was very great from Roman Catholic lands, is shown by the fact that while the Protestants increased 43 per cent. the Roman Catholics increased but 30 per cent.

It is a significant fact that while the value of church property owned by the Roman Catholics in the city of New York is \$8,124,750, that owned by the Presbyterian Church in all its branches is \$9,354,000. The entire valuation of church property in New York city, including all religious bodies, is \$54,670,600.

These facts and figures will no doubt surprise a good many people, especially those which relate to the comparative growth of the Roman Catholic and Protestant Churches. Their accuracy can hardly be questioned, for they agree substantially with those given by the Rev. Daniel Dorchester in his carefully prepared estimates published a few years ago.

It has been repeatedly stated in the daily press and on the convention platform that the people do not go to church as they used to in former days. It has been constantly affirmed by pessimistic ministers that religion is dying out; that the Sunday newspaper, and the Sunday excursion, and the general indifference to religion produced by prosperity and worldliness were rapidly emptying our churches. But the facts of the late census are dead against any such gloomy view as this. The outlook, as well as the present condition of religion in this land, is not encouraging and hopeful.

From what has been said a few facts should be emphasized:

1. That this Republic need have no fear of the Roman Catholics. And this for two reasons among others: In the first place, the Protestant Church, in spite of the enormous immigration of the past twenty-five or thirty years, is growing a great deal more rapidly than the Roman Catholic Church. There are seven Protestants in this country to one Catholic, and there is but little danger that the ratio will be materially changed in favor of the Catholics for many years to come. The Roman Catholic Church loses every year from its ranks a very large number, more than it gains from Protestant sources. We need not fear Catholic domination in this country. What we ought to insist on as Americans is fair play. According to our form of government majorities' rule. The Protestants, being seven to one as compared with the Catholics, ought to have their fair share of representation in all the public offices.

And in the second place, our institu-

tions and customs are antagonistic to the Roman Catholic idea of the Church. That Church can never make very rapid progress in a land where free thought and free speech prevail. The Church of Rome is to-day, and ever has been, opposed to free thought and free speech. It is the enemy of an enlightened conscience. Where men begin to think and act as free men, it may be depended on that they will not long submit to tyranny and oppression of any form. The American spirit will assert itself in the end.

If we can insist upon free thought and free speech, and at the same time maintain our system of public schools, we need not fear Catholic domination in this land.

2. The tremendous power which Protestants might exert if they only combined their forces.

The 49,000,000 Protestants constitute a mighty army. In all matters of public interest good men should combine.

The immoral element that centers in our great cities is very small when compared with the entire population. There is no reason, even in our centers of population, why the corrupt and depraved element should have control of public affairs. If the good men, who are vastly in the majority, would only assert themselves and do their duty as citizens, our cities could be rescued from the hands of corrupt and unscrupulous demagogues.

3. We should remember that even though one in every three of the population is a Christian, there is much work for the Church yet to do.

Two out of every three are not yet professed Christians. A vast number of these men and women are directly under the influence of the Church, and from their ranks its numbers are replenished every year.

And there are large numbers constantly coming to these shores from across the water. They have lived under the despotism of the Old World, but when they begin to enjoy our liberties they will soon want our religion.

The Church should meet these immigrants with a pure Gospel. Christian people have much work to do in this land still.

4. Attention should be directed to the fact that substitutes which have been offered for or in the place of Evangelical Christianity in this country have thus far proved failures.

These substitutes have come and gone every age since Christ. They have declared that the Christian religion was a failure, and they have come to put something better in its place. But they have been as fleeting as the morning cloud and the early dew. They have very soon vanished away. It will be the same with those that are springing up in this age.

In 1875 the Theosophical Society, a substitute for Evangelical Christianity, was founded in this city. It has spread into 19 or 20 of the States of the Union, and after 19 years of existence it has but 695 members all told, and church property worth \$600.

The Society of Ethical Culture was founded in this city in 1876. It has spread to 4 of the States, and after 18 years of existence it has but 1,064 members.

The Unitarian, a sect which denies the divinity of Christ, which was established under the most favorable circumstances in New England more than a hundred years ago, and which has had every advantage of education and refinement, has to-day only a trifle over 67,000 communicants, though it has church property valued at more than \$10,000,000, with a seating capacity of 165,000 people.

While the Church of Christ has gone steadily on in this free land, increasing in strength and power every year, its rivals have had but little, if any, growth.

5. And finally, the outlook, as judged by the last census, is most encouraging and hopeful.

Never before in its history has the Church of Christ been so aggressive. Never before has it been so thoroughly

organized for active work both at home and abroad. Each decade it is seeking to adapt itself to the needs of the times. The Christianity of to-day is a more practical Christianity than that of the past. It has more faith in itself and in

its Divine Lord and Master. It believes in the power of the Gospel which it preaches to meet all the moral and spiritual needs of man. In the twentieth century, which is before us, it is to do its best work for Christ and for humanity.

EDITORIAL NOTES.

Award of Prizes.

IN accordance with our announcement in the closing number of Vol. XXVI., we give herewith the names of the successful competitors in the contest for the prizes for contributions on the subject, "Light on Scriptural Texts from Recent Science and History." They are "Bernard," "Benignitas," and "Jabbok." Referring to the sealed envelopes containing the names that answer to these pseudonyms, we find that they are respectively Rev. A. L. Golder, Canton Center, Conn.; Rev. A. McLeod, Ph.D., Thorburn, Nova Scotia, and Rev. J. A. Burrow, Jr., Knoxville, Tenn. The conditions of the contest were not observed by other contestants, as will be seen on reference to the issue of December, 1892.

Praying and Preaching.

IN a letter written by John Newton to a friend, who had asked him for some rules as to the preparation of sermons, he said: "Of all the maxims I have met with about preaching, I most admire that of Luther, which is: 'To have prayed well is to have studied well.' . . . If my mind were in a right frame toward the Lord, I think I should not be greatly embarrassed if called to preach at five minutes' warning to the most respectable congregation." He who has improved his time in his study, and has thoroughly dedicated himself and all his acquisitions to the Master at the altar of consecration, will be inspired and guided by the Spirit in his effort to edify others. That Spirit will teach not only what one should say in

self-defense in the presence of accusers, but also what and how one should speak in the presence of those who wait on him for saving truth.

"The Sun Dance."

IT will interest our readers to know that the publication of the article on this subject in the pages of THE HOMILETIC REVIEW for June has resulted in prompt action by Governor Rickards, of Montana, looking to the suppression of the cruel and heathenish practice within the bounds of his jurisdiction, which practically means its extinction in the United States. Sheriffs and prosecuting attorneys have received orders to institute proceedings against all who take part in, or even prepare for, this "barbarous festival." To Chaplain Bateman, the author of the article, is largely due the credit of this result, and we heartily congratulate him upon it. It is true that these instructions have not been rigidly observed in certain quarters, and that the "Sun Dance" has been celebrated this year, with its usual tortures and barbarities; but the probability is that it has been seen for the last time.

Restlessness in the Pulpit.

THAT the time may come in the experience of a pastor when he will be compelled conscientiously to answer the question whether or not he will remain in a particular field is not to be denied. That many a field is forsaken from an unworthy motive is equally undeniable. Ambition on the one hand, discouragement on the other, not infrequently

draw men away from positions where the Lord would have them "abide" and labor. All success is at the cost of self-sacrifice. Sometimes it is the Lord's will that men should do nothing else than preparatory work. "One soweth and another reapeth." At other times the harvest is withheld until the laborer has proved himself fit to enjoy it. If he desists from the plowing, he will be denied the privilege of the garnering. The experience of Dr. Cuyler, than whom there has rarely been a more successful pastor, is well worth repeating, for the benefit of any of our readers who may be tempted to seek new pastures and new flocks. He gives it with his own pen.

"My first parish was a very discouraging one, and I was just threatening to play Jonah and leave it, when the Lord poured out His Spirit on the little flock, and we had a revival that taught me more than six months did in a theological seminary. Many years afterward I was sorely harassed with doubt whether I should remain in a certain pulpit or go to a very inviting one nearly a thousand miles away. I opened Richard Cecil's 'Remains'—a volume of most valuable thought—and my eyes fell on these pithy words: 'Taking new steps in life are very serious dangers, especially if there be in our motives any mixture of selfish ambition. "Wherefore gaddest thou about to change thy way?"' I turned up that text in the Book of Jeremiah. It decided me not to gad about or change my field of labor, and I have thanked God for a decision that resulted in my happy thirty years' pastorate in Brooklyn. There are unquestionably times and circumstances in which a minister or any Christian worker should change his place of labor; but never under the promptings of a restless, discontented, or self-seeking spirit."

There is needed more of the spirit ascribed by Goldsmith to his "village preacher":

"Remote from towns he ran his godly race,
Nor e'er had changed, nor wish'd to change
his place."

The Editor's Letter-Box.

Questions of general interest to clergymen will be printed in this department. The questions sent to us should be put in as brief form as possible. Answers from our readers are requested. They must be (1) brief; (2) preceded by the number of the question to which they reply; (3) the name and address of the writer must accompany each answer. The name of a writer will not be published if we are requested to withhold it.

X. Y. Z., Denver.—Are any of the Irvingite apostles living?

A. Yes, Mr. Woodhouse; and we understand that coadjutor apostles have been appointed.

STUDENT.—What was "the Whistonian Controversy"?

A. William Whiston was an English clergyman who was invited to preach the Boyce lecture at the University of Cambridge in 1707. He afterward published several sermons and essays. He was accused of having adopted Arian principles both in his sermons and books, and was expelled from the university in 1710. In 1715 he was refused the Eucharist in his parish church, and he eventually became a Baptist.

ANGLICAN.—Can you give the date of the first Methodist conference?

A. The first meeting was held June, 1744, at which John and Charles Wesley met a few preachers. But since that time regular conferences were held every year. John Wesley presided at forty-seven of them.

J. P. WINDROSS.—Who are the Jains?

A. The Jains are the only representatives of Buddhism found in India. They are Hindus, but they agree with the Buddhists in rejecting the Veda of the Brahmins. You will find an account of their tenets in Monier Williams' "Hinduism," published by the S. P. C. K., London.

RURAL, Ohio.—What is the origin of our word "anthem"?

A. The growth of this word is remarkable. It is derived from the Greek *Ἀντίφωνον*, which, as Isidore interprets it, is "one voice succeeding another"—that is, two choruses singing in turns. According to Strype, the preacher's text was called "an anthem" at the time of the Reformation. The word stands in the rubric of the English Prayer Book—"here follows an anthem"—and is used evidently for any words sung to music, including hymns.

BLUE MONDAY.

A Candidate Before Election.

THE New York *Tribune* is responsible for the following, which will probably find a more appreciative class of readers among the constituency of THE HOMILETIC REVIEW than among those of the first-named publication. If its repetition results in enlarging the subscription-list of that journal, we ask no commission and desire no credit.

Senator Vance, of North Carolina, unquestionably the champion storyteller of the Senate, has a broad stripe of Calvinism down his back, though he is not a communicant of the Church. It is told of him that, riding along in Buncombe County one day, he overtook a venerable dorky, with whom he thought he would have a "little fun."

"Uncle," said the Governor, "are you going to church?"

"No, sah, not edzactly—I'm gwine back from church."

"You're a Baptist, I reckon—now, ain't you?"

"No, sah, I ain't no Baptist, do most of the bredren and sisters about here has been under de water."

"Methodist, then?"

"No, sah, I ain't no Mefodis', nuder."

"Campbellite?"

"No, sah; I can't errogate to myseff de Camelite way of thinkin'."

"Well, what in the name of goodness are you, then?" rejoined the Governor, remembering the narrow range of choice in religions among North Carolina negroes.

"Well, de fac' is, sah, my old mars-ter was a Herruld of de Cross in de Presbyterian church, and I was fotch up in dat faith."

"What! You don't mean it? Why, that is my church."

The negro making no comment on this announcement, Governor Vance went at him again:

"And do you believe in all of the Presbyterian creed?"

"Yes, sah, dat I does."

"Do you believe in the doctrine of predestination?"

"I dunno dat I recognize de name, sah."

"Why, do you believe that if a man is elected to be saved he will be saved, and that if he is elected to be damned he will be damned?"

"Oh, yes, boss, I believe dat. It's Gospel talk, dat is."

"Well, now, take my case. Do you believe that I am elected to be saved?"

The old man struggled for a moment with his desire to be respectful and polite, and then shook his head dubiously.

"Come, now, answer my question," pressed the Governor. "What do you say?"

"Well, I tell you what 'tis, Marse Zeb; I'se ben libin' in dis hyah world nigh on sixty years, and I nebber yit hyard of any man bein' 'lected 'dout he was a candidate."

A Remarkable Nasal Organ.

How to avoid a nasal tone in the pulpit is one of the problems which every preacher is called upon to solve. The employment of such a tone is, under all ordinary circumstances, a wanton violation of ministerial prerogative. An extraordinary instance came under our notice recently, in which we are constrained to confess an exception to the above rule must be made.

A Llanelly minister was rather late for service one Sunday morning, and rushed into the chapel-house to tiddivate before ascending the pulpit. In his hurry he let the comb fall on his nose, and the skin was torn and the blood flowed. He picked up a small piece of paper, placed it on his nose, and hurried to his place. When the service was ended, and the usual *set fair* (big pew) chat began, the deacons fell a-laughing most immoderately. And little wonder. The piece of paper on his nose bore the legend, "Three hundred yards long." It was a label off a cotton-reel!

THE HOMILETIC REVIEW.

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REVIEW SECTION.

I.—THE MENTAL DEMANDS OF THE MINISTRY.

BY PROF. T. W. HUNT, PH.D., LITT.D., PRINCETON, N. J.

THE demands made upon the thought, sympathy, and personal energies of the Christian minister are manifold and pressing. Some of them are along social lines; some of them in the line of local, civic, and philanthropic effort; many of them, of course, in the special and all-important sphere of pastoral duty. Our reference, at present, is to no one of these related demands, but to those which, by way of distinction, may be said to be purely or mainly intellectual. Moreover, in what is said, we shall have in mind only those exponents of the sacred office who have a high and worthy sense of its mental responsibilities, and are conscientiously ambitious to meet its most imperative obligations and realize its noblest ends in this direction. It need not here be said, as if it were a novel statement, that there are not a few ministers of the Gospel who seem to have voluntarily surrendered, at the very outset of their work, all idea of specific intellectual growth, as if such growth were to be expected only in the province of the secular professions.

There are two distinct and yet connected fields in which the clergy are called upon to possess, develop, and express their intellectual character and life.

The one is in the work of sermonizing, as it includes the preparation, composition, and presentation of sacred discourse, while the other and more general field is found in the wide department of collateral study and reading, such study and reading being more or less intimately related to sermonizing itself. The two fields are those of the pulpit and the study. These provinces are characteristically mental, as they represent the minister of the Word as the preacher and the scholar rather than as the pastor and a man among men.

1. The work of sermonizing as a mental exercise.

As stated, such work, in its fullest sense, includes the preparation, composition, and presentation of sermons.

(a) By the term preparation on its mental side, we mean the actual brain-work that is involved in sermonizing, that strictly inventive and productive process to which every preacher must commit himself in order to the best results in the pulpit. "Pulpitizing," as one has oddly called it, exacts what Matthew Arnold terms "straight thinking," close, consecutive, and prolonged mental effort. Nowhere more than in such an exercise are all the higher faculties of the mind, reason, judgment, and imagination thoroughly applied and unified. The sermonizer, to do his best work, must be at his best intellectually. Discourse, in any aspect of it, is the expression of thought, and, when assuming the sermonic form, is all the more thoughtful. What the older metaphysicians named original suggestion is demanded in pulpit preparation, and when such preparation is demanded, as it is in the ministry of to-day, weekly through the year, and generally twice a week, the work becomes simply enormous, and the marvel is that it is done by so large a body of the ministry as ably and successfully as it is. No other liberal profession, it is safe to say, makes such exactions upon sheer brain-force and nervous energy. The legal and medical professions, with their high requirements in the conduct of cases and the diagnosis of disease, make no such claim. The highest journalistic work fails to do it, nor is there any sphere, save that of the higher education, in which absolute mental energy is so essential. To sermonize, as some half-educated and verbose teachers of the truth are wont to do, is one thing; to sermonize as Thomas Chalmers and Robert Hall and Robert South did, and as so many of our ablest clergy are now doing, is quite another thing, and is as much a mental process as solving a difficult problem or writing a technical treatise.

What mental comprehensiveness is needed to see the truth in all its phases and relations! What nice balancing of conflicting views! What mental patience, candor, and courage! What concentration of the mental powers to the specific work in hand! What a delicate adjustment of the sacred and the secular! In a word, how wholly must the sermonizer be master of his mind and of his essential self in order to construct a sermon that is a sermon! Especially in those branches of the Protestant Church in which the sermon is emphasized above all the other parts of worship must these mental conditions be met. There is a wide difference here, as to demand, between the Presbyterian and the prelatic forms.

We are told to think before we speak; so are we to think before we write and preach. Pure reflection is essential as an antecedent to successful sermon-writing—a looking with the eye of the mind directly and continuously into the face and heart of the truth.

What David calls "meditation" is a mental as well as a spiritual habit, and will express itself in sermons intellectually strong and rich and helpful. Too many ministers, as their sermons indicate, think

too little. They scarcely know what abstraction of mind, in its best sense, means, and have formed such a superficial mental habit that it is easier for them to talk, or compose, or read, or even study, than to think, all that they say or do being marked by the absence of intellectual vitality and vigor. "Sit down to write what you have thought," says Corbett, "and not to think what you shall write." This is good advice to the sermonizer.

(b) So as to the composition of sermons.

While there is a valid sense in which this part of sermonizing is literary and has to do, as such, with what is called style, it is not to be forgotten that, in sacred as in secular composition, style itself is, first and last, an intellectual act and method. What Professor Bain has called the intellectual element of style is here in place. Herbert Spencer terms it the philosophy of style. Just to the degree in which there has been an antecedent originating mental work, to that degree will style, so called, take on an intellectual type and commend itself to those who look for substance and mental quickening in what they hear and read. In sermons, as elsewhere, nothing has been fraught with more harm than the pernicious teaching that literary art is a something quite independent of subject-matter, and is rather expected to sacrifice solidity and thought to mere external finish.

Style is in no sense an end in itself, but always takes its character from the mental life behind it, and simply exposes a writer to ridicule when not so interpreted. Thinking is not one thing and composing another, but they are rather different forms of the same intellectual action, and mutually affect each other.

Writing a sermon is simply embodying thought in sermonic form, to reach and affect the minds of thinking men.

The one respect in which the great French preachers of the time of Louis XIV. are open to criticism is seen in the fact that they too often sacrificed subject-matter to artistic form. The school of English divines of which Jeremy Taylor was the center were guilty of a similar error.

(c) So as to the public presentation of sermons in oral form and for immediate effect.

While, in the delivery of discourse, it is true that specific mental elements are less prominent than in its preparation and written expression, still, even here, such elements are present and actively present. Just as composing is a mental exercise to the degree in which thinking has preceded it, so will public preaching be mental in tone and type to the degree in which all the antecedent processes have been such. Though the impassioned and popular features of discourse are more pronounced in delivery than elsewhere, these are to be held in abeyance to what is distinctively mental. Nor are we speaking now of sermons that are delivered directly from the mind without the intervention of pen or paper, nor of sermons delivered from a prepared

brief or analysis. In such a method the process is purely mental and disciplinary. We refer to sermons in manuscript form, and so presented, when we insist that even in their delivery mental factors and functions should be prominent. Something more is needed than mere elocution, as expressed in tone and gesture, and physical attitude and action.

Preaching is far more than "from the teeth outward." It is from the soul and mind outward, the oral utterance—that is, outer-ance—of the writer's most interior self. As style, correctly viewed, cannot be divorced from thought, so oral address must also maintain its ideal relation to the thinking man behind it. There is a style that is mere verbiage, and a delivery that is mere sound, especially out of place in the Christian pulpit, as the poet Cowper has taught us. It is eminently seeming that sacred oratory should be thoughtful, the presentation of truth in such a manner as to affect the conscience and mold the character of men.

2. Collateral study and reading.

Here is another distinctively intellectual side of ministerial work, not as primary as sermonizing, but essential to sermonic success, and including an area that is even wider. In fact, the field is limitless, and exacts the best judgment of the student to know what to accept and reject.

There is here, first of all, and quite sufficient in itself, the rich department of biblical study; the original languages of the Bible; textual and exegetical criticism; biblical history and customs; the fertile province of what is now known as biblical theology; the study of dogmatics, apologetics, and kindred subjects. A glance at "The Select List of One Hundred Books," recently prepared by the librarian of Princeton Theological Seminary, will reveal what is to be done in this direction. In addition to this, the public teacher of the Word must have at hand a line of related reading, to which he must give not a few of his valuable hours. No two subjects are more important in this connection than those of philosophy and ethics, and these as intimately affecting each other. History and sociology must also have a place, as also modern science in its bearings on biblical criticism and the development of Christian doctrine, not to speak of English and general European literature as entitled to an important place in the minister's library.

Such is a partial view of the field of study and reading, and who can possibly compass it? The best that can be done is to apply the law of natural selection or elimination; to be jealously eclectic of the best that presents itself in this golden age of books.

Such study and reading, it is to be noted, is an intellectual exercise when rightly pursued. The study must be profound and thorough, and the reading must be studious,—what Bacon would call a reading in order "to weigh and consider" such a quality of work—expressing

itself in the solidity and richness of the sermon. The very word, clergy, in its relation to the Latin, *clericus*, had reference previously to the preacher as a scholar and learned man, in distinction from the laity, as untaught; and, while such a distinction has been largely abolished by the wide diffusion of knowledge among the people, it is still true that the professed teachers of the truth should be thinking and well-informed men, that the "lips of the priest should keep knowledge." Especially is this needful in the age in which we live, when "the schoolmaster is abroad" as never before; when the Bible itself seems to be on trial at the bar of public opinion, and when preachers must "speak that they do know," and impress their hearers as men of decided mental caliber and a wide, liberal learning.

Such are the mental demands of the ministry; and when it is remembered that these are to be met in connection with all the pastoral and social duties of the sacred office, it is perfectly clear that, as there is no profession or calling so exalted in its character and recompensing in its rewards, so there is none that, for a moment, compares with it in the requisitions that it makes upon intellectual faculty and function.

From this discussion, certain suggestions of open questions present themselves, which we submit without enlargement to the thoughtful consideration of the readers of *THE REVIEW*.

(a) The true relation of the intellectual side of ministerial work to the pastoral and practical, and the best methods by which each may be maintained in its proper place.

(b) The need of periodical rest from ministerial labor, the language of Whitefield being here in place, "Lord, I am never weary of Thy work, but often weary in it."

(c) The advisability of an occasional change of pastorate, to modify the mental strain.

(d) Also, of more frequent changes of pulpit among the clergy.

(e) The propriety of reducing the two weekly sermons to one.

(f) The advisability of the repetition of sermons, it being understood that, in such repetition, pastor and people deal with each other in the utmost frankness.

(g) The advisability of collegiate and joint pastorates in the larger and wealthier churches.

These and similar questions arise in view of the exacting conditions of the modern ministry, and will present themselves in different phases to those most deeply interested in their wise solution.

The ministry is, therefore, no place for the man of elegant leisure, for the laggard or the sluggard, or for any man who is not prepared under God to do as Paul enjoins, "spend and be spent" in the service, and to be, as he was, "in labors more abundant, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." This, however, must be said, after all; and

there is no calling on earth in which it is better to wear out by hard work than in that of the Christian ministry. Magnify its toils and trials as we may, it is the best service to which a man can give his hand, and heart, and head.

II.—IMPORTANCE OF DECLARING ALL THE COUNSEL OF GOD.

By C. B. HULBERT, D.D., ADAMS MILLS, OHIO.

MAY it not be well for modern preachers to pay more careful heed to the proportions of doctrine? Biblical truth is a system not, in the sense of a mechanism, put together with tools, but an organism, the product of life. Its unity is not that of the tent which the patriarch pitched, but like that of the oak under whose boughs he found shelter. Like the human body, biblical truth is pervaded by a single life, and all its parts are alternately means and ends to each other. All sermonizing should be carried on with studied attention to this unity. Care should be taken in preaching lest certain themes become favorites, and be discussed with undue emphasis and frequency, and so impair the symmetry of biblical doctrine. It is possible that a cardinal doctrine of the Christian faith may be so dwelt upon in the pulpit in disproportion as to repel the people from it, or to lead them to discredit it as at variance with the inspired oracles. The doctrines of total depravity, Satanic influence, Divine sovereignty, free agency, future punishment, and even the atonement, have been so preached out of harmony with one another and in distortion of the system that to have accepted them as presented would have been to imbibe hurtful error.

Who can count up the churches into which evangelical Christendom is divided and mark the differences between them without feeling the force of the fact that if the biblical doctrines should be preached in all their pulpits for a few years in due proportions, these churches would of necessity hasten toward unity? Denominationalism is little else than a question of emphasis laid upon doctrine, or polity, or mode of worship, or form of ordinance. There are those who think they see signs of progress toward the removal of this offense, but these signs are deceptive, except as preachers agree on the question of emphasis and preach the doctrines of the Cross as they stood related to each other in importance in the Christian system. But the point we make is that the piety of the Church is injured by a failure to preserve, in preaching, balance in doctrine. Fortunate that that force which we call "*vis medicatrix naturæ*" reappears in the Christian world in the combined action of common sense and common conscience, to defend believers and even impenitent hearers from much of the evil that

would naturally accrue from this source. Because of this beneficent provision of self-defense, preachers, by their ill adjustments of vital truths and their excessive emphasis of some and inadequate emphasis of other doctrines, have not done as much hurt as, undesignedly, they have tried to do.

It is obvious that just so far as the people, in listening to preaching, have been required to fall back upon this inner defense against the extremes of doctrine and disproportionate presentation of truth, the influence of the pulpit has been impaired. Here, now, is an evil to be guarded against; but, in this reference to it, let it not be assumed that it is an evil difficult to escape. Symmetry of biblical doctrine in preaching is easily preserved by one who is controlled by St. Paul's unity of aim, "I am determined not to know anything among you save Jesus Christ and Him crucified." He who studies and preaches the truths of the Bible as they are headed toward, and center in, and cluster upon, and radiate from, the Cross of the Son of God is as far removed from this peril as the East is from the West. "Whom we preach?" We preach truth, but "truth as it is in Jesus"; we preach doctrine, but doctrine as inspired oracle; and these truths and doctrines in abstract forms only, as they lose themselves in their concrete relationship to Christ and Him crucified.

We have no controversy with those who insist that preaching should be introspective and psychological, anatomizing the heart, availing itself of all the intuitive moral and religious forces that may chance to have survived the Fall and still inhere in the desolate soul of the sinner. We deem it imperative that it should put to use the materials of conviction stored in the moral law and drive them, shaped into a plowshare, through the fallow ground of the natural heart. But preaching on such themes, even when it is kept within its proper proportions, must be done as preliminary to something better, laying an emphasis upon its relativity. It must allow itself to be known as only the "voice of one crying in the wilderness." It is nothing, if not a probe feeling in the wound for live flesh and finding it in the cry of the patient pricked in the heart. In its distinctive work the law brings no balm from Gilead. It only whispers of a physician there. It gives only inarticulate hints of one who shall come from Edom, with dyed garments from Bozrah, traveling in the greatness of his strength, mighty to save. It is a "ministration of death" save as it is preached as a prophecy of "the ministration of life," into which it issues. It was not preaching the Gospel to tell the bitten Israelite to inspect his inflamed wounds, or the leper to mark the progress of disease in his infected limb. Nor is it preaching the Gospel to engage the attention of the sinner in self-inspection, whereby he has awakened only a fearful looking-for of judgment and fiery indignation.

I would be understood. I am not saying that the law should not be proclaimed and enforced in the pulpit. Such use of the law is in-

cluded in any comprehensive theory of preaching the Gospel. In dealing with a world lying in wickedness, there are often fitting occasions for the preacher to put on the whole armor prepared for his service in the military storehouse of Mount Sinai. If his people have subsided into a state of somnolent unconcern or torpid indifference, and need to be roused as with the blast of a trumpet, then should the preacher come forth equipped, and having at his command all the seething artillery of the mount that burned with fire. In a series of sermons, every one a resounding battery, he should move steadily forward upon his enemy's works. Then ought you "hear from afar the roar of his rifled ordnance; and, having stormed the strongholds of his foe, and broken his center, and trampled his squares, and turned his staggering wings, you should hear the sound of his imperial clarion," and see him move forward, with all his battalions of biblical truth, in one overwhelming charge. But doing this is not preaching the Gospel. It is simply doing over again the work of John the Baptist in wielding the thunderbolts of Sinai, not the work of St. Paul the Evangelist preaching Christ crucified. Preaching the law is an essential part of the Gospel, and yet such a meager portion of it that, were it the whole, we should have absolutely no Gospel at all. No; anatomizing the sinner's heart is not preaching the Gospel to him.

In this connection, it needs to be remembered that all those truths of the Bible which are wont to be accounted severe, harsh, somber, gloomy, and by not a few repulsive and abhorrent—such as human guilt, moral inability, Satanic agency, the Divine displeasure, and future punishment—are not the peculiar and distinctive truths of Revelation. They existed prior to Revelation, and are the occasion of it. Independently of the Bible, they are unalterable verities, inhering in the nature of apostate moral beings and in God's natural moral government over them. We cannot conceive of a race of moral beings in the condition of our own, apart from such truths. They are the truths of natural religion which reappear in the Bible—its natural occasion and its background. All the supernatural truths of the Bible are in vital harmony with them, and yet in blessed contrast, as being the distinctively evangelical truths of redemption: all these are clement, genial, inviting.

Be it known that preachers are called in this ministry of reconciliation to preach not the truths of natural religion as the staple of their preaching, but the truths of revealed religion—that is, what are known as the good tidings. Hence men who belong to the clerical profession are called not "preachers of sin," "preachers of guilt," "preachers of hell," but "preachers of the Gospel." While insisting on the facts of sin, guilt, punishment—what are called the severe doctrines—they yet lay the emphasis on the opposite. They do not preach God manifest in nature so much as God manifest in the flesh; not sin do they preach, but its antidote; not despair, but hope; not hell, but heaven.

They preach the doctrines which they can sing. Christian preachers have to do mainly in the pulpit and act with Christian truth; and their mission is not to make their hearers sad, but glad; not to cast them down, but to lift them up; not to enslave with fear, but to give liberty, as to captives. We preach, then, the Gospel; and yet not so much the Gospel as the Cross in the Gospel; and still not so much the Cross as the Ransom on the Cross, crucified and dead; and further, not so much the dead Christ, who was borne by Joseph of Arimathea, assisted by Nicodemus, down into the fragrance and bloom of the garden where there was a sepulcher, but the Living Christ of the World's Easter, and now sitting at the right hand of God the Father Almighty, and whence He is shedding forth His gifts from on high. He it is whom we preach, "foolishness to the Greeks, a stumbling-block to the Jews, but to them who believe the wisdom of God and the power of God."

Preaching which has such a Being for its subject-matter is always fascinating in a world of guilty consciences. Let Mr. Bailey crowd a vast inclosure with the finest specimens of each variety in the animal kingdom, and, adjoining that inclosure, let Mr. Moody spread his capacious tent, standing on a dry-goods box, his audience on rough seats extemporized from a lumber-yard, unaccompanied by any instrument of power save his Bible and the Gospel hymns, and, after a few days of competition, he will draw the multitudes to him and hold them as with hooks of steel, week after week and month after month, while Mr. Bailey, in his menagerie, is left in comparative solitude. In this world of lost men, there is nothing so attractive as a revival of religion. If the offense of the Cross has not ceased, so neither have its charms.

III.—THE SECOND SERVICE.

BY DAVID JAMES BURRELL, D.D., NEW YORK CITY.

It is safe to say that nine ministers in ten are troubled about "the second service." In the average church the morning congregation is encouragingly large, but too often at the other appointment the preacher faces a disheartening array of empty pews. (1) There is nothing new in this. It has been substantially the same as far back as the memory of man runneth, and, so far as we know, ever since the institution of the two services. Those who imagine that "the former things were better" will find themselves at a loss to prove it. (2) It would be an easy matter to suggest many reasons for this condition of things: such as family cares, distance from the sanctuary, exhaustion in Sabbath duties, inability by reason of youth, age, or illness, and, above all, spiritual apathy. But nothing is gained by a too close in-

vestigation of causes. (3) The practical question is, *What shall be done about it?*

I. *We may let it continue as it is.* But this is hardly a worthy conclusion to reach, in view of the conceded fact that this service as at present conducted is a failure. (1) It gives the casual attendant an impression of general deadness in the church. (2) Nor is this always a wrong impression; for, as a rule (not without exception), the second service is a pretty fair index of the quantity of life and enterprise in the local work. (3) Not only so, the continuance of a service which is confessedly a failure is sure to depress other departments of work in the long run. A man may be obliged to carry about with him a paralyzed limb, but he would scarcely do so from preference. (4) "Whatever is worth doing is worth doing well."

II. *Give it up altogether.* This raises the question whether the second service has a *raison d'être*. If it is useless, by all means let us dispense with it, and the sooner the better. There is nothing more distressing than a lingering death. (1) No doubt there are local conditions under which this service should be given up. There are country fields where the attendants live so far from the house of worship that it would be preposterous to ask a second attendance. There may, moreover, be churches so constituted as that the congregation (consisting chiefly of parents and others whose Sabbath duties are peculiarly exacting) should be exhorted to content themselves with the services of the earlier part of the day. (2) As a rule, however, the second service is most valuable in just those localities where it seems most difficult to sustain it. It is so, for example, in the "downtown churches." Here it is, in many points, the most important service of the sacred day. At the morning service the families of the church expect to be present, and their pews are generally reserved for them. Strangers understand this, and, unfortunately, remain away. In the evening, however, the pews and sittings are practically free, and (to use the stock phrase) "a welcome is extended to the stranger within our gates." The evening service in the central churches of New York and other large cities is almost exclusively for strangers. What an opportunity! Surely its abandonment would be a confession of extreme weakness. In the great hotels on Manhattan Island there are tens of thousands of wayfarers, most of them probably of church-going antecedents, who ought to be inclined to some house of worship on the Lord's day. If our churches are not drawing them, the fault is probably on both sides, nor should we evade our share of it.

III. *Make it a success. But how?*

(1) Not by using adventitious helps. The hurdy-gurdy plan may attract a crowd for a while, but it presently wears itself out, and nothing is gained by it. A free concert or stereopticon exhibition on Sunday night, however well attended, is generally and justly interpreted as a confession of failure. In all quarters quackery is the last

resource of men who have grown threadbare in legitimate practice, and the world so understands it.

(2) Not by secularizing the service. The subjects announced for pulpit treatment on Sunday evening in certain quarters are such as might be taken up with equal appropriateness in a Mohammedan mosque or Buddhist temple. Some ministers are wont to bait their hooks for young people with such alluring themes as courtship and marriage, reading, amusements, companionship, and the like. Others endeavor to tempt the palate of the spiritually indifferent with topics for the times, and politics affords an inexhaustible field. But this is unworthy. It is doubtless wise, on occasions, to urge uprightness in social and political life, but to play an *ad captandum* tune on those particular strings from week to week is to put shame upon the chief glory of the ministerial office, and to surrender the true coign of vantage which is afforded in the presentation of the saving power of the Gospel of Christ.

(3) The secret of real and lasting success lies in the faithful presentation of old truths. This presupposes three things: (a) a conviction of the reality and tremendous value of those truths; (b) brains, and (c) the baptism of the Holy Ghost. These given, eloquence will take care of itself. These given, there will be no lack of hearers. Dulness is intolerable in the pulpit, when one reflects on the character of the themes presented there. It is an old story how a clergyman asked of David Garrick, "Why is your playhouse full while I preach to empty pews?" and got this for his answer, "Because I set forth fiction as if it were truth, while you preach God's truth as if you didn't half believe it." We in the ministry need to be more and more drenched in the reality of the Gospel. If the things which we declare are true at all, they are gloriously, awfully true. When the saintly Summerfield was dying, he said: "Oh now, if I might but return to my pulpit for an hour how I could preach, for I have looked into eternity!" Would that God would give us clearer eyes to see the things which are unseen and eternal. How then could we preach! How the hurdy-gurdy and the stereopticon would dwindle then! How all religio-secular and politico-ethical and serio-musical themes would make way for the glory of the Cross!

In addition to the foregoing, which—unless the conditions are such as to absolutely preclude the possibility of sustaining the evening service—will insure the congregation, there are some considerations which the wise pastor will not overlook.

First: The pastor should be always in his place. He may be able indeed to secure a "supply" whose eloquence shall far exceed his own, nevertheless the people—except in rare and deplorable cases—prefer their own man. The plan of "exchanging" with neighboring or transient ministers on Sunday night has much to answer for.

Second: The pastor should put his best into the evening service. If he discovers that one of the sermons prepared during the week is

better than the other, he should, by all odds, preach that in the evening. In course of time the people will understand, and will adjust their church-going habits accordingly. It is a true proverb, "Like priest, like people." If the minister slights the second service, his parishioners will be sure to do likewise. Their estimate of its value will be precisely that which he puts upon it.

Third: Nothing is gained by reproving the people for non-attendance. No doubt they are to blame, but probably they would say the same of their pastor. Longfellow, in "The Spanish Student," says, "It is by the vicar's skirts that the devil climbs into the belfry." At any rate, if the devil is to be chased out, the vicar must do it.

Nor is it worth while to coax the people to come. Press the button of industry and they will do the rest. Make it worth their while to attend the evening service. Stop preaching thin and watery sermons; cease improvising. The best of pulpit orators is not worth listening to when he preaches without preparation. Our people are not to be blamed if, under such conditions, they go away feeling, like Tennyson's farmer:

"An' I hallus com'd to's church afore my Sally wur dead,
An' 'eered um a-hummin' awaay loike a buzzard clock ower my 'ead;
An' I never knawed what a mean'd, but I thowt a 'ad summut to saay,
An' I thowt a said what a owt to 'a said, an I coom'd awaay."

Fourth: The old-fashioned Gospel of the Cross "draws" better than anything else. The Lord was right when He said, "I, if I be lifted up, will draw all men unto Me." It may not be wise always to give the second service a distinctly evangelistic tone, but it is always and everywhere true that the average attendant comes to the sanctuary because he has in his inmost heart a desire to learn the way of salvation, and *he is disappointed when he goes away without hearing about it.* This is one reason why the so-called "liberal" churches are so thinly attended. The people have no permanent use for the Church except as it points the way to the Kingdom of God.

IV.—THE IMPRECATORY PSALMS.

FROM "THE EPIC OF PAUL" (UNPUBLISHED).

BY WILLIAM CLEAVER WILKINSON.

[The conversation between Paul and his nephew, young Stephen, continues and comes to a conclusion. Stephen here first speaks.]

"Bear with me that I need to ask such things,
But tell me yet, O thou who knowest, tell me,
Am I then right, and is it, as thou seemedst
To say, but saidst not, veering from the mark,
When now almost upon it, so I thought,
Who waited watching—did the Psalmist old

Commingle sometimes an alloy of base,
 Unpurified affection with his clear,
 All-holy inspiration breathed from God,
 Lading his language with a sense unmeet,
 Personal spite, his own, for God's pure ire?
 Forgive me, that I need to ask such things."

"Thou dost not need to ask such things, my son,"
 Paul, with a grave severity, replied.

"To ask them is to ask me that I judge
 A fellow-servant. What am I to judge
 The servant of another, I who am
 Servant myself, with him, of the same Lord?
 I will not judge my neighbor; nay, myself.
 Mine own self even, I judge not; One is Judge.
 He who the Master is, not I that serve.
 If so be, the inspired, not-sanctified,
 Mere man, entrusted with the word of God—
 Our human fellow in infirmity,
 Remember, of like passions with ourselves—
 Indeed, in those old days wherein he wrote,
 His enemies being the enemies of the Lord,
 And speaking he has voice at once of God
 And of God's chosen, His ministers to destroy
 Those wicked—if so be such man, so placed,
 Half conscious, half unconscious, oracle
 Of utterance not his own, yet in some part,
 That utterance *made* his own, profaning it,
 To be his vehicle for sense not meant
 By the august Supreme Inspiring Will—
 Whether in truth he did, be God the judge,
 Not thou, my son, nor I, but if he did—
 Why, Stephen, then that Psalmist—with more plea
 Than thou for lenient judgment on the sin,
 Thine the full light, and only twilight his,
 With Christ, our Sun, unrisen,—the self-same fault
 As thou committed. Be but thou and he
 Forgiven, of Him with Whom forgiveness is—
 With Whom alone, that so He may be feared!"

Abashed, rebuked, the youth in silence stood,
 Musing; but, what he mused divining, Paul,
 With gently reassuring speech resumed,
 Soon to the things unspoken in the heart
 Of Stephen, spoke and said: "Abidest still
 Unsatisfied that anything from God,
 Though even through man, should less than perfect be,
 Or anywise other than incapable,
 Than utterly intolerant, of abuse
 To purposes profane? Consider this—
 And lay thy hand upon thy mouth, and plunge
 Thy mouth into the dust before the Lord—
 That God Most High hath willed it thus to be,
 That thus Christ found it and pronounced it good.
 Who are we, Stephen, to be more wise than God,
 Who, to be holier than His Holy Son?"

"Amen! Amen! I needs must say amen!"
 In anguish of bewilderment, the youth
 Cried out, almost with sobs of passionate
 Submission, from rebellion passionate
 Hardly to be distinguished; "yea, to God
 From man, ever amen, only amen,
 No other answer possible to *Him*
 Who is the Potter, in whose hands the clay
 Are we, helpless and choiceless, to be formed
 And fashioned into vessels at His will!"

Paul said: "Helpless, yea, Stephen, but choiceless not.
 We choose; nay, even, we cannot choose but choose—
 The choice our freedom, our necessity;
 Free *how* to choose, we are to choose compelled.
 We choose with God, or else against Him choose.
 Which wilt thou, Stephen? Thou with Him or against?"
 A struggle of submission shuddered down
 To quiet in the bosom of the youth—
 Strange contrast to the unperturbed repose,
 With rapture, of obedience that, meantime,
 And ever, safe within the heart of Paul
 Breathed, as might breathe an infant folded fast
 To slumber in its mother's cradling arms!
 So had Paul learned to let the peace of Christ
 Rule in his heart, a fixed, perpetual calm,
 Like the deep sleep of ocean, at his core
 Of waters, underneath the planes of storm.
 And Stephen answered: "Oh, with God, with God!
 And blessed be His name that thus I choose!"
 "Yea, verily!" Paul said, "for He sole it is
 Who worketh in us, both to will and work
 For the good pleasure of His holy will.
 As thou this fashion of obedience
 Obediently acceptest at His gift,
 So growest thou faithful mirror to reflect,
 Clear to thyself, and just, the thought of God.
 Thus thou mayst hope to learn somewhat of true,
 Of high and deep and broad, concerning Him,
 Him, and His ways inscrutable with us—
 Of thyself emptied, for more room to be
 From God, henceforth, with all His fulness filled!
 This at least learn thou now, how greatly wise
 Was God, by that which was in us the lowest
 To take us and uplift us, higher and higher,
 Until those very passions, hate and wrath,
 Which erst seemed right to us, as they were dear,
 Become to our changed eyes—eyes, though thus changed,
 Nay, *as* thus changed, sore tempted to be proud—
 Become, forsooth, unworthy symbols even
 To shadow God's displeasure against sin!
 To generation generation linked,
 In living long succession from the first,
 To nation nation joined, one fellowship
 Of man, through clime and clime, from sea to sea,
 Thus has by slow degrees, our human kind

Been brought from what we were to what we are.
 Thus, and not otherwise, the chosen race
 Was fitted to provide a welcoming home,
 Such welcoming home! on earth, for Him from heaven—
 The only people of all peoples we,
 Among whom God could be Immanuel
 And be in any measure understood,
 Confounded not as of their idol tribes.
 And we—we did not understand Him so
 But that we hissed Him to be crucified!
 So little were we ready, and even at last,
 For the sun shining in His proper strength!
 After slow-brightening twilight ages long
 To fit our blinking vision for the day,
 The glorious sun arising blinded us,
 And maddened! We smote at him in his sphere,
 Loving our darkness rather than that light!"

Therewith as for the moment lapsed and lost
 In backward contemplation, with amaze
 And shame and grief and joy and love and awe
 And thanks, commingling in one surge of thought,
 At what he thus, in sudden transport, saw,
 Paul into silence passed, which his rapt look
 Made vocal and more eloquent than voice.
 This Stephen revered, but at last he said:
 "O thou, my teacher in the things of God,
 That riddle of wisdom in divine decree,
 Whereof thou spakest, the linking in one chain
 Together, one fast bond and consequence,
 Of all the generations of mankind
 And all their races, for a common lot
 Of evil or good, yet speak, I pray, thereof,
 To make me understand it, if I may.
 Why should Jehovah on the children wreak
 The wages of the father's wickedness?"
 "Shall not the Judge of all the earth do right?"
 "Yea, doubtless, yea; but that—how is *that* right?"
 "His way is in the sea," said Paul, "His path
 In the great waters! Would we follow Him,
 His footsteps are not known! Blessed be God!"
 "Amen! Amen! Forevermore amen!"
 As one who bound himself with sacrament,
 Assenting, without interrupting, said
 Stephen, and Paul went on: "Yet this note thou:
 It is not on the children, such by blood,
 That God will visit the iniquity
 Of fathers; the children must be such in choice,
 As well in spirit, must be the father's *like*—
 And there another mystery! (For deep
 Sinks endless under deep to who would sound
 The bottomless abyss of God's decree.)
 The children ever, prone and prone, incline
 To follow where the fathers lead the way—
 The children, yea, must do the father's deeds,
 Then only share the father's punishment.

This, by that prophet-mouth, Ezekiel's, God
 Taught, with expostulation and appeal
 Pathetically eloquent of love
 With longing in our Heavenly Father's heart
 That not one human creature of His hand
 Be lost, but all, turn and be saved.
 Nay, even from Sinai's touched and smoking top
 Was the same sense of grace to men revealed.
 For what said that commandment threatening wrath
 Divine, in sequel of ancestral sin,
 To light on generations yet to be?
 Said it not, 'On the children?' Yea, but heed,
 It hasted to supply, in pregnant words,
Description of the children thus accursed.
 'On the third generation and the fourth
 Of them that hate Jehovah'—wicked seed
 Of wicked sires, and therefore with them well
 Deserving to partake one punishment.
 And now consider what stands written next.
 Deterrent menace done, to fend from sin,
 Allurement then, how large! to righteousness.
 If first the warning filled a mighty bound,
 All bound the grace succeeding overflowed.
 Oh, limitless outpouring from a full,
 An overfull, an aching, heart of love
 In God our Father! Mercy to be shown,
 Not to two generations or to three,
 But to a thousand generations drawn,
 A bright succession, to unending date,
 Of them—that 'fear and worship'? Nay, that *love*
 God for their Father and His will observe.
 But, Stephen, enough for now of such discourse."

V.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

BY WILLIAM HAYES WARD, D.D., NEW YORK CITY.

WHO WERE THE HITTITES?

THE question here asked is the chief puzzle of Oriental archeology. It is a question, perhaps, to be avoided until further decisive light has been secured; and yet, from every side of kindred investigation, this question is constantly arising, to tantalize the student until he is really compelled, against his will and in despite of lacking evidence, to meet it and settle how near an answer it is possible to come. In this short article we may indicate some of the conclusions to which adventurous scholars are inclining.

For us who approach the East by way of the Bible, and no less for the un-devout historian, the Hebrew Scriptures are a chief source of information about the Hittites, to be supplemented and explained by Egyptian, Assyrian, Armenian (Vannic), and Hittite monuments. All these sources are constantly receiving fresh study, and new Hittite monuments are being constantly discovered.

The Bible account distinguishes two groups of population to which it gives the designation Hittite. The first of these are the Hittites of the South. The genealogy of nations found in Genesis x. makes them a branch of the

Canaanites, mentioned next after Zidon, the first-born of Canaan, and before the long list of tribes beginning with the Jebusites and ending with the Hamathites. We are told that they belonged to that branch of the Hamitic stock which dwelt between Zidon and Gaza, and yet as far inland as Hamath, and which were later "scattered abroad." They are established in Palestine in the time of Abraham, who bought of the sons of Heth at Hebron, in the southern part of the land of Canaan, the cave in which he buried Sarah. Esau took two of his wives from the neighboring Hittites, much to the offense of his mother. We find them still a part of the Canaanite population up to the time of Joshua and the Judges, and mentioned, next to the Canaanites, in the frequent lists of the tribes of the land. They still existed in the times of the Kings. David's friend Abimelech was a Hittite, and so was Uriah, the husband of Bathsheba, who became mother of Solomon. Indeed Bathsheba was very likely herself also a Hittite, in which case Hittite as well as Moabite blood was in the family from which our Lord descended. Solomon also affected Hittite wives, although he put an end to the *quasi* independence of this with the other Canaanite tribes, and with his reign they disappear.

The Hittites of the North occupy a much more obscure and yet a much more honorable position in Bible history. Indeed, it was only after Egyptian records had demonstrated the existence of a powerful Hittite kingdom that the Northern Hittites were clearly recognized in the Bible. Their country is called "the land of the Hittites." When David numbered the people, Joab went as far as "the land of Tahtim Hodshi," which is a corrupt reading for "the land of the Hittites," to Kadesh, the city on the Orontes. Solomon had commercial dealings not only with Egypt and the Kings of Syria, but with "all the Kings of the Hittites." So powerful were they in the days of Jehoram, son of Ahab, that the report that the King of Israel had hired the Kings of the Hittites to help him caused the sudden flight of the army of the King of Syria.

We thus have two Hittite peoples mentioned in the Bible—one a feeble, scattered tribe, almost identified with the Amorites and Canaanites, with no political influence or settled home, living in Palestine; and the other a powerful confederacy of kings in the North, with armies and a well-established power. The genealogical table of Genesis seems to imply that they had an identical origin, in which case the Southern Hittites were a small detached branch of the greater stock. The small, insignificant class of Palestinian Hittites is frequently mentioned in the Bible, while the important Northern power is so blindly alluded to—is so concealed by a corrupted text—that it was hardly recognized, and its meaning was not understood until the monuments revealed its significance.

It was the Egyptian records of Rameses III., describing his victories at Kadesh and his subsequent treaty with the King of the Hittites, that first restored this great people to history and explained the meaning of the biblical references to the Hittites of the North. Then came the Assyrian records, telling of a long succession of wars with Syrian Hittites, ending with the total destruction of their kingdom. It is not my purpose now to give any running epitome of their history as thus recorded, although it would be of no little interest, but only to state what is the latest view as to the origin, race, and language of the Hittites, uncertain as the conclusions may be.

And very uncertain they are. New material is constantly being discovered—fresh Hittite inscriptions; but until they can be certainly deciphered, conclusions will be doubtful. Only two very short bilinguals are known, of but a word or two each, and they give very little help. We may dismiss the attempted decipherments and translations of Major Conder and Professor Campbell as based on entirely false methods; and we can say little better of the efforts of Mr. Ball, or even of M. Halévy. Whatever hopeful results have been obtained have been along the path first laid out by Professor Sayce, and since followed in part by Thomas Tyler, M. Menant, Dr. Jensen, and Dr. Peiser. I cannot

here detail their methods or results, but only state that by comparing certain characters with Cypriote signs, and observing the situation of other signs, it is plausibly concluded that certain characters are ideographs meaning king and country, and that certain others have probable syllabic value; but Professor Sayce would not venture—and no scholar is more venturesome—to translate a connected inscription (and many of considerable length are now known), or to decide even from the words deciphered what was their language. We may, then, say that the great riddle of decipherment is yet unsolved.

Nor is there any agreement yet as to the race and language of the Hittites, although the latter is no sure index of the former. They may have been Turanian, or Aryan, or Semitic, for aught any one yet certainly knows. The biblical Hittites had Semitic names; but they lived in a Semite country, and would have adopted Semite speech. There are long Semitic inscriptions, almost pure Hebrew, found in Zinjerle, in Cilicia, right among characteristically Hittite remains; but the Armenians also were dominant in this region. When we come to examine the names of their kings that have come down to us, they resist certain analysis, so that we are by no means sure of their linguistic relations, a fact which seems to shut out the Semitic and to suggest a Turanian or Mongolian race, or possibly Aryan. As pictured on the Egyptian monuments, they might very well be Mongolian, but some of their own sculptures are of a marked Jewish type.

We may say that the predominance of evidence points to their being of a Mongolian origin. In the sixteenth century before our era the Egyptians knew of a people called the Khetu, or Hittites, in North Syria. During the following centuries they spread south, reaching Aleppo, Hamath, and Kadesh, where Rameses III. found them, new, in the height of their power, and where he engaged in battles with them at their southern outpost of Kadesh. They now ruled to the banks of the Euphrates, over Cilicia, and a considerable part of Asia Minor. Afterward they were broken up into a number of separate kingdoms, which were separately conquered by the Assyrians, and their political existence came to an end about 720 B. C.

The Hittites probably originated in that part of Armenia where the western Euphrates, the Halys, and the Lycus approach each other. They followed the Euphrates down to Carchemish, while the Halys Valley took them down to Cappadocia. Those that followed the Euphrates came under the influence of both the Babylonian and the Egyptian civilization, while in Cappadocia they were less affected. As the former entered the region between the Euphrates and the upper Phœnician coast, they merged with a previously existing Canaanite people, who used a Semitic language and had a considerable culture, among whom they and their language were at last lost, just as the Hittites in Canaan were regarded as sons of Canaan in the time of Joshua.

The great advance of the Hittites into Syria is explained by the devastation of that country by the Egyptians under Thothmes and his successors. The fall of the kingdoms of Mitani and Naharina, on the Euphrates, was another element in their favor. At the time of Rameses III. they occupied Naharina, Arvad, Aleppo, Kadesh, Carchemish, Gozan, Cilicia, Commagene, and the land of the Homeric Dardanians, Mysians, and Mæonians. Their king, Khita-sar, or King of the Hittites, had rallied to his help his followers from Asia Minor as well as Syria. Where was their chief capital has not yet been discovered—not at Kadesh or Carchemish, but perhaps in Cappadocia or Cilicia. While the battle of Kadesh limited their movement south, they probably continued their progress in Asia, and have left their monuments as far as Smyrna.

The Hittites are still a puzzle. The probability is that they were a Mongolian people, who accepted Babylonian and Egyptian art and mythology, and served, with the Phœnicians, as the intermediaries from whom the Greeks received the influence of those two oldest civilizations. The Bible presented them simply as a *nomínis umbra*; the monuments show them, as yet, but as a great ghostly presence, visible enough, but which escapes the hand that would grasp it.

SERMONIC SECTION.

THE DEMAND OF HUMAN NATURE
FOR THE ATONEMENT.BY J. C. JACKSON, D.D. [METHODIST
EPISCOPAL], JERSEY CITY, N. J.*How should man be just with God?—*
Job ix. 2.

I. OUR subject is the Atonement, and facts in human nature which demand it. For many Christians religion is full of joyful shocks and glad surprises. We at first receive its doctrines upon the authority of the Scriptures and the Church. Our beliefs have not the happy strength which comes from seeing either how or why they are true. But when, to aid our faith, we inquire after the philosophy of doctrines, we are agreeably surprised to find that they finally and fairly rest upon the conscious realities of our own nature. Religion can account for all its principles and doctrines by an appeal to the facts of our being. Whenever we hear a "Thus saith the Lord," we may read its answer upon the pages of the spirit's consciousness, and, glancing upward into the face of God, pronounce, as did the well-instructed scribe to Jesus. "Well, Master, Thou hast said the truth."

The doctrine of reconciliation with God through the atoning death of Jesus is confessedly the chief and, in some respects, the most obscure doctrine of the Christian religion. Nevertheless, belief in its general features is essential to any honest acceptance of the Gospel. Without discussing obscurities, I wish, in aid of faith, simply to point out how true it is to all the facts of human nature. And as I attempt to do so, we may all well utter the prayer of Milton in beginning his "Paradise Lost:"

"... Thou, O Spirit, that dost prefer
Before all temples the upright heart and
pure,
Instruct me, for thou knowest...
... What in me is dark,

Illumine; what is low, raise and support;
That to the height of this great argument,
I may assert eternal providence,
And justify the ways of God to man."

II. "How should man be just with God?" It is not a question that is raised by recent ethical culture or by the progress of man in moral development, as some have thought. It is as old as the human soul, as ancient as the sense of sin, as universal as humanity, and is heard in all the religions. Here in this Book of Job—written in no one knows what far-off age, or where, or by whom, distant amid the mists of antiquity—we have its full statement. Beneath the burning skies of primeval Arabia, this mighty problem is debated by an Arab sheik and his three friends.

First, (1) Bildad, the Shuhite, states the incontrovertible premise from which the discussion starts—a premise grounded in universal consciousness, and axiomatic in its truth: "Behold, God will not cast away a perfect man, neither will he help the evil-doer." That is to say, God makes an everlasting distinction between and a difference in His treatment of righteous and unrighteous men. The prophecy and the philosophy of eternal heaven and hell is there, germinal in the word of a Bildad.

(2) Then up speaks Job: "I know it is so of a truth. But how should man be just with God? If he will contend with Him, he cannot answer Him one of a thousand!" Oh, measureless depth, and truth, and pathos of that confession! "All we, like sheep, have gone astray, and turned every one to his own way." "Where is the righteous man?" "There is none that doeth good; no, not one."

(3) Despondently, Job continues: "If God will not withdraw His anger, the proud helpers do stoop under Him. How much less shall I answer Him, and choose out my words to reason with Him?" That is to say, all our repent-

ances and righteousnesses, upon which we so much rely, are, for the nakedness of our need, but as filthy rags. The cry for mercy, instead of justice, must be our only plea. "Eyes was I," says Job, "eyes was I to the blind, feet was I to the lame, the blessing of him that was ready to perish came upon me, and I made the widow's heart to sing for joy; but these 'proud helpers'—these goodnesses of mine—do stoop and fail and shrink and shrivel and consume before the fiery breath of God's infinitely perfect law and burning holiness."

(4) Then Job continues again: "I am afraid of all my sorrows. I know thou wilt not hold me innocent."

"All my sorrows." There is the remorse, the hell that is in me, the sense of justice unsatisfied, "I am afraid of them!" And this is the torment—to dwell forever with an unappeased, unstilled conscience, in the presence of right and God.

(5) Then Job resumes once more: "Neither is there any daysman betwixt us, that he might lay his hand upon both!"

Ah, the blessed Christ, the Mediator, our Daysman, laying one hand on Justice and the other on our guilty heads, our Atonement, making God and man to be at one in peace—He had not come!

"Neither is there any daysman betwixt us, that he might lay his hand upon both!" Brothers, do you see now why Abraham and Job and all the ancient kings and prophets longed to see the day of Christ, and how hard it was for them to die without the sight? "We have no daysman!" Oh, the pitifulness of the world's anxious watching for Jesus for four thousand years! Oh, the abysmal depth of longing in that word, "We have no daysman," and "How should man be just with God?"

And then, for all we are told, that desert colloquy stopped there, in utter sadness and gloom. Oh, if some one of us had only been there, and had been able to smite out and drop into the

abyss the years that intervened between Job's day and Christ's! Or, if we could have let John the Apostle up to that company of Job and his three friends, and could have bidden John speak up, with clear tone, on their debate, and had him say to those ancient Arabs, as he said to us: "If any man sin, we have an advocate with the Father, Jesus Christ the Righteous. And he is the propitiation for our sins, and not for ours only, but also for the whole world!"

How glorious it would have been, had we been there, with the years between dropped out, and could we have seen Paul walking somewhere near, as he did in those same districts of Arabia for three years, and could we have beckoned to him and said: "Paul, you philosopher, you logician, you man inspired, come here and give Bildad, and Job, and Elihu, and Zophar some light on this discussion!" And then Paul would have come and laid down, first, in his methodical way, the proposition: "All men have sinned and come short of the glory of God." And then Job would have said, "True, Paul, sadly true, but what next?" "Why, Job, and the rest of you, you are justified freely by His grace through the redemption that is in Christ Jesus!" "How is that, Paul?" "Why, sirs, God hath set Him forth to be a propitiation, through faith in His blood, to declare His righteousness for the remission of sins that are past." "Is it true, Paul? 'Sins that are past'—'Remission'—that is what has been troubling us; it cannot be!" But Paul says it again, in his exact, positive way, and insists upon it. "To declare, I say, at this time his righteousness, that he might be just and the justifier of him which believeth in Jesus!"

And then they are satisfied. And now Job, and Bildad, and Zophar, and Elihu spring to their feet upon the desert sands, and, with John and Paul, lift their eyes and hands heavenward and cry with one voice: "Unto Him that hath loved us, and washed us from our

sins in His own blood—to Him be glory and dominion, and honor, and power, forever and ever. Amen."

III. But let us come directly to the matter in hand. I affirm, as a matter of Christian experience, that all the necessary features and implications of the orthodox doctrine of the Atonement are true to the facts of human nature. When I say the orthodox view, I mean that view in the highest form of its statement, the substitutional view, namely, that Christ's death becomes an actual satisfaction to justice, to that sense of justice which exists in our own bosoms and in the bosoms of all intelligent creatures, and which, in the nature of things, must be a duplication of the sense of justice within the bosom of God himself; that Christ's sufferings and death become an actual satisfaction to justice for our sins that are past, when we accept it as such by faith. And the proof that it is a satisfaction, the evidence that it does take away the sense of demerit, the feeling that we owe something to justice, is that we are conscious it does. The proof that it does satisfy the ethical nature of man (which nature is an image of that of God), the evidence that it does take away the hell of an accusing conscience, that it does make us to be at peace with ourselves and so at peace with God, that it does satisfy the demand that crime must have its penalty, is that it does. We rest the whole matter back upon consciousness—consciousness, the sole, final, all-sufficient human arbiter of truth. The philosophers have sometimes voted consciousness down and out by large majorities, but it refuses to stay down and out. It comes back and asserts itself. "A man just knows it, sir," as Dr. Johnson said, "and that is all there is about the matter." All that we Christians can do, all that we need to do, is to have the experience of it, and then stand still and magnificently and imperiously declare that it does, for we feel it to be so. Men may tell us that it ought not to be so; we will rejoinder that it is so. Men may declare

that it is impossible that a just being should suffer for an unjust; what do we care for their abstract theorizing in the presence of facts that the whole universe confesses? They may say that our sense of right and wrong is very imperfectly developed, or we would not derive peace from the thought that an innocent Being has suffered in our stead. Well, I suppose the orthodox Christian Church, Catholic and Protestant and Greek (for they are at one in this matter), can afford to match the correctness of its moral perceptions, the height of its ethical development, against anything else in this world.

Against our experience the world can make no answer. Any attempt at an answer is an impertinence. What are the facts? We felt that we had sinned; that something was due to justice as a penalty, and we accepted in our minds that the death of Jesus should be for that penalty. Accepting it, we found our instinct of justice satisfied. We had peace. That is the whole story—facts in consciousness myriads of times repeated. I pass by, then, for the present the doctrine that Christ's death was needed for our example. That is true, but it does not reach up to what I am talking about. I pass by also the other truth, that it was necessary to manifest God's hatred of sin to man, and to uphold the dignity of his government. This is true, but does not reach up yet to what I want to say. We seize the subject at the deepest and the innermost. We aver that man feels his sin needs propitiation, and that, if he will, he may find that the death of Christ meets that need.

IV. Let us go outside distinctively Christian experience and note some facts in human nature which show its trend toward the Atonement in Jesus.

(1) We aver that repentance and reformation alone will not satisfy the sense of right in man. Some who have theorized regarding the way in which man may be just with God and self say they will. Let us see.

(a) Twenty-five years ago, a friend

of mine, a boy, under circumstances of great temptation, stole, and then had to lie to conceal the theft. He did not afterward have courage to confess and restore. The opportunity to own his sin and to make restitution soon passed away forever. Within a few years, he has assured me that the memory of that early, only theft yet lies heavily upon his soul, and that he can never feel at ease until that matter is somehow made right. Standing by this blazing fact in experience, I aver that the moral sense demands satisfaction. Repentance is not enough—he has repented. Reformation is not enough—he has never stolen since. Still he cannot answer God nor himself. He is not innocent, and the "proud helpers do stoop under him."

(b) "On a rainy day," says Knight, in his *History of England*, "somewhere about the year 1780, a man of advanced age stood bareheaded in the market-place of Uttoxeter, England, making strange contortions of visage, while he remained for an hour in front of a particular stall. It was the renowned Dr. Samuel Johnson, the lion of English literature, who had come from Litchfield to this small market town to subject himself to the penalty of rough weather and mocking bystanders, for expiation of an act of filial disobedience which he had committed fifty years before. His father was a bookseller, who died in 1731—a proud man, struggling to conceal his poverty. Being on a sick-bed, he had requested his son Samuel to attend the bookstall at Uttoxeter. The young student had come home from Oxford too poor to complete his academic career. "My pride prevented me from doing my duty," he writes, "and I gave my father a refusal." Half a century that refusal weighed upon his heart, and now, in his old age, and at the zenith of his fame, Samuel Johnson comes back to stand in the market-place at his father's stall, to get rid of the haunting condemnation, if he can. Repentance and reformation were not enough.

Propitiation of his own sense of right was necessary. He and my friend go and stand beside Job in the desert yonder, and say with him, "I am afraid of my sorrows. I know that Thou wilt not hold me innocent." They do not hold themselves innocent. It seems to me there is something about this act of Samuel Johnson that is like a cry out of the depths of human nature for the atoning work of Jesus of Nazareth.

(c) Let me add some more specimens of the innermost feelings of representative men which look in the same direction. Byron was not a man given to superstition or flightiness. In his "Manfred," he is known to have spoken out the facts of his own guilty heart. There he says:

"There is no power in holy men,
Nor charms in prayer, nor purifying form
Of penitence, nor outward look, nor fast,
Nor agony, nor, greater than them all,
The innate tortures of that deep despair
Which is Remorse without the fear of Hell,
But all in all sufficient of itself
Would make a Hell of Heaven—can exorcise
From out the unbounded spirit the quick
sense
Of its own sins, sufferings, and revenge
Upon itself."

Now, recollect that this is poetry. In poetry we get the deepest philosophy—there the heart speaks. It has no voice but the voice of nature. Poetry that is poetry is the truest thing in this universe save God. It is of no value, it is not poetry, if it is not true to nature. Byron speaks true to nature when he declares not prayer, nor fast, nor agony, nor remorse, can atone for sin or satisfy the soul. Is there not in the confession of that volcanic spirit a fact which looks toward man's need of Calvary?

(d) I take down my Shakespeare and open it at "Macbeth," that awfullest tragedy of our tongue, matchless in literature for its description of the workings of a guilty conscience, to be studied evermore. Lady Macbeth—King Duncan having been murdered—walks in her sleep through her husband's castle at night bearing a taper in her hands.

PHYSICIAN: How came she by that light?

SERVANT: Why, it stood by her; she has light by her continually; 'tis her command.

As she walks, she rubs her hands.

A servant explains:

"It is an accustomed action with her to seem thus washing her hands; I have known her to continue in this a quarter of an hour."

Then Lady Macbeth speaks:

"Yet here's a spot.

What! will these hands ne'er be clean? . . . Here's the smell of the blood still; all the perfumes of Arabia will not sweeten this little hand!"

Is there not something there which sounds like the echo of Job's words in the desert: "I am afraid of all my sorrows?"

Does not Lady Macbeth, walking at night and repenting of her crime and washing her hands in dreams from Duncan's blood, look as if an accusing conscience and the sense of justice unsatisfied could make its own hell? As she wanders there and wrings her hands and moans in her sleep, that appears to me as if the Old Book spoke true to facts when it tells of a "certain fearful looking-for of judgment and fiery indignation which shall devour the adversaries" who are unatoned for.

(2) Still further, I aver that the moral sense is never appeased until atonement is somehow made. The atoning stroke must fall somewhere, even though it be upon himself, before a man can be at peace with himself. That is a profoundly instructive, because profoundly true, series of passages in Coleridge's tragedy of "Remorse," which sets out this fact. "The guilty and guilt-smitten Ordonio is stabled by Alhadra, the wife of the murdered Isadore. As the steel drinks his heart's blood, he utters the one single word, 'Atonement!' His self-accusing spirit, which is wrung with its remorseful recollections, and which the warm and hearty forgiveness of his injured brother has not been able to soothe in the least, actually feels its first gush of relief only as the avenging knife enters, and crime meets penalty." Ordonio, shortly dying, expires saying:

"I stood in silence, like a slave before her,
That I might taste the wormwood and the gall,
And satiate this self-accusing heart
With bitterer agonies than death can give."

That seems to say to me that nothing will give the soul peace but atonement of some kind.

V. I think, therefore, that if you could bring Job and his three friends, and my acquaintance who stole in his youth, and Dr. Johnson, and Byron, and Shakespeare, and Coleridge here to-day, they would see, eye to eye, and agree upon some things in the name of facts in human nature.

(1) They would agree that Repentance alone does not make a man to be at peace. All this company had most bitterly repented.

(2) They would agree that Reformation was not sufficient. My friend and Dr. Johnson and Manfred had reformed; but still, there the sin stood in their past, unalterable—looking, looking, looking with fiery eyes that scorched their souls.

(3) They would agree that the guilty soul's remorse, its "biting back" upon itself, was its own hell, enough for its punishment.

(4) They would agree that the mind so sternly demands that atonement be made, somewhere and somehow, that it will sooner offer its own bosom, as Ordonio did, than that its own sense of justice should go unsatisfied.

(5) They would probably agree with Socrates, when he says to Plato, as some of you may have said to-day: "Perhaps God may forgive sin, but I do not see how He can, for I do not see how He ought." That is to say, "I do not see how the man who has sinned can ever be at peace."

(6) And then I aver that, if the years between could be dropped out and Paul could join that company and say: "Behold the Lamb of God, whom God set forth to be a propitiation by His blood, to show His righteousness because of the passing over of the sins done aforetime, that He might Himself

be just and the justifier of him that hath faith in Jesus"—if Paul could say that to them, and that company could accept Christ as their Daysman, transferring by sincere repentance and faith their guilt to him, and consenting in their minds that he should discharge its penalty by His body and blood, then I aver, in the name of millions of Christians, that they would find peace. I aver that the damning sense of indebtedness to justice would be taken away. I aver that, instead of an inward hell, they would find an inward heaven of humble gratitude and rapturous adoration for the Infinite Love that bought their own salvation away from themselves with His body and blood upon the tree.

And I aver that this feeling of indebtedness to justice, which is alike in the bosom of God and the bosom of man, being satisfied, Job and his friends, and my friend, and Samuel Johnson, and Byron, and Shakespeare, and Coleridge, and all sinful men would spring to their feet and say, with John and Paul and all that other company of the saved in heaven: "Unto Him that hath loved us and washed us from our sins in His own blood, to Him be glory and dominion and honor and power, forever and ever. Amen!"

Such are a few of the facts in the consciousness of men which a brief survey enables us to notice. The logic of human nature is Christ. No Humboldt, or Cuvier, or Darwin, with keen scientific eye, ever noted such an array of physical facts, all bearing toward one end in the physical world, as we find in the moral realm, all tending toward Jesus. Tertullian claimed that the testimony of the mind was naturally Christian. His claim is just. Men may rail at these facts in consciousness; they may declare that they make God a Moloch, and that the doctrine of the Atonement is the bloody invention of gross-minded men, but the facts remain still, and their scientific trend and drift is wholly toward the Blessed Man of Calvary. We assert, in the name of

human nature itself, that when you and I go into the Unseen and stand before the blazing throne, in view of our past sins, we will not have the courage to urge any other plea there than Christ.

If any one does not feel so now, he is drugged with sin; he has taken opiates; he is not himself. Brother men, in your past lives you have done wickedly. You may not feel the hell within to-day, but you have felt it, and you will feel it again some time. When Dante, the poet of the "Inferno," used to walk the streets of Florence, the people would point after him and say, "There goes the man who has been in hell!" Some of us Christians have been in hell, the hell of an awful conviction for sin—past tears, past prayer, past the power of words to tell the spirit's agony of shame and horror—when we have known what David meant when he said, "I have roared by reason of the disquietness of my spirit." Sinners say, sometimes, the Church does not believe any longer in a literal hell of fire and brimstone. If we do not, it is because we know of a so much worse one that it is puerile and trivial to speak of one composed of material elements. Righteous men may thank God that He gave us a glimpse of it in this world, where matters might be mended; and I pray that the worldling's view of it may not come too late to do him any good!

I do not want to go up and stand before God in my own righteousness, for I know, better than any other man, what will be uncovered there. I would not want my past life and thoughts, inside and out, revealed here before you to-day; and I know human nature well enough to know that there is not a man or woman of you all that could afford to have all the secrets of your heart disclosed. You have a fair-enough outside, but if this congregation knew about you to-day what God knows, you would not need any other hell. Brothers, sisters, what shall we do when we stand before God in that day when the secrets of all hearts shall be

made known? Fly, I beseech you in the name of all the shame, all the torment that the guilty soul can feel! Let us fly to the open wounds of Jesus! Let us avail ourselves of the great sacrifice He has made for our sins.

In all the endless ages of heaven, we will not want to be outside the radiant asbestos robe of Christ's righteousness. Outside Him, heaven itself would be a hell. And, if we are saved, we will never feel anything but humility at the sight of our sin, and gratitude at the vision of the Atoning Blood that bought us, and made us just with the demands of our own moral nature and just with God.

LYNCHING.

By REV. J. A. C. McQUINTON [UNITED PRESBYTERIAN], NORTH LIBERTY, O.

Hate the evil and love the good, and establish judgment in the gate.—AMOS v. 15.

"WORDS fitly spoken are like apples of gold in pictures of silver." These words in the text were fitly spoken. Wrong-doing had reached enormous proportions in Israel when the Prophet Amos delivered this command of the Lord. "Every one did that which was right in his own eyes." Men had little regard for the rights or interests of others. Deceit, fraud, oppression, and violence were daily practiced. Might made right, good was evil reported, and he that "spoke uprightly" was hated. For these reasons, as the Prophet says, in verse 13, "the prudent kept silence in that time, for it was an evil time." Men had gone on in this way unpunished and unreprieved until true religion was a thing of the past; Divine Law had become a dead letter with them. Not only that—the seats of judgment, located at the gate of the city, were polluted, and justice was defeated and despised.

In opposition to this state of things and as the remedy for it, the Prophet gives this injunction, "Hate the evil

and love the good, and establish judgment in the gate." Although spoken to Israel of old, yet every true believer feels the present and personal application of these words. They express just what God would have every man do. They should be taken as the rule by which every Christian man, at least, regulates his conduct.

There are persons who seem to think that a certain amount of wrong-doing is necessary; at any rate, no attention should be given to it. True, some sins are in themselves more heinous in the sight of God than others and must be dealt with more sharply, but even the smallest sin should not be trifled with, for death is in it. The habit of disregarding the smaller evils soon cultivates the disposition to pass the gravest offenses by, unpunished and unrebuked. This goes on for a time, and soon good men stand with sealed lips while the worst iniquity is being committed before them. In this way society falls into a most demoralized condition. Such is the explanation for the state of affairs in Israel when this command was given; such is the explanation for the state of affairs in every community where sin is rife. Things go unrestrained from bad to worse until, at length, property and even life are in jeopardy.

Some three years ago our village was in bad repute because of the thieving frequently going on within and about it. That began, I am told, with the stealing of chickens and such things "just for fun," as some are wont to express such affairs. It was laughed at by the baser sort of people, who called the boys "smart." The good people said little and did nothing. Hence those engaged in it went on unrestrained until burglary was the result. And today North Liberty is looked upon by persons at a distance from here as a den of thieves, while, in fact, it may justly be considered a very moral community. It will take a dozen years of most untarnished deportment to take away the stigma of those few months.

Adams County, and North Liberty in particular, has passed through a serious episode in her history. A most unusual circumstance has taken place. For more than a fortnight the subject which has been most in the minds of the people, and has made a lasting impression upon the community either for good or evil, was the lynching of the alleged criminal Roscoe Parker (colored). Had this thing occurred a hundred miles from here, or even half that distance, we would not have thought of it further than to have formed our impression of the character of the people among whom such a thing would take place. But having occurred right in our border and having been reported in the papers near and far as connected with Cherry Fork, it places a stigma upon us which makes every upright citizen burn with indignation. It is a matter directly and deeply affecting the moral character of the community and the individual. For this reason it must be brought into the pulpit, where its real character and effect can be exposed in the true light. It is from stern sense of duty, stimulated by righteous indignation, that I have resolved to speak concerning it this morning. There may be those who delight in a subject so novel and well adapted to draw attention, but to me it is positively repulsive.

The excitable, fractious, illiterate class of people, upon whom such things have the most uncertain and dangerous effect, are filled with imaginations and suppositions concerning it. The intelligent, sober-minded people are deeply considering the affair. While they recognize that it is not right, yet they feel that there is something done very wrong in dealing with offenders before the law, which must be met in some way. It is the desire to benefit this class especially that I speak on this subject. As I do so, I keep in mind the fact that I speak to Christian people. For this reason I do not offer such thoughts as I would if endeavoring to influence a mob from such work, nor even for the purpose of accusing those

implicated in this thing. For I am persuaded there is no one who worships here that had the slightest thing to do with that lynching. Nor do I believe there is any one in this community that had any hand in it whatever. But I speak to those who have it in their power to determine what the moral character of this community shall be, and, being the largest representation of God's people in this county, it must exert a wide influence. I speak to those who feel the responsibility God has placed upon them as their "brother's keeper." I speak to those who recognize the bare intimation of God's will as a binding obligation, and are influenced by it more than by the most urgent reasons of man.

I have nothing to say particularly concerning the lynching of the suspected criminal—Parker. It is not different from other cases of that character. I wish to speak more generally concerning lynching as a mode of action. The first consideration to which I would call your attention is:

1. The importance or sacredness of human life.

The voice of God thunders with tremendous power throughout the Scriptures announcing His jealous concern for the life of man. He has appropriated one-tenth part of the great laws engraved upon the tables of stone to impress men with a right regard for human life. If there were no other declaration in God's Word respecting it, the Sixth Commandment alone enshrines the life of man as precious to his Creator—"Thou shalt not kill." Each word in that command falls heavier than the preceding. It is God who gives to every man life. He has a great and eternal purpose in doing so, and that it may be esteemed and preserved inviolable. He has issued that great prohibitory command. Hence, unless God has given other directions concerning life supplementary to that prohibition, no man can take the life of another under any condition whatever without incurring the wrath of God and resting the stain of

murder upon his soul. What is murder but a violation of the Sixth Commandment? And what is a violation of the Sixth Commandment but taking the life of a man without Divine authority? If that commandment had not been given, there had been no such thing as murder. The killing of a murderer is wrong, not because it agrees or disagrees with the wishes and opinions of men, but because God has said "Thou shalt not kill."

This sacredness with which God holds every human life and teaches men so to do may be seen still further and even more pointedly in the fact that no man is justified under any circumstances whatever in taking his own life. God permits it neither by direct teaching nor example. There is not an instance given in Scripture of self-murder except in men of the most infamous character, such as Saul, Ahithophel, Judas, and others of like stamp. Jonah dared not lay hands upon himself, although he was disappointed and tired of life. Even Job, in extreme poverty, bereavement, and suffering, just the kind of a case to commit suicide, was not permitted for a moment to meditate the taking away of his own life. But he says, "All the days of my appointed time will I wait till my change comes." If God has given to no man the permission to end even his own life under any consideration, how much less excusable is man for taking the life of another except he has the clearest Divine authority for so doing?

For still further proof of the sacredness with which God regards every human life, let me point you to a most significant and striking fact. Turn in your Bibles to the 9th chapter of Genesis. Noah and his family have just come out of the ark. From the murder of Abel, indeed from the fall in Eden, wickedness became so prevalent that all the race is destroyed by God save one family. In this 9th chapter the world is beginning anew. Almost the very first direction that God gives to the new beginning race is concerning

His jealous regard for human life. Now read the 5th verse: "Surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man." At the close of the following verse we are told the special reason for God's great jealousy for human life: "For in the image of God made He man." How dare any one unauthorized presume to destroy the tabernacle of flesh and blood in which God has enshrined the image of Himself? In consideration of these things, how can a man lay violent hands upon himself, much less another, and be free from the stain of blood?

2. Here, the question arises, How, then are those guilty of manslaughter to be punished, since God forbids man to take the life of another even though he deserves to die? This leads me to call your attention to a second consideration, viz., the civil law. In this we find the solution of the matter. Such things must be committed to the civil law. To that end was it instituted. Here some rash one may say, Is not the law executed by men—men, too, who often fail to do their duty? Why has one man, even though he be an officer, better right to put to death a criminal than another, if the popular voice says the man is guilty? I would reply to such questions in this way: How do you know what the popular voice is? You have taken no ballot of the people. You have listened to only a few voices. Moreover, the popular voice is generally uttered without any definite knowledge in the matter. On the other hand, the people have chosen certain officers whose business it is to make a thorough and impartial investigation of such things and deal with them according to a fixed code of laws with which the people are not generally conversant, even were they all equally capable. If those officers do not do their duty, that is another consideration altogether. That is what it is your duty to look after. The officers are the custodians

of the laws and you are the custodians of the officers.

Still further: Not even the appointment by the people is sufficient to justify even an officer to inflict the punishment in question or, in fact, any punishment whatever. If he had no higher authority than the people, he would be a murderer himself. Whatever is a violation of God's laws neither the decision of one man nor the votes of millions can make right. People too often overlook that fact. It is because God has issued His authority for the execution of the manslayer that the officer, and he alone, has this right. This is the force and meaning of the command given to Noah at the same time with the words already quoted, "Whoso sheddeth man's blood, by man shall his blood be shed." Were it not for that command and other passages contributing to the same thing, not even an officer, although the unanimous choice of the people—however good he may be—would be justified in taking the life of the vilest criminal. God did not defend even Moses for slaying the Egyptian to save the Israelite.

That you may see this point still more clearly, let me emphasize the truth just intimated, viz., that God is the author of civil government. We all believe this to be true. Hence a single passage or two will suffice to impress this fact. "By Me kings rule and princes decree justice," God says by the wisdom of Solomon. Turn in your Bibles to Romans xiii. 1 and read these words: "Let every soul be subject to the higher powers. For there is no power but of God. The powers that be are ordained of God." Hold your Bibles open at that place for a moment and answer for yourselves these two questions: If God has appointed certain officers for the punishment of crime, or rather ordained for that purpose the office, which they willingly hold, do they not become criminals in the sight of the law for resisting the ordinances of God if they neglect the duty or defeat the purpose of that office? Does it

not, then, become the duty as well as the right of the people, for whom God has instituted civil government, to demand that the laws shall be enforced and see to it that they are? As "rulers are a terror, not to good works but evil," so should the people be a terror not to good rulers, by failing to support them in good measures, but to evil rulers. Here is the other question: Since God has commissioned officers, duly selected by the people, for the execution of His will in civil affairs as well as religious, is it not defying God for any man or number of men to take that work into their own hands? More than that—is it not anarchy and even murder when it ends in the taking away of life? Now read the 2d verse of that 13th chapter, "Whosoever therefore resisteth the power resisteth the ordinance of God, and they that resist shall receive to themselves damnation."

Murder, my friends, is taking the life of a human being, for which God has given you no authority or permission, it matters not how deserving of death he may be nor how loud may be the clamor of the mob for that death. Human life is sacred to God, and He would have men regard it so. He has fixed the conditions under which life may be taken away and leave no stain of blood upon his hand who does it. These, I conceive, are, briefly, self-defense, lawful war, and public justice rightly administered. Whosoever goes beyond these conditions must surely be guilty of murder.

3. Let me direct your thoughts now for a little time to the origin and nature of mob action, lynch law, or whatever any one may be pleased to call it.

In new countries it originates, in part, because there is no established law or courts of justice before which guilty ones may be brought. I don't understand, however, that in such instances it is of a violent or brutal nature, but conducted generally in the best possible manner. In such cases it *MAY* be justified, for it is not done in violation of law, there being as yet no law estab-

lished, and partakes somewhat of the nature of self-defense. Yet it is important to note that every State at a very early stage of its development has removed the trial and punishment of offences out of unlicensed hands and committed this high trust to men especially chosen because of judicial fitness and impartiality. Such cases, therefore have nothing to do with the matter in hand, further than that they show conclusively the inadequacy and wrong of lynch law even under the most necessary and urgent circumstances. Such necessity is by no means the cause of mob action in organized communities or States. It springs from three causes, I apprehend—all of these, perhaps, entering into each case of lynching, one or the other of them predominating as the circumstances might be.

The mob arises from overwrought excitement of the feelings and fears of the people. If people under intense excitement are generally incapable of doing things right even in matters of little importance, how much less competent to decide so great a matter as criminal justice? Cool, impartial investigation and consideration of the affair is entirely out of the question, if they had the right to decide. What would be your opinion of the decision of a judge or juror given under wild excitement? That of the populace is threefold worse, for it feels no responsibility.

The mob originates also from malicious designs. Mean men of one class seem inclined to despise mean and suspicious men of another class, and desire to have them out of the way. Here comes in race distinction. To know the extent to which this will go, note the condition in the South, where color is arrayed against color. This, of all causes of lynching, is most to be condemned, for it has not the shadow of excuse; yet I fear it predominates in almost every case.

Lynching arises, too, because of the defeat of the civil law. But lynching does not better the matter in the least. To be sure it gets one man—dangerous

he may be—out of the way, but at what an awful cost! Because one man has incurred the wrath of Almighty God by killing his fellow man, will a half-dozen or score of men, it may be, stain their hands with murder also by killing that man because the penalty of the law has not been executed upon him? That is only adding murder to murder. The evil in that case is not with the first criminal, but with those who should have executed the law, or who cause its defeat. If they are dealt with effectually, the evil will be cured. Nothing else will accomplish any good. A cancer on the head cannot be cured by a cutting off a diseased toe. The surgeon's knife must be applied at the seat of the evil. No community can purify its members, much less its courts of justice—or rather injustice—by murdering its criminals. Such a course is not punishment, although death may be the penalty deserved. Punishment, to be such, must be inflicted by the authorized executives of the law. Then, and only then, is it punishment. Otherwise such an act can be nothing else itself than crime. Do you now ask, What is the remedy for all this? You have it right in the text: "Establish judgment in the gate."

Now note a few brief points concerning the moral, or rather immoral, effect of such actions upon society.

It sets an example of disregard for law. It says, in effect, the law is weak and insufficient. Obey it when it suits you, otherwise do as you please. My friends, that is anarchy almost full grown. A man does not need to be German, he does not have to come from Italy, to be an anarchist. Any man, native or foreign, who excites civil disorder and defies the laws is entitled to that appellation.

It gives encouragement to violence. It teaches to strike while you have a seemingly good excuse.

It diminishes man's regard for the value of human life. It destroys his feeling of personal responsibility for his fellow man, and develops the Cain-

like disposition, always ready with the insolent reply, "Am I my brother's keeper?"

It embitters the class to which the guilty or suspected one belongs. I would have you note this carefully. The criminal classes fear and dread punishment. To be such, as we observe, it must be inflicted by proper authorities. But suffering meted out by the unlicensed hands of a mob makes others vindictive, malicious, rebellious. Just punishment does good and has a healthy effect on a community. Mob action never does. Its tendency is to increase rather than to decrease crime.

Before closing, I wish to enter my protest against the recent case of lynching. In this others join me, as I have it from their own lips, and I even see in the faces of this whole audience that they are together in this thing. If men from our neighboring towns wish to commit such deeds, why do they not do their work on their own territory, where they will get the credit (?) for it? Surely they consider it an act of justice and public good, else they stand without excuse and self-condemned. Yet workers of righteousness do not usually select the night season and go under mask to perform their public benefactions. I have no charge to make against any save this: The good people of this community did not raise their voices in condemnation of this thing as they should have done. You could do nothing to stop this occurrence, perhaps, but you could do much to prevent a repetition of it.

Lynching is an utter disregard of the value placed on human life by God, and a positive breach of His righteous command. It is a defiance of the laws of the people, for whom God has appointed government unto justice, and He holds them responsible for it. It fails utterly to secure the benefits and ends of just punishment, which those of criminal tendencies feel keenest. The end reached may indeed be that deserved, yet the end in no degree justifies the means. It is justice meted out by the

officers of law that has a restraining power over evil. It is counterfeit justice that is purchased at the price of wrong.

THE DIVINE GUEST—A COMMUNION SERMON.

BY W. S. PRYSE, D.D. [PRESBYTERIAN], CARLINVILLE, ILL.

And ye shall say to the good man of the house, The Master saith unto thee, Where is the guest-chamber where I shall eat the passover with my disciples?
—Luke xxii. 11.

OUR Lord in His earthly life was not a resident, but a guest in this world. He dwelt among men as a guest, as one who had no earthly home of His own. He was born not at the home of His mother, but in a distant village at a public inn. And the first two years of His life were spent as an exile from His native land and as a guest in a foreign country, to which Mary and Joseph were obliged to flee with Him to save His life. During the whole time of His ministry, also, He was a guest, now here and now there, among His friends, who gladly entertained Him whenever they had the opportunity. No house, no home, no place of His own to lay His head had He, but from place to place He went on His heavenly mission, tarrying in the homes of His devoted followers or of any others who would receive Him. At times He stops in the home of Peter, and at others in that of James and John, or of their parents, Zebedee and Salome. At one time we observe Him stopping with the converted publican, Zaccheus, in Jericho; and He was often entertained in the home of the sisters Martha and Mary and their brother Lazarus, in Bethany. At least once we see him at dinner in the house of their relative, Simon. In these and other homes He was a most welcome and honored guest.

But there were other places, as in a certain Samaritan village of which we read, where He was not received, and

every house was closed against him. In such cases he patiently turned away and pursued His journey to some other village or town. And thus, to the last day of His earthly life, He was a guest among men. On the very night when He was betrayed we find Him a guest in Jerusalem, in the house of one whose name is not given us. There it was that He ate His last Passover with His disciples and transformed that ancient feast into the Sacrament of the Lord's Supper, the memorial feast of His atoning death and redeeming love. On the day when this Passover was to be eaten, He gave His disciples, Peter and John, directions by which they should find a certain house in Jerusalem. Entering that house, they were instructed to say to the owner: "The Master saith unto thee, Where is the guest-chamber where I shall eat the Passover with My disciples?" Though we have no explicit information regarding this good man, we may reasonably infer that He was one who knew the disciples and the Master also, and was, in fact, himself a disciple. Whether Jesus had a previous understanding with him with regard to eating the Passover at his house, at least we know that he had the guest-chamber, a large upper room, ready furnished, and that he was willing at once to place it at the disposal of the disciples, that they might there prepare for that last sacred scene which has such precious significance to His people for all time.

Thus our Lord was the guest of another on the last night before His crucifixion; and just previously He had been the guest of His devoted friends in Bethany. And thus we see that Jesus went about as a guest among men, abiding during His stay in each place with those who willingly received Him, and quietly turning away from those who refused Him. Now this fact is very significant and instructive.

1. It indicates, first of all, the relation which the Lord from heaven chose to assume and to sustain toward this world and toward individual human

souls. He owns this world, for He made it. And yet it was not His home; He was but a visitor here. Heaven was His home, and on earth He lived His human life as a guest among men. This position He strictly maintained to the last, and by so doing He virtually said to men wherever He went: "I come to you as a guest; receive Me, entertain Me, if you will; if not, I turn to others, who will." And this is the attitude which He still sustains toward the world. He is the great and Heavenly Guest of humanity. It is true that He is rightful King of humanity, and that He will come to the world the second time in His glory, as Lord of all, to reign and to judge mankind. But until that second coming in glory He holds His rightful Lordship in partial or temporary abeyance; and in the mean time He presents Himself to men in a more lowly guise. He comes to them as He first came into our world, as a stranger who seeks to be received and entertained as a friend, as a would-be guest, knocking at our hearts, knocking at our homes, for admission.

Through His Gospel He says to men: "I will gladly be your guest and friend, if you will freely welcome Me, if you will make room for Me, if you will throw open the door of your hearts to Me. Behold, I stand at the door and knock; if any man hear My voice and open the door, I will come in to him, and will sup with him and he with Me. Patiently and long I knock; though admittance is My right, I force Myself upon no one. I must be freely received or not at all. Open to Me if you will; but if you will not, I turn from you to others, for many there are who give Me a glad welcome." It is thus that the Divine Guest makes His way through the world and through the ages, as He did of old through Galilee and Judea on His heavenly mission of salvation to men. It is thus, as He is freely welcomed into human hearts and lives, that He extends the heavenly blessings of His presence among men. He offers Himself as the Divine Guest to each

heart, and only as such will He consent to be received. In this He has a gracious purpose, born of Divine Love and Wisdom. He will not fully assert His kingly right and authority. He will not exert His power to crush opposition and subdue men by force. No; He will be received and entertained freely, without compulsion or fear. This, we must acknowledge, is entirely just and fair, as well as most gracious, condescending, and kind. It forms an accurate test of the spiritual affinities and tendencies of men's souls. It indicates, humanly speaking, the potential character of each soul. Thus it becomes a fair criterion by which men's treatment of the Heavenly Friend shall determine His treatment of them. As they receive Him in this world, so will He receive them in the world to come. Those who entertain Him as a welcome Guest here shall in turn be entertained by Him as welcome guests there.

In this world He is the Divine Guest, but in heaven, His home, He is the Gracious Host and Lord of all. There they who have been His willing entertainers on earth will become His honored guests, and He whom they admitted to their hearts and homes as a Divine Guest will receive them as their heavenly and eternal Host. It is for this purpose that He offers Himself as a guest to men; that He may reciprocate their reception of Him; that He may become their Heavenly Host in turn: that as they freely, gladly receive and entertain Him, He may freely, gladly receive and entertain them. It is with this gracious, loving, merciful purpose that He so persistently and consistently maintains the position of a guest in the world.

His purpose in this matter is beautifully indicated in the Sacrament of the Lord's Supper. There He assumes the position of host to His people, and receives them to His table as His guests. But He does this in a sacramental or symbolical way, to prefigure the relation which He shall sustain to them in heaven. The sacrament is a type, a

pledge, and a presage which the Lord Himself has given us, to assure us that He as our host shall welcome us to His heavenly home and entertain us there forever. He would first be our guest, that He might afterward be our eternal host. He requires us to open the door of our hearts to Him in order that He may open the door of heaven to us. He would sit down to sup with us in the upper room of our lives, that He may cause us to sit down to sup with Him in the eternal mansions above. He desires to receive from us here below the best that we can bestow, the best entertainment and service that in our poor ability we can render, in order that He may make us a glorious return, lavishing freely and richly upon us the magnificent hospitalities of heaven.

Now, in this view of Christ's attitude toward the world, should not the question, or rather the gentle demand, which the Lord addressed through His disciples to the unknown householder of Jerusalem come home to every one of us and to every one who hears the Gospel message, as a personal demand, or at least an urgent overture? Is not the Gospel a message to each one of us, saying, "The Master saith unto thee, Where is the guest-chamber where I may lodge with thee?" Christ would be our Guest, not for a day or a night, but for life. What have we to say to His demand? What *have* we said to it? The householder of old was prepared for the demand. He had the upper chamber of his house in readiness for the Master's use, and the Lord was welcome to it. No doubt it was a real joy to him to have the Master as a guest in his house. How stands the case with us? You also are householders, every one of you. Your own being—your rational, spiritual nature—is your house in which you dwell, the house which you control, a house with various apartments, with lower and upper rooms. The question which the Master puts to you is this: Where is the guest-chamber where He may dwell with you? Is there an upper room in this house of

yours, furnished and reserved for His use? Is He your Heavenly Guest, a present friend, abiding with you, honored, served, ministered to with all the means at your command? Think of those who during the time of His earthly ministry enjoyed the exalted honor and delight of entertaining the Lord Jesus in their homes, and to whom the thought of it remained a holy joy and inspiration to the end of their days. But we may receive Him as our guest as truly and entertain Him as acceptably as did those believers in the days of His bodily presence among men. In fact, the Christian life may be said to consist in receiving and entertaining the Lord Jesus as a guest. From this point of view we gain a very instructive and inspiring conception of Christian living.

II. Let us, then, consider a little more in detail what is involved in the idea of entertaining a guest.

1. There is certainly implied in it the fact of his presence in your house. A guest is one whom you receive and welcome into your home as a friend, to partake of your hospitality during the time of his stay. His presence with you is a fact of which you are clearly conscious, and with a view to which you act in certain respects, especially in your domestic arrangements. Now, Christ should certainly be the guest of the Christian in some such sense as this. An abiding consciousness of His presence as a cherished friend, of His actual presence by the indwelling of His Spirit, is surely a vital and most desirable experience of the Christian life. The believer so opens his heart to Christ by faith that the Lord ever after remains a real, indwelling presence in that heart. And the sense of His presence is the chief joy, strength, and security of the Christian life. By His all-pervading Spirit, which is His all-pervading consciousness, He is personally, consciously present as a guest in the heart of every one who so receives Him. This is no mere figure of speech or mythical sentiment. It is a fact for

which we have His own positive assurance repeatedly, variously given. His assurances to this effect are literally fulfilled in the presence of His people with His Divine Spirit, given according to His own promise.

The Eternal Father is known to us through the Son, and the Son is present with us by His Spirit. The Divine Spirit is Christ Himself, everywhere consciously present with His people and dwelling in their hearts. And it is the privilege of every believer to realize this presence continually, to live and act in the sense of it day by day. Christ the indwelling guest of the heart, the ever-present friend and companion of the life, this is the wondrous and inestimable truth which is the strength and glory of the Christian, in the sense of which lies the secret of all true, and consistent, and victorious Christian living.

2. It is also implied in the entertainment of a guest that the best the house affords is at his service for his comfort and enjoyment. You treat a guest to the best you have, the best you can provide, especially if he be one who is worthy of honor, one whom you hold in the highest esteem. You assign to him the best sleeping apartment, or at least one that is equal to any. You give him free access to the best rooms of the house—the parlor, sitting-room and library—and you make them as pleasant for him as possible. You set before him at table the most inviting food that you can procure or prepare. You would not think of sending him up to some poor, little attic room, of shutting the parlor against him, of putting him off with scanty scraps of food, the poorest in the house. No person with any self-respect, or any spirit of true hospitality or courtesy, would treat a guest with such rudeness and neglect. While your guest remains with you, the kindly instinct of hospitality urges you to do all in your power to make his stay with you pleasant and enjoyable to him. I can say truly that during my life I have been a guest for a longer or shorter

time with hundreds of families in various parts of our land, in the homes both of the wealthy and of the poor, and I cannot recall an instance in which I was not cordially served with the best the house afforded.

The application of this to the spiritual entertainment of our Divine Guest from heaven is obvious and plain. It is true that Christ has a creative right to the best and to all that we have. But He does not stand upon His rights with us. He takes no means to extort from us His due.

He permits us to hold and control all as our own, and comes to us simply as a guest. The free service and free-will offering of the heart are all that He desires. He values nothing else; He will accept from us nothing else. But if He condescends to come to us, and we receive Him as a guest, is it too much to say that we ought to serve Him with the best in our lives? Should we not be ashamed to do less than this? The Lord from heaven, the great Friend of man, the Divine Guest of the world, who deigns to dwell in our poor hearts, can we put Him off with less than the best we have, with some small portion of our lives, with some paltry excuse of service, with some mean, obscure corner of our hearts?

Think of it. Can it be possible that any of the Lord's people treat Him so that they reserve the best of everything for themselves, their families and friends, and bestow what little may be left upon their Heavenly Guest? How can we do this and maintain our self-respect? How can we do this and look forward with joyful anticipation to the time when the guest we have so slighted here shall receive us as our host in the heavenly world? But perhaps there are none among His people who treat Him so. Perhaps there are none who consider their own comfort first, their own wants first, their own pleasures first, their own selfish plans first, and then give a little thought afterward to His service, His interests, and His wishes. Perhaps there are none who

throw open the main apartments of their souls to the world, to its pleasures, gains and ambitions, and crowd the Lord Jesus into some neglected corner. Perhaps there are none who exert their powers in the service, and expend their possessions in the enjoyment of themselves and their nearest friends and dole out to the Heavenly Friend the broken fragments and remnants of their lives, their abilities, and their means. But I say no more. I leave the solemn question to your own reflection and decision. But surely this Divine Guest ought to have the first and best place in our hearts, and the first and best service of our powers.

3. Again, there is another fact with regard to the entertainment of a guest which we shall do well to consider. It is this: that the presence of a guest, especially of one who is honored or loved, has a decided influence upon the conduct of all the members of the family, and also upon their care of the house itself. In his presence every member of the family feels that he is upon his good behavior. Every one is careful to observe perfect courtesy of manner, and to use only words of kindness toward each other. Pleasant smiles and agreeable tones are the prevailing order. If there be any inclinations of a contrary nature in the family, the presence of the guest exerts a wholesome restraint upon every such tendency, and, in addition, special care is taken to keep the house in neat and orderly condition. All this is right and proper, for it would be gross rudeness to permit a guest to hear and see what would be offensive and make a painful impression upon him. If this is true with respect to an ordinary earthly guest, what must be, or at least what ought to be, the effect of the presence, consciously realized, gratefully cherished, of the Divine and Holy Guest from heaven? Should He be permitted to dwell in the heart in the midst of sinful disorder, surrounded by the offensive clamor of selfish, angry, and evil passions? Surely not. The presence of this Blessed Guest ought to

shame into silence every sinful clamor, and drive out every evil thought and feeling.

To entertain the Lord as our guest is to set the soul in order as well as we may, to cleanse it from whatever is offensive to His sight, and to put a watch upon the life, that nothing be said or done that shall be painful to His pure and loving Spirit—not that we shall always succeed in doing this in every particular, but the sincere desire and effort to do so will be acceptable to Him, and His grace will ever be ready to cover all shortcomings with Divine forgiveness. The presence of Christ as the guest of the heart is an influence which tends to expel all evil from the soul. The felt and cherished sense of His presence is a sanctifying power in the believer's character. Christ and sin cannot dwell amicably together in any heart. He will not remain where sin is suffered to remain. As we fully realize and appreciate His presence with us, we become vigilant and diligent to cleanse our hearts from all evil, and to regulate our lives according to its own holy teaching. What a restraint upon every wrong tendency is the consciousness of His blessed presence! There is nothing like it to preserve us from sin, to deliver us from temptation, to promote in us the growth of every pure desire and holy principle. For this reason, as well as for the debt of gratitude we owe Him, we should seek to preserve, ever vivid, within us the sense of His presence as our lifelong friend, our honored and beloved guest.

4. One thought more I commend to your reflection. The entertainment of a guest implies association or fellowship with him. When you have a guest in your house, you give him as much of your time as you can spare from other duties, not only to contribute to his enjoyment, but that you also may enjoy his society. You do not leave him entirely to himself, to pass the time alone as best he may. But you engage in conversation with him; you devote much of the time to social fellowship.

If Christ be our guest, then we should enjoy conscious fellowship with Him; we should hold frequent converse with Him; we should often speak to Him, and listen to His voice speaking to us in return. Is He our guest, and yet do we avoid Him, seldom speaking to Him, seldom, if ever, conversing with Him, never taking delight in His society? Do we never sit down with Him in quiet converse of the spirit? If we do not, how can we say that we have received Him as our guest? If we have indeed thrown open the door of our heart to Him and given Him a welcome, we shall certainly have sufficient appreciation of His presence to devote a little time now and then to spiritual converse with Him.

A Christian who treats his Divine Guest with silent indifference, who comes and goes before Him without a word, who feels no impulse to speak with Him in prayer and finds no pleasure in holding converse of the spirit with Him, can such a thing be? Can a Christian heart be voiceless, wordless, prayerless—knowing nothing of prayer except as a perfunctory form, and nothing of the joy for grateful, loving meditation upon Him who is the Christian's best friend? No; prayerful converse with Christ is the vital essence, the chief joy, and the hidden strength of the Christian life. In prayer, in the study of His words and works, in meditation upon His truth and love, we should often hold converse and realize our fellowship with the Lord of all grace and glory. It is good for us, good beyond the power of words to express, to sit at the feet of this Blessed Guest, as did Mary of old, and listen to His gracious teachings.

Guest of the heart, guest of the world, have we no room for Him; shall we refuse Him a place in our lives; shall we withhold from Him the best place, the supreme place? Who, then, shall be our Divine Host, to welcome and entertain us on high? It is His own demand: "Where is the guest-chamber of thy soul, prepared and furnished for

Me, that I may abide with thee through life, and thou with Me through eternity?"

SAVED BY HOPE.

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For we are saved by hope.—Rom. viii. 24.

HOPE is that something which David Hume calls "the real riches." Paul refers to it very often in his epistles. He says it is one of the things which abide. "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. And now abideth faith, hope, charity, these three; but the greatest of these is charity." How long hope will abide, Paul does not say. Whether it will go with us into the beyond seems to be an open question. Love will. It is clearly eternal. Faith will some day be exchanged for sight. Hope will be lost in glad fruition. Hence the remark of Colton: "Hope is manifestly terrestrial. Its very existence must be lost in the overwhelming realities of futurity. The future can have no room either for fear, or its opposite, hope, for fear anticipates suffering, and hope enjoyment; but where both are final, fixed and full, what place remains for either? Fear and hope are of the earth earthy—the pale and trembling daughters of mortality—for in heaven we can fear no change, and in hell no change is to be feared."

It is not alike clear to all persons that faith and hope will not be needed in the other world. It is, I think, clear to all, they are needed in this. They have been likened to "twin-sisters, both beautiful as they can be, and very often mistaken the one for the other." "Between them," says a well-known writer, "there is this clear difference, that while 'hope expects, faith inspects; while hope is like Mary, looking upward, faith is like Martha, looking

atward; while the light in the eyes of hope is high, the light in the eyes of faith is strong; while hope trembles in expectation, faith is quiet in possession. Hope leaps out toward what will be; faith holds on to what is. Hope idealizes; faith realizes. Faith sees; hope foresees. Faith is the substance of things hoped for, the evidence of things not seen; hope is the anchor of the soul, sure and steadfast, entering into that within the veil."

Our text says, "We are saved by hope." Ordinarily, we do not think of hope as performing this office. Elsewhere in the Scriptures we read that "we are saved by FAITH." In another place it is distinctly stated that "we are saved by GRACE." I am quite sure most of you will recall other passages in the Bible, where it is said "we are saved by Jesus Christ." It is just such seeming contradictions as these that the critic likes to get hold of. He makes the most of them against the Bible, without trying to see if they could not be honestly explained and harmonized. If he will not do this, we must. Without attempting any learned or labored exposition of this passage of Scripture, let us agree that it is only doing as we ought to do with any book, to try to catch the meaning of the writer—to interpret his words in their connection. When Paul says hope saves, he may mean in a different way from faith, or grace, or the Lord Jesus. There are different kinds of salvation. A man may be saved from drowning, from bankruptcy, from violence or despair without reference to the salvation of his soul from sin and death. It will be fitting for us to inquire if the apostle had not some special thought of this kind in view when he wrote these words of the text.

If we examine this 8th chapter of Romans, we shall find he is dealing with the subject of suffering as the result of sin, and by what means we may hope, eventually, to find deliverance. Indirectly, he shows that sin has brought its pain and penalty on all creation.

"We know," he says, "that the whole creation groaneth and travaileth in pain together until now. Even we who have been redeemed from the condemnation of the law, and from the curse of sin, have not as yet been freed from its consequences. We suffer from its effects every day of our lives, and we shall so long as we live in this world. But this is not to be to us an occasion of sadness and despair, because a time of entire exemption is coming. We have been adopted into God's redeemed family through the redemption purchased by Christ. We are going where sin and suffering cannot come. Even these poor bodies, so full of aches and pains, are to be redeemed. This is our hope, and in this hope we wait with patience, confidence, and uncomplaining. "For we are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." It is with a desire to illustrate and enforce this truth of the text, for your comfort and encouragement, that I ask you to consider two or three things further about this hope, which, in order to distinguish it, I will call Christian Hope. The first thing which I wish to say about Christian Hope is that it is

I. A SAFE HOPE.

Hope is a part and power of human nature. But all hope is not Christian, and is not safe or sure. All men have hopes, but not good hopes. Some natures are more hopeful than others, and some hopes are better than others. The Bible says bad men have hopes, some of which can never be realized. "The hope of the hypocrite shall be cut off." "The hope of the unjust man perisheth." How many men have hopes that are built on an insecure or false foundation! Life is full of blighted hopes, and yet the only thing that makes life tolerable to thousands of persons is their hope. Some are hoping, as it were, against hope. They have been disappointed times without number, yet somehow they hope again, and

when hope gives out all is gone. Then come collapse, mental disorder, madness, suicide. Oh, how many such instances there are—blasted hopes and ruined lives! Human hopes are so treacherous. They are so often ill-formed and poorly founded. They are like the house that was built on the sand. When the winds and the floods come and beat upon them, they fall, and oftentimes great is the fall of them—great in its calamity and consequences. Such, too often is the case with hopes built on human promises—on the gains, pleasures, friendships, fortunes of this world.

Christian hope is a safe hope, because it builds on the promises of God, which cannot be broken. Whatever He has promised for this life—pardon, peace, prosperity—if the conditions of the promise are met, hope is never disappointed. Experiencing so much of God's goodness here, we surely can trust Him for whatever is promised hereafter. So the Psalmist says: "Happy is he whose hope is in the Lord his God." And Jeremiah echoes the same thought when he says, "Blessed is the man whose hope the Lord is." These testimonies could be supported from the experience of thousands of God's children, showing that there are no blighted and blasted hopes when they are built on the sure promises of God's word, since all the promises of God are Yea, and Amen, in Christ Jesus.

Christian hope is a safe hope, because it has a moral basis. There is nothing in it which disappoints or demoralizes. Its uplift is heavenly. It is this hope of which Liddon speaks when he calls it "the soul of moral vitality." Any man or society of men who would live, in the moral sense of life, must be looking forward to something. Precious as must be the inheritance of the past to every true-hearted and generous man, what is the past without the future? What is memory unaccompanied by hope? In the case of the individual, as in the case of the nation

and church, high and earnest purpose will die outright if it is permitted to sink into the placid reverie of perpetual retrospect." Another thing which may be said about Christian hope is that it is

II. A SUSTAINING HOPE.

Who of us does not need such a hope? We need it in our work. Most of us are willing to labor, and some of us to labor hard, if only we can see the return or reward of our labor. In Christian work, it is peculiarly true that we have to sow in hope and till in hope. Very often the sower and the tiller never see the harvest. "One soweth and another reapeth." This is not always so. There is another Scripture which says, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." The harvest is, however, often delayed for one reason or other, and we have to work and wait. Hope helps us. It keeps us from becoming impatient and disheartened. The Scripture says: "It is good that a man should both hope and quietly wait for the salvation of the Lord." Some things cannot be done in a hurry. God's work is important work—work that lasts through all eternity. It takes time to do it, and do it well. Some of us want to see at once the fruit of our labor, and some act as though they expected fruit without much labor. The man or woman who can wait in hope for some things which neither work, nor wealth, nor hurry, nor fret can secure, has a mine of happiness which most of us do not possess. It is hard to work on and wait—wait and work when energies have grown tired, when resources have given out, when confidence in ourselves and of others in us is almost exhausted. Hope is the last thing to surrender. It hangs on. It continues to expect. It grips the thing once more, and that last grip conquers.

What illustrations we have of this truth on every hand! There was Bernard Palissy, the French potter. He was born in southern France, in 1509.

How poor he was, how patient, how tireless, how hopeful of success! His one desire was to learn the secret of enameling pottery. He had seen the result as accomplished in another country, but was ignorant of the process, the materials, the method. He determined, with God's help, to do it. He toiled and waited and hoped. He earned money and spent it in trying to wrest from nature her secret. He borrowed money. He impoverished himself and family. He was ridiculed and almost driven frantic. He suspended his efforts for a time, earned money, and came back with it to his favorite task. When he had come to the last extremity, burnt the pickets from his fence to fire his oven, he at last succeeded. The enamel at length appeared. The gloss he sought for his pottery reflected the smile of success on his pinched and haggard face. He had worked, and waited, and hoped, and won. Hope never deserted him. Through all the weary years she sung her siren song, and if he had once refused to listen he had been a ruined man.

It was much the same with Cyrus Field and his transatlantic cable. Men said, "It cannot be done." Mr. Field said, "It can." Hope stood by to lend encouragement. The cable was made ready, dropped into the ocean and broke in two. Men said, "We told you so." Hope kept Mr. Field from giving up. He fished the cable up again, united its broken strands, and bound two continents together in speaking distance though separated by three thousand miles of trackless water. The first message that flashed along that cable was one of thanksgiving to God. By His aid hope had sustained and conquered.

Hope sustains not only in work, but in suffering. In sickness and sorrow hope is a great medicine. In persecution and bitterness it sings its song of final deliverance. The confessors and martyrs of the early Church knew its sustaining power. Hope sits by the sick-bed. It chases away tears and

pains with its songs and smiles. It transforms moans into mercies. It is last to yield. Not until the last glimmer of light has gone from the eyes—not then will it succumb. It follows the chastened spirit into the world beyond, and seeks for it a home with the angels and God. Oh, hope, how beautiful and blessed it is! It is the good Samaritan, as one has said, "pouring oil and wine into the wounds and miseries of mankind." The student knows it, and the lover; the patriot knows it, and the prisoner.

I have a book in my library called "Andersonville Diary." It was written by a gentleman once a member of my congregation. You can imagine something of its sad story. The author simply records his observations and experiences while kept a prisoner of war in that historic and awful pen. The one word which lightens the pages of this sorrowful recital is this blessed word **HOPE**. The one thing which kept this man alive, while hundreds were dying around him, was **HOPE**. He says "It was not constitution, not medicine, not favor, that was the secret of some men's survival, but hope, hope—the never giving up the expectation of deliverance." Strong men, he says, died, not from starvation, but from despair. "In a few days, a whole company of strong, healthy Massachusetts soldiers succumbed to their fate and were carried over the dead-line." Here is an entry: "It is Sabbath day, May 29th. Nearly a thousand men have just come in. A great many give right up and die in a few weeks, and some in a single week. I am gradually growing worse. Still, I hope to last some time yet, and in the mean time relief may come. If 'tweren't for hope, the heart would break; but I am hopeful yet." That man's name was John L. Ransom. His hope brought him out. He lived to publish his diary and do good. I think of him as a hero of hope. He never quite lost heart or hope in himself, in the cause for which he suffered, in the God he loved and served. Hope sus-

tains. We come now, in conclusion, to one other point. A hope that is safe and does so much to sustain must be

III. A SAVING HOPE.

This is Paul's claim. If any man had reason to lose confidence in men, and in the world in general, he had. The reason he was so hopeful for the Gospel, the Church, the future, for himself, was because he had confidence in all that Jesus Christ said and did. He could not treat Christ as a charlatan, or Christianity as a chimera. To him these things were the real, the abiding, the most blessed things for time and eternity. So he could speak of hope as an anchor to the soul, sure and steadfast, entering into that within the veil. With all his perplexities, stripes, shipwrecks, imprisonments, he is the most cheery and courageous soul of that or almost any other period. How he might have dwelt on his hardships, and filled his letters with complaints! Instead of that, he is constantly cheering and confirming those who never knew one-half the privation and pain which he suffered. What helped and sustained Paul? It was his hope. "I reckon," he said, "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." "If in this life only," he said, "we have hope in Christ, we are of all men most miserable." Paul's hope reached into the beyond. It took fast hold on God and Heaven. When called before petty kings and mighty emperors to testify concerning this hope, he never blanched nor apologized. Before Agrippa he said: "I stand and am judged for the hope of the promise made of God unto our fathers."

Hope saves—saves self-respect, saves the spirit from smart when the body may be racked with pain; saves the soul when the things of this world fade from sight, and the eternal world dawns on our vision. No one thinks Paul's hope failed him. If it did, ours is not worth the name. Thank God for a hope that will not fail us at the end. This world is full of false hopes, of

heartaches, and disappointments. Life does not bring to one-half the people what they thought it would bring. Even those who have been sated with the good things of this world find them losing their relish as life wears on. What is all the good of this world when attained, if the soul of man comes to the end of life empty and poor, without hope, a good hope of Heaven, and without God? When Walter Scott was near to his end, he said to his son-in-law, Lockhart: "I may have but a minute to speak to you. My dear, be a good man—he virtuous—be religious—be a good man. Nothing else will give you any comfort when you come to lie here."

Scott bore this testimony in his death. Paul bore it all through his life. Beloved, let us live in hope, if we would be saved by it.

You have heard the story of a great king who sent his servants to level a forest, to plow it and plant it, and bring back to him the harvest. One laborer was named Faith, another Industry, another Patience, another Self-Denial, another Importunity. To cheer their toil they took along their sister Hope. While they worked she sang. When they became discouraged, she found a way to cheer them. When they saw nothing but stumps and soil, she talked about the harvest. So they kept at it, until finally they shouted harvest-home, because Hope never refrained from singing and encouraging. The moral is plain. God has placed us here to cultivate His vineyard, and return to Him the harvest. When things look dark and discouraging to us, let us hear this song of hope, breaking on our ears with heavenly sweetness, and let us realize that we are sustained and comforted and saved by Hope.

"Now our Lord Jesus Christ Himself, and God, even our Father, who hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts and establish you in every good word and work."

GOD'S RIGHTEOUSNESS LIKE THE MOUNTAINS.

By REV. J. ELLIOTT WRIGHT, D.D.
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Thy righteousness is like the great mountains.—Ps. xxxvi. 6.

THIS statement suggests to us, by way of illustration, the marvelous richness and beauty of the Bible. It has a wealth of natural illustration and analogy which has given to its pages through all the centuries a peculiar attractiveness. We stand face to face with the sky, with the sea, with the mountains, when we study the Bible; the storm-cloud gathers above our heads, and we see the flash of the lightning, or hear the rush of the wind; we look out upon the desert with Moses, or we hide ourselves in the mountain cave with Elijah, or with David; we study the cedars of Lebanon, with Solomon for our teacher, or the lilies of the mountain slope, with Jesus Christ. To the people of God in the earlier centuries, all nature was sacred. "The thunder was God's voice, and the lightning was the flash of His eye; the clouds were His chariots, and the winds were His messengers; He gathered the snows on the summit of Lebanon, and caused the morning and evening dew; His arm lifted the waters of the boisterous sea; He touched the mountains, and they trembled and smoked." On every hand they saw the tokens of God, and, in the most simple and reverent manner, they bowed before Him and rendered Him worship.

We cannot wonder at this, when we think of the training of this people of God. They had their national origin amid the mountains of Sinai, and there is, perhaps, no wilder scenery on the face of the earth; and that scenery was associated directly with the presence and the power of the God they worshiped, so that ever afterward in the thoughts of their minds the mountains were peculiarly sacred.

They had a home assigned them, by the mercy of God, within the borders

of which there was every variety of scenery and climate, of verdure and soil. Indeed, it is remarkable that within such narrow limits as Canaan there should be such profusion and diversity of nature: Hermon to the north, with its snowy peak, and the desert to the south; the valley of the Jordan, with its rocky uplands, and the deadly sea of salt; the magnificent pasture fields and clustering vineyards, and the long stretch of seacoast on the western border, from Tyre to Joppa.

. . . Can we wonder that this people should have a reverence for nature, and a sympathy with nature? Can we wonder at the exquisite touches of beauty in their prophecies and psalms? Or that the Man of Nazareth should so fascinate the people with his knowledge of nature, and his usage of nature?

It is this, in part, which invests God's Book with that vigor and freshness, which adapts it to every generation and people. It is old as the centuries, yet forever new; and it takes hold upon men, like the summer sunsets we sometimes see, with their golden glories and flashing splendors, or like the stretches of landscape we sometimes see from the summits of the mountains. God intended it so, that this Book should live, and should quicken men's hearts to the ends of the ages; and hence He determined the home, and He ordered the training of the chosen people amid a very profusion of nature's wonders.

As regards the mountains, we can never lose sight of their glorious prominence in Bible story. Hermon and Pisgah, Horeb and Carmel and Olivet, can we ever forget them? They are linked forever in the memories of men with Moses and Elijah and Jesus Christ; and some of the grandest messages God has uttered, and some of the sweetest and tenderest teachings, have come to us from the slopes of the mountains, or from the bleak and rugged summits of the mountains, which crown them and constitute their glory.

"Thy righteousness is like the great mountains." What is that righteous-

ness but the character of God, the sum of His attributes, the very fulness of His nature and life? There is, it is true, no uniform usage of the word in the Bible; but in its broadest application, it invariably signifies the perfectness and the glory of the Divine character; and this, the Psalmist says—this aggregated beauty of wisdom and goodness, of holiness and justice—this is "like the great mountains."

We can only conjecture the ruling and dominant thought of the Psalmist, the thought which suggested the comparison to Him. It intimates to us quite a number and variety of impressive resemblances.

1. The mountains are always and everywhere the conspicuous features. They may tower toward heaven, like giant sentinels, standing solitary, immovable, and forever the same; or they may form a continuous ridge or chain, like a great unbroken headland or promontory. It does not matter the form they take, they are the prominent features; they rise in their majesty above and beyond the subordinated things the landscape holds—the forests, the farms, the villages, the river—and you lift your eyes incessantly to them; they dominate the landscape. The glittering spire of Hermon and the cedar-crowned ranges of Lebanon were forever visible to the people of Palestine, and they no doubt had their influence on them. It is impossible, I think, to live in the midst of impressive scenery—to see nature's majestic creations—and not be molded or influenced in some way, or feel the touch of it in temper or character.

It is so with that righteousness referred to here—the glory of God—the Divine perfection and purity; it is the prominent feature, the conspicuous object; it dominates the universe. Nature reveals this righteousness to us, for "the heavens declare the glory of God; day unto day uttereth speech; night unto night showeth knowledge." Providence reveals this righteousness to us, for "He is not far from every

one of us; in Him we live, and move, and have our being." Grace reveals this righteousness to us, for "the Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." Indeed we cannot get away from the righteousness of God. Above all human governments and earthly associations, above all the passions of men and all the changes of history, above the interests which absorb us and the ambitions which inflame us, God's glorious righteousness is forever conspicuous. It stands out in the law like the crags of Sinai, where the law was revealed. It runs through the cycles of human history like those towering and tremendous ranges of mountains, the Himalayas, the Andes. Whichever way we turn in the course of our pilgrimage, God's majesty asserts itself; we see the glory of His goodness, His wisdom, His transcendent and sovereign power.

Is it not a restraining and modifying and developing factor in human history and life? Can we have such surroundings as Providence assigns us, and not feel in some way the influence of them. As we have reason to be thankful for the natural scenery in the midst of which we live, so a profounder gratitude should be kindled within us in view of our moral and spiritual environment.

2. The mountains are constantly referred to in Scripture as the symbols of perpetuity. It is a pertinent symbol. "Born of fire, earthquake, subterraneous forces, and subjected to the changes of the atmosphere and elements, they none the less stand." "The strength of the hills is His also." "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God." They are beacons of eternity. They stand in their places, age after age, defying the centuries. They seem buttressed with indestructible masonry. Ruskin calls them the bones of the earth, the un-

yielding foundations or framework, thrown up to show us the strength of the structure, and to inspire our confidence. The sea is the symbol of agitation and restlessness; the mountains are the symbols of eternal perpetuity.

So is it with God's righteousness. It knows no decay, no change, no slightest variableness nor shadow of turning; it is the same in all ages, for all races; "the same yesterday, to-day, and forever."

We may not be in harmony with the righteousness of God; we may resist or antagonize His government, His purpose; but we are just as impotent in such a case as are those who object to the giant mountains which are lying across their pathway. These mountains may mar the landscape, seemingly; or interfere very sadly with vegetation and fruitfulness; or hinder the movements of development and progress; or change the currents of rivers, and bar the pathway of travel—men are none the less powerless to remove them or change them; they must simply accept the conditions of nature, and adapt themselves to the mountains. . . . So God's righteousness asserts itself, however men struggle. His law is supreme, His will is unchangeable; and the part of wisdom is simply to accept it as an eternal fact, and by the help of His Spirit adapt ourselves to it—be brought into unison and harmony with it.

3. The mountains are suggestive of somber realities; they intimate to us the agitations and the struggles of nature's forces. Dark shadows hang over them which scarcely the sunlight of summer dissipates; there are cloistered solitudes, where the gloom is oppressive even to healthy spirits; we see the marks of violence cut into the mountains, and the tokens of devastation—great rocks heaped together, abrupt declivities, barren and desolate wastes. Fire, earthquake, tempest, cloudburst, these have smitten them, and they stand as the tokens of God's anger and vengeance. In the moun-

tains and on the desert, we see the curse of heaven in literal fulfilment; there is blighting and wasting; there is chaos and death.

Hence, from the earliest ages, there has been a mystery attaching to the mountains: men have held them in awe; they have had an unhealthy superstition about them; they have peopled their abodes with the spirits of darkness; they have trembled to invade them. This accounts for the dark idolatries which have been practiced upon the mountains, the mysterious rites of our pagan progenitors in the forests of Germany, amid the hills of Scotland; it accounts for the weird superstitions of the mountains which have lingered among all ignorant peoples even until to-day. They have inspired the sentiments both of sanctity and terror; and while men have shrunk from their gloomy recesses, they have yet been attracted to them; they have worshiped upon "the high places," and rendered their penance, and mortified their flesh.

So the righteousness of God has impressed itself upon the guilty spirits of mortal men; they have trembled before the majesties of His holiness and justice; His providence has troubled them; they have been restless, uneasy, disturbed in conscience, because of His terrible law. . . . God displays, Himself incessantly in the progress of history as a God who "hates iniquity, transgression, and sin, and can by no means clear the guilty." And hence His judgments have fallen like the storm clouds of heaven, and are falling to-day. There is a mystery in His providence, and the guilty man shrinks and hides himself, and is thoroughly overawed. . . . And yet he tries to conciliate this righteous God. All history is the record of one continuous struggle between desire and fear. Men dread this God who sits in the heavens, and yet they cannot forget Him, and they cannot forsake Him; they are held irresistibly within the circle of His influence; He attracts them through the very apprehension they have.

4. Though the mountains suggest the terrible in nature, and are scarred and seamed and rugged from the stroke of the lightning and the blast of the storm, yet there is a dainty and marvelous beauty about them, and they are wondrously beneficent. If deprived of the ministry the mountains render, our earth would stagnate into pestilence and be utterly unfruitful. "The valleys only feed us," says Ruskin; "the mountains feed, and guard, and strengthen."

There are three great offices appointed to the mountains, and they forever fulfil those offices: They distribute the water; they purify the air; they enrich and sustain the soil. "The sea wave, with all its beneficence, is devouring and terrible; but the silent wave of the blue mountain is lifted to heaven in perpetual mercy." How the invalids welcome the relief of the mountains, and the overwrought workmen! Indeed, they are an absolute antidote to certain diseases, and their recuperative properties, their powers to restore, are perpetually proved by outworn sufferers.

The mountains also render a moral service. They are a great, impressive architecture, the very grandeur and silence of which is eloquent. They speak to us of God, whose thought conceived them, whose hand formed them; they tell of the power of this mighty Creator, of His beneficence and wisdom, of His love for the beautiful. They are nature's vast cathedrals, covered with sculpturing, painted with legend, and they inspire emotions which are wondrously conducive to development and growth.

I think it is Ruskin who suggests the thought that it would be just as absurd to condemn the world because all of it cannot be occupied as it would to condemn it because not larger. Those parts which are covered with rolling waves, or with drifting sands, or with fretting ice, or with scattered stones, have also a mission for our humanity. They teach us of God; they fill the

thirst of the heart for loveliness and beauty; they impress great moral lessons upon us.

So the righteousness of God is the most supremely beneficent power which the universe knows. It is this which makes possible our human history, our mortal life; it checks and controls the lawless forces which would otherwise ravage the earth like a pestilence and bring universal chaos. . . . Imagine the conditions of human society without conscience to restrain, or law to regulate, or the fear of the judgment to repress or to hinder. Suppose the Bible were disproved, and the thought of God were obliterated, and the hope of immortality were taken away, and the dread of retribution. Could we look for a continuance under such conditions of social order, of earthly history? What is it that holds in check to-day the restless and turbulent elements in some of our Western cities? Is it not simply the authority of righteous law, and the dread of retribution?

God's righteousness is terrible in its threatenings and penalties, but it is none the less beneficent. Indeed His very judgments contribute to the welfare of human society; they keep a rebellious world in awe; they restrain the forces of evil.

And when we reverently study the attributes of God as the enthusiasts study the mountains, we are thrilled with emotion, and quickened to rapture. Moses and Isaiah and David uttered their prophecies and chanted their psalms under this tuition, and John poured forth that glowing Apocalypse which finishes Revelation. God is "glorious in holiness, fearful in praises, doing wonders"; and though we see but through a glass darkly, and know only in part, yet we owe to these glimpses of the righteousness of God all the good and the true and the beautiful of life; they serve to inspire us, and to train us for immortality.

May we know more and more of this righteous God through the knowledge of Jesus, His Son. May we reverence

His holiness, confide in His goodness, rely upon His providence, rejoice in His grace. Then we shall one day stand in His very presence, with all the light of eternity to help us in interpreting His glory.

JESUS CROWNED.

BY REV. G. A. SCHROEDER [REFORMED], BETHLEHEM, PA.

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor.
—Heb. ii. 9.

THE coronation of Jesus is an event in history. It is not an imaginary termination of His humble career culminating in glory, but the grandest event, or series of events, in the history of the Church Triumphant in Him. It belongs to our histories of the Life of Jesus, and appeals to our conviction and faith as much as His lowly birth in Bethlehem, or the historic entry into Jerusalem. In point of time, the coronation of Jesus may be said to have begun at the close of His earthly ministry. His resurrection on Easter morn, when, with hand divine, He was crowned the Mighty Conqueror of death; on Ascension Day, when He was sceptered as King of kings, who could say "all power is given to Me in heaven and on earth," and seated on the right hand of the Father's eternal throne, where Stephen, the bold confessor and first of martyrs, saw Him in a vision.

There was a time when Jesus was not crowned save with the scoffing jeers, the rejection, the contempt, and insults of angry fanatical priests and multitudes. So it had to be. The inspired utterances of mouths prophetic had thus outlined His humiliation as well as His exaltation. In common with other men, He was subject to the law, which says, "No cross, no crown." In bringing many sons unto glory, the Captain of our salvation was made perfect through suffering. By suffering death for all, He should be made victorious

orified above all. The way unto was rugged, weary, beset with and hardships. It is so for His true ers to-day. He was crowned and d during His earthly career, h not as the kings of this world, amid pomp and festive demon- n, receive the insignia of domin- A *garland of regal power* was given Him on the entrance upon His ry, but it was in symbol only—the ess of a dove; that not by might r power, but by the Spirit of God, ould win in the awful fray against osts. A *scepter* was given Him wielded mightily among the prin- ies of this world, but it was only epherd's staff of Him who came r and to save the lost sheep of the of Israel. He had a *kingdom*, in His sovereign rule was love ne; but that kingdom was not of orld. He had a *royal robe* placed His shoulders; but it was a sol- cast-off garment, given in mock- o cover the bruises and stripes of or's scourge. At last they placed His brow a *crown*, for the Cæ- ere thus wreathed with laurels, ms of victory, as they returned etrophies of war; but His was a t of thorns twisted into a wreath, r gold nor silver nor precious to beautify His crown, but blood s of blood—the only insignia of y.

As the Jews beheld "Jesus ed" when Pilate pointed to Him, ry incarnation of suffering, and to ke their sympathy said, "Behold an!" Him, whom the Jews with d hands crucified, God hath raised sit on His throne. There He in majesty, crowned and win- triumphs day by day, by the of His Spirit, until the time come when all His foes shall be His footstool. And now "we see crowned with glory and honor." ording to the Apostle's interpre- of the eighth psalm, which sets the dignity of man, the reference to the natural man. "What is

man that thou art mindful of him, or the son of man that thou visitest him? Thou madest him a little lower than the angels: Thou crownedst him with glory and honor, and didst set him over the works of Thy hands." The Psalmist is here speaking of the Man of men, who made himself of no reputation and took upon Him our flesh and blood. Him has God crowned with glory and honor.

Jesus suffered the ignominious death of the cross once, but is crowned always. The suffering, torture, death, were once for all, but rewards follow rewards, coronations follow coronations, until eternity.

1. *Jesus is crowned in the preaching of the Gospel.* The sermon preached from Christian pulpit in which Jesus is not the center, the theme, the root, the inspiration, in which the sweet Gospel of Peace does not shed its rays of hope and love, is ineffective and can accomplish no good. The pulpits in our day that have switched off into sidetracks, into attacks against infidelity, into discussions of some petty reform or theory, must be brought back to the purity of the one message: Christ and Him crucified. Paul would glorify in none other, nor could he find one greater.

There is not a theme worthy the thoughts of men that may not be discussed in the pulpit. The great Teacher drew His illustrations from the surroundings and every-day life of His countrymen; the questions that puzzled them concerning Sabbath observance, paying tribute to Rome, the resurrection, etc., received new light as He touched them. Let all the problems which agitate our age, and for which we seek equitable solution, be brought to Him—the strife between capital and labor, the observance of Sunday, the union of Christian Churches. In the spirit of His life and Gospel the only solution is to be found. The series of refreshing and edifying themes is endless, but let us be guarded that in all of them *we see Jesus crowned*. Sweeter

than the flow and rhythm of poetic genius, nobler than the burning wit and pathos of eloquence, are the words of His mouth when He teaches multitudes and disciples. The foolishness of God is still wiser than men. "The preaching of the Cross is to them that perish foolishness, but unto us which are saved the power of God." Over against the blackness of guilt there is still the promise of pardon to be proclaimed; for trials and suffering, His words of comfort; for the darkness of the tomb, the resurrection sunshine. We have no true-hearted love that He has not kindled to glow with life, no loyalty to the cause of good that He has not inspired, no sanguine expectation of heaven but He has given and quickened it, for there now "we see Jesus crowned with glory and honor."

No wonder the Protestant Church lays such stress on the preaching of the Gospel; it is the root, the condition, the core, the life of her very existence. In Mexico, where the Romish Church has been dominant for centuries, a missionary recently went into a leading book store to buy a Catholic Testament. The bookseller examined his shelves and catalogues, and then came back to inquire, "Who is the author?" Not saints, nor priestcraft, but Jesus must be honored and exalted in our worship and preaching, else there will be ignorance, superstition, and dead formality.

2. *Jesus is crowned in the Church's faithfulness in spreading the Gospel.* The missionary work of the Apostles was at first discouraging and hazardous—immense odds there were to fight against. They who were bold enough to proclaim the despised and crucified Nazarene as the Saviour of mankind, had to pay the penalty with poverty, stripes, and oft with the sacrifice of their own lives; and during the age of relentless persecution the blood of martyrs was the seed from which sprang the multitude of believers, countless as the stars above. But in every age of the Christian era Jesus has *received a crown*. After those first centuries of

fierce persecution, in which the faith of believers was tried in the ordeals of fire and blood, peace and liberty were at last gained—not only that, but upon the throne of Rome, proud queen of the world, sat the first Christian emperor, and on the victor's military escutcheon was emblazoned the Cross of Christ. Not long after, Julian the Apostate, who was bent on the destruction of this sect of believers, on the battle-field was made to bite the dust, and, with the sword thrust into his side, exclaimed: "O Galilean, Thou hast conquered." When Napoleon was in exile, in his quiet moments he reviewed the mighty kingdoms which had exercised dominion in the world's history, and remarked that the powers established by military supremacy, by force of arms, had each in turn disappeared; "but," said he, "one kingdom was founded upon love, and to-day there are millions of adherents who are ready to die for Jesus the Christ." Each century has thus vied with the preceding century in making His coronation the more glorious. And though the Turkish Government not long ago decided that the triumphant hymn, with its martial strain—

"Jesus shall reign where'er the sun
Does his successive journeys run,"

cannot be used in the Sultan's country because it does not accord with the claims of Mohammedanism, even the followers of the Crescent will be brought to bow and bend the knee in allegiance to the Cross.

The growth of the Church's missionary operations in the last quarter-century has been marvelous in her own eyes. The open gates everywhere and heroic advance into the regions beyond have been a theme of constant encouragement, of new inspiration, and incentive to bolder hopes. The isles of the seas; the nations once enshrouded in ignorance and loathsome idolatry; dark continents once impenetrable, pathless, unknown to the messengers of peace—one after another have been added to the Church, are being added as so many precious pearls to the crown of Jesus.

Missionary boards, hard-working, self-sacrificing missionaries, active churches at home, Sunday schools, auxiliary societies, in numbers untold—they are all working, planning, praying, not for selfish pride or interest, but for the glory of our one Lord and Redeemer.

3. *Jesus is crowned in the life of the faithful Christian.* The Gospel brings a personal religion, requires a personal faith, imposes a personal duty and responsibility. Some of Christ's grandest discourses were spoken in the audience of single individuals. His power of healing was exercised in conjunction with the saying "*thy faith hath made thee whole.*" In dealing with his servants, the king calls them before him individually and, as a type of the great Judge, rewards them according to their personal measure of faithfulness with his "*Well done, good and faithful servant,*" or "*Cast him into outer darkness.*" In her *Magnificat*, Mary prophetically responds to the spirit of the Gospel, saying, "*my soul doth magnify the Lord, and my spirit hath rejoiced in God, my Saviour.*"

The glory of Christianity lies in this, that it is not an empty beating upon the air with abstract generalities, with a high sounding code of morals, like all the religions of heathenism. It comes home to us personally, addresses itself to the individual heart and conscience, challenges a personal confession, imposes a direct obligation of obedience. The question of supreme moment, therefore, is, are *you* fulfilling the Gospel demands in personal capacity; does your own life bring unto Him a crown? Weak and erring though we be, His grace is our strength; we can be made capable, and thus glorify God in our bodies. But, at length, it will be found that not in our earnestness, nor in our most valuable services, but in the fact that *He saved us* is the crown of His glory.

It is related of a Christian woman, who died while visiting the Exposition of Paris, that during her last moments speech had left her. But she was heard

to articulate the word "Bring," in her effort to communicate with those around her. Her friends, seeking to interpret and to comply with her wishes as best they could, offered her food. But she shook her head and repeated the word, "Bring." Then they offered her grapes, which she also declined, and for the third time uttered the word, "Bring." Thinking she desired to see some absent friends, they brought them to her, but again she shook her head. At last, by a great effort, she succeeded in completing her sentence—

"Bring forth the royal diadem,
And crown Him Lord of all."

And then she passed away, to be with Jesus crowned.

4. *The greatest coronation of Jesus will be the final consummation of glory.* In that day He will lead His ransomed home, and sinners saved will be the crown of His rejoicing. It is not an idle dream of the imagination to think of all the triumphal processions and coronation days of earthly kings, put together, as constituting but a meager foreshadowing of the glory in that better world, when He shall receive the power. Everything shall be in subjection to Him, and all His foes be made to lie prostrate at His feet. Of that hour no man knoweth; but we do know that the extension of the Church of Christ, belting the whole globe, taking captive nations the most obdurate and sin-enthralled, points clearly to that *great event*. Blessed are they who are chosen to further and speed the coming of that day.

What splendor and thrilling displays when the Roman emperors returned from their famous victories! Wild beasts from distant jungles led by Egyptian slaves; captives in chains marching by thousands in the procession; the proud Roman senators in their stately robes; the great emperor riding amid the deafening shouts and vivas of multitudes; vanquished kings and queens dragged along by his royal chariot; the Roman army following in the train—legions of brave men, who

had staked their lives for the country—with battered armor and torn banners, marched from sunrise to sunset; and the propitious heavens seemed to bow down in triumphal arches.

But all those days shall be as though they had not been when Christ shall lead His blood-bought saints through the gates of pearl, and the ten thousand times ten thousand shall say, "Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing." From Golconda mines bring diamonds for His crown; from Ceylon's shores, pearls; from the world's Cæsars, coronets; from Christian governments, scepters, and lay them at His feet. "Thou art worthy." The four-and-twenty elders worship Him that was slain, and before Him cast their golden crowns, saying, "Thou art worthy." And when the kingdoms of this world shall have become the Kingdom of our Lord and of His Christ, and He shall reign forever and ever, we, too, hope that we shall see *Jesus crowned with glory and honor*.

AS THE VINE.

BY D. D. MOORE, M. A. [METHODIST EPISCOPAL], PENANG, MALAYSIA.

They shall revive as the corn, and grow as the vine.—Hos. xiv. 7.

WHEN Hosea drew this picture, he had in mind the wheat fields and the grape vineyards of Palestine. There, upon the illuminated canvas which the hand of Jehovah had stretched out over all the fertile country-side, the poet-prophet bade his people read a lesson of the spiritual husbandry.

The pepper-gardens and the peppercorn of this fair island of spices in the far East show forth an even fuller illustration of how the great Father takes care of His children and makes them fruitful.

I. A visit to the garden of peppers reminds me that God has prepared a lot and a place upon the earth for each one

of us. You cannot help beholding this vineyard. Your eyes at once are entranced by all its loveliness. But mark it particularly and see how picturesque it is; how well situated for the end in view; how studiously sheltered by surrounding belts of trees artificially planted; how, in fact, everything points to a desire on the part of the owner to make the denizens safe and happy in this their garden home. Beneficent design is evident throughout. It is true that back of all this occurs the idea of the husbandman's profit, but that very profit or glory of His is also the true glory and blessing of the vineyard. And in the exquisite bosom of nature we do still love to think of a spirit resident, happy or miserable accordingly as the laws of mother nature are obeyed or in some way set aside.

And this well-ordered garden speaks of the ways of God toward His human creatures. It reminds us to write again the name of Jehovah across the pages of geology. It is a picture in miniature of His infinite care and love in choosing, and in preparing, and in sheltering, according to his frailty, the place of man's habitation upon this earth. In the far-back creative ages, the voice of the Lord might have been heard saying: "Behold, I prepare a place for him." The sons of Adam, the sons of God, were to have a vice-regal habitation.

Note closely the demarcation of this garden of peppers. The vineyard itself is one large square. But it is a square intersected into hundreds of small spaces, and each space is a garden in itself, the home of a separate plant. Thus the whole is individualized, and each vine has a servant whose special duty consists in promoting its welfare, and who is responsible to the owner for that plant. Let the kindred thought fill our hearts with comfort. So the Father individualizes all His vast family. He has set each one in his special place. He knows exactly where each one is. And He has appointed the ministry of Church, saints, and angels

to conserve and stand responsible for the individual lives of all His children. Ye are His heritage; and the very hairs of your head, are they not numbered?

II. Look at another characteristic of the pepper-garden. Before even the young vines are planted supports are set in. It is necessary for the spice tree to lift its head toward the sky. Otherwise it will never develop and bear fruit. But it cannot do *this* alone, for it is weak and frail. So a climbing support is prepared for its budding life. This prop is a living tree, which not only holds up the immature vine, but probably by its sap helps to nourish the vine through its tendrils. It is called in native language the *chinkareen*. The sweet thought of how Christ is at once the firm support and nourishing life of His husbandry steals over the heart as we behold the office of this *chinkareen* tree, so large, so strong, so beautiful in itself, and still devoted to this mission of upbearing and feeding its little one. And yet other clinging points we have: God's Word, His promises, His Church. And one of the grandest offices that any Christian can covet is to be as the *chinkareen*, supporting and feeding others even as God blesses him.

This humble upholding *tree* also provides a shade for the vine. All its side branches have been lopped off, but its crown is left; and this spreads out round on every side until it forms a natural umbrella, protecting the pepper-plant both from the fierce sun's rays and the cutting rains. And then, as though in jubilation over the thought of its own usefulness, the tree sends forth a gorgeous crimson or saffron blossom from the center of its crown, a perfect smile of gratification, and a symbol of the joy that blossoms from the life of every one who has learned the bliss of self-sacrifice and ministering.

"'Tis worth living for this,
To administer bliss
And salvation in Jesus' name."

III. The growth of the young vines is slow and gradual—only two feet

high at the first year, only four feet at close of second year; no sign of fruit till the end of the third year. Slow, very slow! But it is the way with the vine, and must be best. Christian growth often appears exceedingly slow. But if we are planted of the Lord and obey the conditions of the Gardener, all is well. The shoot, the plant, the tender ear, the corn—this is the Lord's progression of growth; and it is good. Too rapid development might be disastrous.

IV. As the Vine. In the third year young blossoms bud forth, and there is an appearance of germinal fruit. Then happens a strange thing. The husbandman comes, with his assistants, and surely they are despoiling the choice vineyard! Every plant is stripped from its support and laid—body, branches, and fruit—into a circular trench that has been dug around in the earth below. Ruthless hands? But, stay! A little tip of each vine is left to look up toward the sky. Then there must be an end, a method, in this rude procedure of the vine-dresser. In truth, the pepper will not attain to where its growth was arrested for a whole twelvemonth. But it is not death; it is only delay. And what does the delay mean? That an early fruitage might indeed have been gathered and sold, but that it would have been a very slender harvest, and have yielded only a slight return in dollars. Moreover the vineyard would never again have yielded a return at all. But now, what? At the close of another year there is a rich ingathering, and year follows year in bounteous returns. Here is surely a new picture from the Orient. Here is a light from the East that flashes upon many a dark shadow in the lives of men. Other illuminations there are—words and assurances direct from heaven. And yet we despise not the humble one that proceeds from the garden of peppers. The other day, a lady who had lost a little child spoke to me of God's dealings as being "ruthless." When affliction came to Annie Besant, she regarded

it in the same way. Thank God, we have lights to flash out upon all dark providences. It is ever as a Father, as a wise husbandman. As the vine, as the vine! The tender shoot looks up still. Pulses of life multiply activity. Fruitage overflows all the granaries. Lo! the valley of Achor looks out through a door of hope, and the stricken mourner perceives seas of flowers and fruits spreading over all his heritage, which erstwhile he thought to be a devastated wilderness. "They shall grow as the vine."

IV. From October in 1803 to June, in 1804, the fields and vineyards of these vast lands of China, Siam, and Malaysia were parched by a drought. At last, in the great unwashed cities, there arose the dread pestilence, the old Black Plague of London. It breathed over the cities, and people died like rats. Then the hearts of men and of municipalities stood still with fear, and all they could do was to ordain a puny blockade of the pestilence. In the midst of the terror, Jehovah whispered mercifully from the clouds, and the peoples heard a sound as of rain. Then His children blessed His name, "long-suffering and merciful," and the men who did not know Him blessed His rain. And the gardens and the dry fields answered to the heavens, and all living creatures sang and blessed, each in its own way. A revival in nature! Our hearts, our Churches, how is it with them? Is it a drought with a threatened pestilence of sin? Ah, bless the Lord, the spiritual heavens are above us, and they are full of rain. And, bless the Lord again, about us are promises in abundance that speak of its coming. "Ask and ye shall receive"—living water, freshness, new beauty, fertility, glorious fruitage—AS THE VINE!

"Do you believe in the prayer you utter, 'Thy kingdom come'; do you want the kingdom to come? If you do not, you should not pray for it; if you do, you should do more than pray—you should work for it all your life."—*Ruskin*.

ETERNAL PUNISHMENT.

By REV. F. P. MILLER, LITCHFIELD, ILL.

And fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell.—Matt. x. 28.

THEME: The basis of our belief in eternal punishment.

I. Ordinary death is only a physical change, "Kill the body . . . but not able to kill the soul."

(a) Then, it is certain that death in no manner or degree affects the state of the soul morally.

(b) The end of a physical life in the body does not sever the moral and spiritual life into two parts—the Present and Future. The true life is *but one*.

II. A moral change is necessary to escape from the sinfulness of this life, or to escape the penalties of this life's sins.

But no moral change can take place in the life to come, because

1. The Holy Spirit's work ends with the present life (Gen. vi. 3; Noh. ix. 30; 1 Pet. iii. 19-20).

2. Without the Holy Spirit's efforts, which cease at death, the soul will infallibly remain as it was at death. (John xv. 5; Greek: severed from me, etc.).

3. No moral change can take place in the life to come by the exertions of the soul *in* and *of* itself (John xv. 5).

4. No moral change can take place in the next life, because all incentives to progress in holiness will be absent.

5. No moral change can take place except where mercy is *preached*.

III. If these things are so, then it follows that eternal punishment is based on eternal rebellion.

IV. If eternal rebellion, then it follows that there must be eternal guilt.

V. Thus, logically, eternal punishment is based not so much upon the lasting effect of overt acts of sinfulness as upon the unchanged rebellious sinner.

VI. If this be the case, how are you

to empty hell of its unhappy yet rebellious inhabitants? No Holy no prayers of saints, no Christmas, no Church and Sunday there—if all these have failed in your soul out of perdition, without "helps," how much probability of reform in hell?

ING THOUGHTS FROM RECENT SERMONS.

great principle to be adopted by re- by Christians, by everybody, is the ion of God as the Father. To recog- as Father is one thing, but to rec- him from the New Testament stand- another thing. If society is ever to ay permanent advancement toward toward that which will build it up ch is at the very center of life, it s with the thought of the Divine ood as a starting point. If society ve any results that are healing for s that exist, it must be through the ion by the individual not only that my Father, but our Father." Much by reformers of our present condi- here is the man to show how to this? So many social reformers look opian condition without the recog- f the Divine Fatherhood. This rec- is not simply religion; it is in the are of things. Life is not merely the f physiology; it is in the very nature a. The thought of God is not merely n; it is in the very nature of things. thing to polish society on the out- is another thing to transform it, to again. All the present unrest, this ic talk across the water, does not at the Cross has lost its power. It is once that men are being driven to s that the religion of the world is olated thing. Labor parades, ban- xey's and Kelly's armies calling for ood, for unity, are but indications world is slowly swinging around to gnition of a universal brotherhood the recognition of the Divine Father- here can be no recognition of brother- ept through the thought out of which . For man to recognize God as his s to know every man as his brother. o nothing like the religion of Jesus o correct all evils. The religion of ed, Confucius, or Buddha separates oes not bring them together, as is y the caste of India. Apart from ity, it is impossible for us to hope ue development.—Gumbart. (Matt.

rist permitted the people to crown h unwitting enthusiasm would have l Him into competition and antag- h Caesar. His kingdom would have e of this world—the kingdom of a an epoch, of petty government and glory—under immediate necessity the sword of revolt, requiring per- to maintain itself by an appeal to : creative and redemptive for His : and priestly mission of sacrifice; e His moral and spiritual cover- or all ages and peoples would have that day under the blight of a tinsel tory, would have won a new and ear; the world would have lost an d universal Christ. Not then and d He pass to His dominion. The

only crown for such kingship as His must be woven out of thorns. His must be the scepter of truth and love—His the rule of reason, affection, persuasion, appeal. The throne on which He sits must rest upon foundations of spiritual excellence, authority, and grace; the empire of His dominion must stretch over human souls in every land and age.—Berry. (Matt. xxi. 4, 5.)

BROTHERS, men will go after truth if they can be told it in the right way. They do not wish to be spoken down to, as though, because they occupy the low levels of moral life, they approved their ways. They are dissatisfied. They know the right, though they do wrong. From Jerusalem and all the region round about the people travel to the banks of the Jordan to listen to John the Baptist, who tells them of their sins, proclaims the nearness of the holy rule of God, and bids them bring forth fruits meet for repentance. Savonarola does not hide the sins of the Florentines so that he may win their attention to his message: he lays them bare to the guilty core, and though they wince under his knife they listen, for they cannot resist the wisdom and truth with which he speaks. John Wesley's demands for practical godliness and complete sanctification of life do not close the door of his societies to the hearts hungering and thirsting after righteousness. No, it is not the high ideal that repels, it is the hypocrisy, hardness, want of sympathy, and coldness of those who proclaim it. Holiness is wholeness, health, beauty; and it attracts. It is real, and men love reality; it is the sham they hate. Righteousness is the fact, the thing as it should be, and the soul craves it; it is hollow pretense and vain show they scorn. It is cold officialism "dressed in a little brief authority," and clad with a self-created, priestly dignity, that fills men with despair of religion and bitter hostility to those who profess it. It is the lack of life, of sympathy, of real brotherhood with men that makes the cross of Christ an offense, and the message of Christianity a stumbling-stone. The real man, even if silent, is always a power; the fraud, eloquent as Cicero, must collapse. No! We must not lower the claims of Jesus on the whole-hearted devotion of men; we need not pander to man's weaknesses; we shall delay progress, defeat our own ends, and bury the Christ of the Gospels in the graves of our selfish pride and icy individualism.—Clifford. (Luke xv. 1-32.)

AN author, writing 1,500 years ago, represents Christ as a blond: "His hair the color of wine and golden at the root; straight and without luster; but from the level of the ears curling and glossy, and divided down the center after the fashion of the Nazarenes. His forehead is even and smooth, His face without blemish and enhanced by a tempered bloom, His countenance ingenuous and kind. Nose and mouth are in no way faulty. His beard is full, of the same color as His hair, and forked in form; His eyes blue and extremely brilliant." My opinion is, it was a Jewish face. His mother was a Jewess, and there is no womanhood on earth more beautiful than Jewish womanhood. Alas! that he lived so long before the daguerrean and photographic arts were born, or we might have known his exact features. I know that sculpture and painting were born long before Christ, and they might have transferred from olden times to our times the forehead, the nostril, the eye, the lips of our Lord. Phidias, the sculptor, put down his chisel of enchantment five hundred years before Christ came. Why did not some one take up that chisel and give us the side face or full face of our Lord? Polygnotus, the painter, put down his pencil four hundred

years before Christ. Why did not some one take it up and give us at least the eye of our Lord—the eye, that sovereign of the face. Dionysius, the literary artist, who saw at Heliopolis, Egypt, the strange darkening of the heavens at the time of Christ's crucifixion, near Jerusalem, and not knowing what it was, but describing it as a peculiar eclipse of the sun, and saying, "Either the Deity suffers or sympathizes with some sufferer;" that Dionysius might have put his pen to the work and drawn the portrait of our Lord. But no! The fine arts were busy perpetuating the form and appearance of the world's favorites only, and not the form and appearance of the peasantry, among whom Christ appeared. It was not until the fifteenth century, or until more than four hundred years after Christ, that talented painters attempted by pencil to give us the idea of Christ's face. The pictures before that time were so offensive that the council at Constantinople forbade their exhibition. But Leonardo da Vinci in the fifteenth century presented Christ's face on two canvases, yet the one was a repulsive face and the other an effeminate face. Raphael's face of Christ is a weak face. Albert Durer's face of Christ was a savage face. Titian's face of Christ is an expressionless face. The mightiest artists, either with pencil or chisel, have made signal failure in attempting to give the forehead, the cheek, the eyes, the nostrils, the mouth of our Blessed Lord. But about his face I can tell you something positive and beyond controversy. I am sure it was a soulful face. The face is only the curtain of the soul. It was impossible that a disposition like Christ's should not have demonstrated itself in his physiognomy. Kindness as an occasional impulse may give no illumination to the features, but kindness as the lifelong, dominant habit will produce attractiveness of countenance as certainly as the shining of the sun produces flowers.—*Talmage*. (Cant. v. 16.)

THEMES AND TEXTS OF RECENT SERMONS.

1. Divine Sculpture in the Creation of Character. "Hearken to me, ye that follow after righteousness, ye that seek the Lord; look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged."—Isa. li. 1. Rev. T. Bowman Stephenson, Baltimore, Md.
2. The Christian Office of Profiting. "But the manifestation of the Spirit is given to every man to profit withal."—1 Cor. xii. 7. J. B. Stratton, D.D., Natchez, Miss.
3. Christian Faith and Men of Learning. "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds."—Acts vii. 22. John A. Broadus, D.D., Louisville, Ky.
4. Woman's Honorable Sphere. "But the woman is the glory of the man."—1 Cor. xi. 7. W. Pope Yeaman, S. T. D., LL. D., Kansas City, Mo.
5. Characteristics of Christian Manhood. "Add to your faith virtue."—2 Pet. i. 5. A. C. Dixon, D.D., Brooklyn, N. Y.
6. The Sum of Obligation. "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man."—Eccle. xii. 13. Bishop J. C. Granbery, Front Royal, Va.
7. The National Outlook. "Their country was nourished by the king's country."—Acts xii. 20. E. C. Ray, D.D., Chicago, Ill.

8. The Way that is Good. "Thus saith the Lord, stand in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."—Jer. vi. 16. G. P. Nichols, D.D., Binghamton, N. Y.
9. The Coming Vision. "And all flesh shall see the salvation of God."—Luke iii. 6. Rev. T. C. Hall, Chicago, Ill.
10. Needle Martyrs. "The eye of a needle." Matt. xix. 24. T. De Witt Talmage, D.D., Brooklyn, N. Y.
11. The Indebtedness of the Church to Our Methodist Fathers. "We have heard with our ears, O God, our fathers have told us, what work Thou didst in their days, in the times of old."—Ps. xlii. 1. Prof. S. F. Upham, D.D., Madison, N. J.
12. The Duties of a Citizen. "Then cried a wise woman out of the city: Hear, hear; say, I pray you, unto Job, Come near hither that I may speak with thee. . . . I am one of them that are peaceable and faithful in Israel: thou seekest to destroy a city and a mother in Israel: Why wilt thou swallow up the inheritance of the Lord?"—2 Sam. xx. 16, 19. John W. Kramer, D.D., Brooklyn, N. Y.
13. The Sociology of the Lord's Prayer. "Our Father which art in heaven." etc.—Matt. vi. 9-13. A. S. Gumbart, D.D., Boston, Mass.

Suggestive Themes for Pulpit Treatment.

1. Physical Indications of Moral Retrogression. ("And Lot journeyed east."—Gen. xiii. 11.)
2. Eagerness in Speaking for Christ. ("Praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ, for which I am also in bonds."—Col. iv. 3.)
3. Progress a Test of Fidelity. ("Not that I have already obtained, or am already made perfect; but I press on, if so be, that I may apprehend that for which also I was apprehended by Christ Jesus."—Phil. iii. 12.)
4. The True Basis of Social Peace. ("And Abram said unto Lot, Let there be no strife, I pray thee, between my herdmen and thy herdmen; for we are brethren."—Gen. xiii. 8.)
5. The Despondency of the Overworked and the Lord's Cure for It. ("But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree; and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers. And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat."—1 Kings xix. 4, 5.)
6. The Power of Political Rings. ("I am this day weak, though anointed king; and those sons of Zeruiah are too hard for me; the Lord shall reward the doer of evil according to his wickedness."—2 Sam. iii. 29.)
7. God's Breach of Promise. ("After the number of the days in which ye searched the land, even forty days, each for a year, shall ye bear your iniquities, even forty years; and ye shall know my breach of promise."—Num. xiv. 34.)

8. The Final Cause of the Divine Election. ("He chose us in him before the foundation of the world, that we should be holy and without blemish before him in love."—Eph. i. 4.)
9. The Indifference of Courage to Obstacles and Antagonisms. ("These are they that went over Jordan in the first month, when it had overflowed all its banks; and they put to flight all them of the valleys, both toward the east and toward the west."—1 Chron. xii. 18.)
10. The Divine Provision of Necessities and Luxuries. ("A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey."—Deut. viii. 8.)
11. The Laborer's Rest Day. ("The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou."—Deut. v. 14.)
12. What Constitutes a Majority. ("If it had not been the Lord who was on our side, now may Israel say: If it had not been the Lord who was on our side, when man rose up against us; then they had swallowed us up quick."—Ps. cxxiv. 1-3.)
13. Imprisoned for Deliverance. ("For God hath concluded them [lit., shut them up together] all in unbelief, that he might have mercy upon all."—Rom. xi. 32.)
14. Divine Grace No Bar to Christian Graciousness. ("I can do all things through Christ which strengtheneth me. Notwithstanding, ye have well done that ye did communicate with my affliction."—Phil. iv. 13, 14.)

HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

Marginal Commentary: Notes on Genesis.

GEN. xii. 10. *And Abram went down into Egypt to sojourn there.* Here is the first reference to *Egypt* found in the Word of God; and it will commonly, if not always, be found that the *first mention* of a person, a place, a number, an event, etc., determines its relation to Scripture teaching and history. *Egypt*—in the Hebrew, *Mizraim*—means "that binds or straitens, troubles or oppresses," and, from this mention to the last (Rev. xi. 8.), *Egypt is always the type of the snares and fetters of this world.*

It would be a most interesting and instructive study to examine, one by one, all these Scripture references. The *lessons* they teach would be found to be of immense importance and value.

Take this first reference to *Egypt*, as a country. *Egypt's* name implies a *HINDRANCE*—a *hedge* about God's people, to hinder liberty; a *bond*, fettering their life and testimony, and a *snare*, bringing them into trouble and sin.

Take this *history of the first journey of a believer* into *Egypt*. What sent Abram into this land of idolaters? *Famine in Canaan*. He went to the country well watered by the Nile,

whose people were especially skilful in agriculture and whose corn was already famous; and he who had been called out of Ur and Charran to avoid all complicity with idolatry, now, for the sake of bread, goes into a still worse and more godless community, as Elimelech in later days went, for the same reason, into the forbidden land of Moab.

And now note that at once Abram fell into the one great snare of his life—*lying*. Sarai,—who was now in middle life, and remarkably preserved in youthfulness and beauty, of fair complexion, well deserving her name Sarai (Princess),—Abram was afraid would be sought as a wife by the despotic and licentious sovereigns or princes of Egypt, and so he deliberately consents to dissimulation: "Say, I pray thee, thou art *my sister*." Abram seems to have forgotten that he might thus have betrayed Sarai into an adulterous marriage, as afterward he had nearly ensnared both her and Abimelech by a similar lie (xx. 2).

Here, then, is the *first sojourn in Egypt*. It is prompted by the *unbelief* that forgets God, for man shall not live by bread alone, and is never called on to ensnare his conscience and consistency for the sake of a worldly subsistence.

And this sojourn proves a snare—it leads to a sinful lie, which might have been even more ruinous in result than it was, though it brought great plagues into Pharaoh's house; and it brought great reproach on God, for the conduct of Pharaoh, an idolater and heathen, was more honorable, frank, and straightforward than that of the "father of the faithful!"

It may be well to tarry here for a lesson on the sojourn into Egypt, in order to mark some of the conspicuous references to Egypt and compare them:

GEN. xiii. 1. "And Abram went up out of Egypt, he, and his wife, and all that he had. . . and he went. . . even to Bethel." Note the beginning and terminus of this journey. He left Egypt, with all that belonged to him, and returned to Bethel, where his altar had been, and there called on Jehovah. *At Egypt he had built no altar.*

Verse 10—*Sodom was like the land of Egypt.*

Rev. xi. 8—"which, spiritually, is called *Sodom and Egypt*." Is there any accident in this likeness noted at the two extremes of Bible history? Sodom was the snare of Canaan and nearly destroyed Lot, and stands for the lusts of the flesh, as Egypt does for the lust of the eyes, the pride of life, and charms of the world.

Heb. xi. 26—"esteeming the reproach of Christ greater riches than the *treasures* in Egypt." The world is always offering its disciple its wealth, over against Christ, with His cross and self-denial.

Acts vii. 39—"in their hearts turned back again into Egypt," a pregnant phrase for all backward looking and longing that precede backsliding.

Jude 5—"having saved His people out of the land of Egypt." No salvation ever reaches us in Egypt.

Passage after passage might be cited and only be found to teach that Egypt represents the threefold hindrance already referred to—a hedge, a bond, a snare, to the disciple; his testimony gone, his liberty sacrificed, his spiritu-

ality entangled in corrupting associations! And yet to this day, whenever the people of God get into any straits, instead of going to the Lord for new light and teaching and humiliation and sanctification, it is still true that they call to Egypt (Hosca vii. 11).

xiii. 4. *Unto the place of the altar which he had made at the first.*

This seems a typical return. Abram had been ensnared in Egypt, and it clearly appears from Gen. xxvii. 1-3, when Isaac, under similar stress of famine, purposed the same course and God forbade it, that a reference to Abram's course is intended. God bids Isaac, in the same circumstances, not to go down into Egypt, but to dwell in the land; and notwithstanding famine, he sowed that year and received *an hundred fold* (verse 12)—a remarkable proof that even in famine God knows how to provide for an obedient soul.

Again, let it be put on record that, during the whole history of God's chosen people, Egypt was to them the *place of peril*, of spiritual risk, of greed and sensual gratification and carnal security, of worldly temptation—dependence on an arm of flesh, on man's understanding and help rather than on God only. All this is apparent from this first mention of Egypt: Abram's unbelief, sojourn there, the risk of Sarai's chastity, and even from their departure, full of wealth and worldly prosperity. Abram, in going to Egypt, was a backslider, and he had to retrace his steps to the very place of the altar he had made at the first, and there call anew on the name of the Lord.

5. *And Lot also.*

Here we first meet with *Lot*, not indeed the name, but the personality and character; and there can be no doubt that Lot is also a *typical person*. Perhaps no typical character is more instructive in relation to Christian consistency. His *name* probably means *hidden, wrapt up, covered*; and if so, how significant of light hidden as under a bushel—testimony lost—spiritual life obscured, hidden, and so hindered.

Abram and Lot henceforth stand in *contrast and separation*.

Abram's life is based on faith, separation to God, covenant with Him, pilgrimage, and testimony; rewarded with promises, fellowship, revelation. Lot's life is based on sight, conformity to the world, breach of covenant, abandonment of his pilgrimage for a settled home in Sodom, and consequent loss of testimony, demoralization, and forfeiture of reward.

Verse 9—*Separate thyself, I pray thee, from me.* This verse is the key to the passage from verses 5 to 13, and occupies the literal center of the paragraph. The subject here is the Separation.

Verse 14—*And the Lord said unto Abram, after that Lot was separated from him.* This verse unlocks the new paragraph, which reaches to the end of the chapter. The subject here is the Reward of Separation. About these two thoughts the lessons cluster.

6. *The land was not able to bear them.*

Lot shared Abram's worldly prosperity, and not only "flocks, herds and tents," but "herdsmen" or retainers, required room. Canaanites and Perizzites dwelling in the land made additional draft on the resources of the soil (Perizzite is the equivalent of *pagani*, villagers, whence the term, "pagan").

7. Again, *There was strife between the herdsmen*, perhaps because their herds came into contact and cattle got mixed, and contention arose over the claims of possession; perhaps strife over the wells, as in chap. xxvi.

Abram takes the initiative and, with noble and magnanimous disinterestedness, offers Lot the choice.

10. *And Lot lifted up his eyes and beheld all the plain of Jordan, that it was well watered everywhere, etc.*

From the vicinity of Abram's altar the choice was made. Lot chose for the sake of fertility a valley that reminded him of the Nile, where no famine was likely to come, but, like the valley of Egypt, it was a place of snares. Sodom was there. He selfishly chose the fine pasture land, barren of spiritual life as it

was, and left to Abram a less fertile but safer territory, where God's altar stood. The ultimate result showed that selfishness again ran risk of ruin.

12. *Lot pitched his tent toward Sodom.* Note the steps in the narrative: Lot lifted up his eyes and beheld all the plain. Lot chose him all the plain of Jordan. Lot journeyed east, and they separated themselves the one from the other. Lot dwelt in, *i. e.*, among the cities of the plain, and pitched his tent toward Sodom—the look, the choice, the wrong direction, the separation, the encampment, the abode, for ultimately he left his tent outside for a dwelling inside of Sodom.

13. *The men of Sodom were wicked and sinners before the Lord exceedingly.* There was that in the luxuriant fertility of this Jordan valley and the climate with its enervating softness that tended to ripen the sensual vices of this Canaanitish people for their fearful harvest of doom. Already the signs of coming judgment might have been seen in the awful moral profligacy of this depraved community. No pen has ever yet been bold enough to depict the actual enormity and deformity of Sodomites. Even profane historians have counted it a shame to speak of those things which were done of them in secret, and the truth can only be inferred—read between the lines.

But inasmuch as we here meet the name Sodom, we should again notice the law exemplified, that a *first mention* in the Word of God generally, if not always, hints the *characteristic relation* borne by that which is mentioned to the whole Scripture, and is a key to further interpretation. Note that the first characteristic mention of Sodom is thus significant, **THE LORD DESTROYED SODOM**. Then follows the mention of Sodom's ensnaring and awful corruption. Henceforth Sodom stands for a *wickedness that compels destroying wrath*. It is the synonym for vices, crimes, sins, so disgusting and opprobrious that they defy description. The Sodomites practiced as a religious rite

the abominable and unnatural vice whence the inhabitants have derived everlasting infamy, and which has connected Kadesh and the feminine Kadeshah—from the word Kadash (*pure—holy*) with male and female prostitution in all heathen lands!

We have called this the first characteristic mention of Sodom, although the name occurs earlier in the racial outlines in Gen. x. 19; but even there Sodom is one of the *borders of Canaanitish territory*, so that still the rule holds. It is, from the first mention, linked with cursed Canaanite practices.

14. *And the Lord said to Abram, after that Lot was separated from him.*

Here is a most important turn in the narrative. Abram had given Lot his choice, and taken what was left; under sway of motives selfish and worldly, Lot takes the best. God then gives Abram the whole land visible from his point of view as a permanent possession in perpetuity, and in a larger sense than he could understand; for in his Messianic seed, the "utmost parts of the earth" were to be his possession. What he had renounced, God gave him back with a new title and tenure. The previous covenant promises are repeated, and with each repetition confirmed and enlarged. And now appears for the first time that *LAW OF POSSESSION*, so conspicuous hereafter:

17. *Arise, walk through the land, in the length and breadth of it.*

Compare Joshua i. 3. This was a formal appropriation, or taking possession. Any promise is to be thus claimed before it is ours. We must not only *look* at it, but step out upon it, and plant our feet on it as *terra firma* and say, this is mine; to dig into it, as a soil to be tilled, as a mine to be explored; to build on it, as a place of abode. Every word God has spoken is territory for our house and garden, and we should never rest until we have gone through the entire length and breadth of the promised land, for it is given unto the *believer*, and only faith can know, claim, or possess it.

18. *Then Abram removed his tent, etc.*

And so this chapter ends. Lot has looked over the seductive plain and pitched his tent toward wicked Sodom. Abram has looked to every point of the compass, received the very land he had renounced in favor of Lot, and now finds his third resting place: 1. Shechem; 2. Bethel; 3. Hebron. And while Lot's altar is falling into ruins, Abram builds there a new altar unto the Lord. How obvious the contrast, and how terribly significant!

From that day to this, history has been repeating itself. Even disciples have been divided into two classes: those who pitch their tents toward Sodom, lose their testimony, their family unity and piety, themselves being saved so as by fire, if at all; and those who find a resting place where God appoints, and where the altar built to the Lord can be maintained, with the life of a pilgrim, whose abode is in a better country, even a heavenly.

Only one city in history seems to have repeated to an equal extent the peculiar licentiousness of Sodom, and that is the only city that has been similarly destroyed by fire from the Lord, and which is linked in association with both the guilt and the ruin of Sodom. Pompeii, even in its wreck, exhibits awful proofs of the fact that at the time of its destruction it had reached a moral rotteness that was so offensive that the full facts have never yet been made public. The one volume in which the worst features of the doomed city are represented is, even in public libraries, kept under lock and key, as unfit for the public eye; and in the museum in Naples in which these memorials are preserved, there is a special warning over the door of the department in which these horrid orgies of lust have their visible memorials.

Chap. xiv. Lot is in peril in the territory of his new choice, and Abram comes to his rescue. A land that is rich in its yield is generally sought for by various parties, and, like the mining

regions and alluvial valleys, is apt to be the scene of contentions.

There is a war with the King of Sodom, and the names of the parties are recorded with a particularity which makes impossible the idea of vague and mythical tradition. Here are all the marks of veritable annals.

Amraphel is probably an Assyrian name; Ariach (ari—a lion?), Semitic; Eleazar is probably the Larissa of the Greeks, on the Euphrates; Tidal may be Thargal, great chief of nomadic tribes.

Chedorlaomer was, at this date, the leading power among Asiatic princes. The Elamites, his subjects, are in chap. x. 23 numbered among the children of Shem. The Canaanitish tribes, whom he had subjected for twelve years, now undertake to throw off his yoke. Rawlinson thinks the name "Kadur-maguk," the "Ravager of the West," which he found on Chaldean bricks, is the same as Chedorlaomer.

4. *In the thirteenth year they rebelled.* Dr. Bullinger, following the law already stated, that the first occurrence of a number indicates its general significance in Scripture, traces this number, *thirteen*, and finds it is *always linked with rebellion*. The adversaries of God, names of Satan, etc., are numerically equivalents of thirteen or its multiples, etc. In every list of the twelve apostles, in the Gospel narratives, the name of Judas closes the list (Matt. x. 4; Luke vi. 16), and it is added "which also betrayed him," etc.; he would be the thirteenth in the entire company which

included Jesus. And it is curious that in the Old Testament, when the full list of the tribes is given—which with Joseph's double tribe, Benjamin and Manasseh, made thirteen—the list closes with a record of revolt in connection with the thirteenth tribal division mentioned, Levi. Compare Numbers xxvi. 6-11. In this chapter we have successively the names and numbers of the tribes: 1. Reuben; 2. Simeon; 3. Gad; 4. Judah; 5. Issachar; 6. Zebulun; 7. Manasseh; 8. Ephraim; 9. Benjamin; 10. Dan; 11. Asher; 12. Naphtali; 13. *Levi*.

Some of these coincidences are so remarkable that they tempt one to a fanciful interpretation, and yet, as Dr. T. H. Skinner used to say, it is our duty to note any peculiarity of Scripture, especially if comparison shows it to pervade the book, lest we miss some part of the design of God in his teaching. Dr. Bullinger's conception is that the numerical system that permeates the Word of God is like the watermark visible upon paper, and, like that, serves to authenticate every page with God's signature.

With this number of THE REVIEW, we publish a pair of chronological tables, which may serve to be a permanent help to Bible students. These tables have no special connection with the part of Scripture now under consideration, but contribute to general study. A careful examination will show how serviceable they are.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

AUG. 26-31.—GOOD CHEER FOR DISCOURAGED ONES.—Mark vi. 50.

There is vast difference in men as to the habit of imparting cheer. Some men, in their influence on others, are like a rare June day. Some men are like the bitterest and chilliest east wind.

It is very singular, the difference in cadence different men are wont to use. There is nothing so revealing of a man as the cadence to which he is wont to set his speech. The man with a cheery cadence is tonic and stimulus. The man with the habitual cadence of doubt,

PROPHETS IN ISRAEL AND JUDAH.

A TABLE of the Prophets, showing when they prophesied.*

KINGS OF JUDAH.		ISAIAH.	JEREMIAH.	EZEKIEL.	DANIEL.	HOSHA.	JOEL.	AMOS.	OBADIAH.	JOSAH.	MICAH.	NAHUM.	HABAKKUK.	ZEPHANIAH.	HAGGAI.	ZECHARIAH.	MALACHI.	KINGS OF ISRAEL.
B.C.																		
810	Amaziah, 839																	Jeroboam II., 825
820																		
810	Uzziah, 810																	
800																		
790																		Interregnum, 784
780																		Menahem, 772
770																		Pekahiah, 761
760	Jotham, 758																	Pekah, 759
750	Ahaz, 742																	
740																		Anarchy, 739
730	Hezekiah, 727																	Hosea, 739
720																		Captivity of Israel — that kingdom being overthrown by the Assyrians, B.C. 721.
710																		
700																		
690	Manasseh, 628																	
680																		
670																		
660																		
650	Amos, 643																	
640	Josiah, 641																	
630																		
620	Jehoahaz, 610																	Captivity of Judah.
610	Jehoiakim, 610																	
600																		
590	Jehoiachin, 593																	
580	Destruction of Jerusalem, 588																	
570																		
560																		
550																		
540																		
530	Zerubbabel, 536																	
520																		
510																		* Malachi, between 435 and 430.

The date after each king's name indicates the commencement of his reign.
Joel is placed twice, as it is doubtful at which period he lived.

* From Angus' Bible Hand-book.

TABLE OF COMPARATIVE CHRONOLOGY

Showing the ascertained or probable time when the various portions of the New Testament were written, and the corresponding events in the history.
Interrogation points mark the more doubtful times of events.

A.D.		I. THES.	II. THES.	GALA.	I. COR.	I. TIM.	TITUS.	II. COR.	ROM.	EPH.	COL.	PHILE.	PHIL.	II. TIM.	HEB.	JAMES.	I. PET.	II. PET.	JUDE.	I. JOHN.	II. JOHN.	III. JOHN.	REVEL.
33	Pentecost, Pilate, Proc. Tiberius, Emp.																						
34	Lame Man, Sanhedrim																						
35	Ananias, etc., Stephen																						
36	Persecution, Philip. Ev. Conversion, Saul																						
37	Caligula Emperor																						
38	Paul in Arabia 37-39, Damascus, Jerusalem, Tarsus																						
39	Paul in Syria. Peter at Joppa																						
40	Claudius Emperor, Lydda																						
42	Paul in Cilicia, Cesarea, Cornelius																						
43	With Barnabas In Syrian Antioch																						
44	Paul, Barnabas: Antioch																						
45	James (elder) beheaded, Peter in Prison. Herod Agrippa dies																						
46	Paul, Jerusalem, 2d time																						
47	Antioch; first tour, with Barnabas and Mark, begun																						
48	Via Selencia to Salamis, Cyprus, Perga, Antioch (Pisidia)																						
49	Iconium, Lystra, Derbe, Antioch (Syria)																						
50	49. "Long time" at Antioch																						
51	Council Jerusalem. Paul's third visit																						
52	Paul's second tour, with Silas, Timothy, Luke, three and one-half years																						
53	Galatia, Philippi, Thessalonica, Berea																						
54	Athens CORINTH. C year & half																						
55	Nero Paul's third tour																						
56	Galatia, Phrygia																						
57	E P H E S U S, Corinth																						
58	Corinth																						
59	Macedonia																						
60	Corinth																						
61	Macedonia, Troas, Syria																						
62	Jerusalem (5th and last.)?																						
63	Seized—sent by Lysias to Felix																						
64	CAPTIVITY CESAREA Felix Festus Agrippa II. Malta																						
65	Paul at Rome. Martyrdom of James*																						
66	First imprisonment two years																						
67	Spain, Britain?																						
68	Persecution Nero																						
69	On way to Jerusalem leaves Titus at Crete																						
70	From Jerusalem to Colosse, Philippi																						
71	Winter, Nicopolis, Corinth																						
72	Rome Martyrdom Paul and Peter																						
73	Nero dies. Galba																						
74	Otho. Vitellius Vespasian																						
75	Jerusalem taken by Titus. Temple burnt																						
76	Vespasian dies. Titus																						
77	81 to 94. Domitian succeeds Titus, 81																						
78	Second Roman persecution																						
79	Nerva emperor																						
80	John dies natural death																						

* Son of Alphaeus, and author of epistle.

and at best but questioning speech, is depressing and chilly as the mistiest and dreariest fog that ever wrapped an uncertain vessel off the Newfoundland Banks.

O friend, be prodigal of cheer both in word and tone! In the weighing of gold as the standard of earth's values, and in the weighing of drugs and chemicals on the use of which depends the safety of human lives, there are employed balances so sensitive as to turn at the weight of one fifteen-hundredth part of a grain. Standard balances, which will weigh with unerring accuracy a thousand ounces, are so sensitive as to turn at the impression of the bodily warmth of a man standing near one of their arms. And we are, every one of us, surrounded by human beings even more delicate and sensitive. And just the word you speak and the tone you use sends the balance downward into gloom and depression and a dragging inability for life's duties, or upward into faith and hope and a glad, triumphant seizure of the tasks of life.

"If you have a friend worth loving,
Love him—yes, and let him know
You love him, ere life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend till he is dead?"

"If you hear a song that thrills you,
Sung by any child of song,
Praise it—do not let the singer
Wish deserved praises long.
Why should one that thrills your heart
Lack the joy you may impart?"

"If you hear a prayer that moves you
By its humble, pleading tone,
Join it—do not let the seeker
Bow before his God alone.
Why should not your brother share
The strength of two or three in prayer?"

But if a poor human word of cheer be so mightily freighted with strong help, what stimulus and strength there ought to be for us in a word of Divine cheer. Our Scripture is a word of Divine cheer: "Be of good cheer; it is I; be not afraid."

Read the whole story hereabouts and notice:

(a) This is a word of cheer of the

regarding Christ. The beautiful truth is that neither the fierce head-winds, nor the roughened and tossing waves, nor the tolling disciples doing their very best to make head against wind and wave, were beyond the notice and vigilance of the Lord Christ. "He *saw* them tolling in rowing." And that tolling means tormented, distressed, breathless with it. Christ regards.

(b) This is the word of cheer of a *punctual* Christ. The long night was divided into four watches. The fourth watch began at three in the morning. The storm had lasted about nine hours. After rowing nine hours, the disciples were only three miles on their way. At last, three more difficult miles were stretching before them. Three in the morning is precisely the weariest time after a night of toil. Just then, punctually, Christ came to them. It was needful that they row so long to test obedience. But when their strength came to its breaking-point, precisely then Christ came to them. "There hath no temptation," etc. (1 Cor. x. 13).

(c) This is the word of cheer of a Christ *who makes our very difficulties and troubles the pathway for His feet that He may come to rescue and to help us*. The waves which baffled the disciples were the easy road for His approach to them.

(d) This is the word of cheer of a Christ who is *master* of our stormy troubles. At His advent the storm ceased.

"Fierce was the wild billow,
Dark was the night:
Oars labor'd heavily;
Foam glimmer'd white;
Mariners trembled;
Peril was nigh;
Then said the God of Gods,
'Peace! it is I.'

"Ridge of the mountain wave,
Lower thy crest;
Wall of Euroclydon
Be thou at rest!
Peril can none be—
Sorrow must fly—
Where saith the Light of Light,
'Peace! it is I.'

"Jesu, Deliverer!
Come Thou to me;

Soothe Thou my voyaging
Over life's sea!
Thou, when the storm of death
Roars, sweeping by,
Whisper, O Truth of Truth!
'Peace! it is I.'"

SEPT. 2-8.—THE HARASSED MAN.
Ps. III. 1.

Look at him a moment. In this third psalm he stands forth an illustration of many a man in these squeezing and perplexing times.

One element of the harassment crowding round the harassed man is multitudinousness of trouble. This is his plaint, "Lord, how are they *increased* that trouble me! Many are they that rise up against me!" This psalm belongs to that period of David's life when he fled from Absalom. How many and how various troubles seemed conspiring against the harassed king, like these: that *Absalom* should revolt; that Absalom should be so full of mean deceit against his father; that Ahithophel, David's trusted counselor, should prove false to him; that so many people should follow Absalom in his revolt—David had been imagining that the people's hearts were his; that David should himself be so poorly prepared for such revolt; that he should have to submit to the humiliation of a hasty flight! How multitudinous the trouble gathering round this harassed man! How like this the plight of many a man in these sad, hard times—all sorts of annoyances, failure of plans, no business, sinking of values!

Another element in the harassment crowding round the harassed man, in the ancient picture of this third psalm, is unkind and taunting speech. "Many there be which say of my soul, there is no help for him in God." Why, that is the street talk of Jerusalem, "David is done for; Absalom is the coming man." A closer translation brings it wonderfully out. That "of my soul" is, in the original, "to" my soul. So the cruel scoff "cuts like a knife to the very center of his personality."

Another element in the harassment of

the harassed man is a kind of internal despair. How it sounds in such notes as these, "Lord, how are they increased that trouble me! Many are they that rise up against me. Many there be which say of my soul, there is no help for him in God." When troubles so multiply, and when some sharp speech is heard, or heard about, by the harassed man, he is apt to say within himself: "Well, it may be so; I don't know but it is so; after all, I hardly think there can be any future for me."

But think of the resources of the harassed man.

Turning Godward is a resource. "But Thou, O Lord, art a shield for me; my glory, and the lifter up of my head. I cried unto the Lord with my voice." Very suggestive here another's words: "By an effort of will, the Psalmist arises from the contemplation of surrounding enemies to that of the encircling Jehovah. In the thickest of danger and dread there is a *power of choice* left a man as to what shall be the object of his thought, whether the stormy sea or the outstretched hand of Christ. This harassed man flings himself out of the coil of troubles round about him and looks up to God."

But a further resource for the harassed man is the thought of God as possessing precisely what he, amid his harassments, needs. "But thou, O Lord, art a shield for me; my glory, and the lifter up of my head." See, God is the three things he needs: "shield," that is, defense; "my glory," that is, if others think meanly and say meanly of me amid my harassments, God does not; the "lifter up of my head," for God can both cheer the harassed man's spirit and restore to him the consciousness of his own real dignity, notwithstanding his trials. I came upon the most beautiful illustration of all this the other day. One of those spiritual Christians, a Stundist, as they call them in Russia, was standing amid a lot of Russian criminals in the courtyard of a Russian prison, chained with them, and sentenced with them to Siberia for his

faith's sake. His fellow prisoners were jeering at him. "But you're no better off than we are. You are wearing the bracelets, as we do; if your God is of any use to you, why doesn't He knock off your chains, and set you free?" The man replied, reverently: "If the Lord will, He *can* set me free even now; and though my hands are chained, *my heart is free*." He was freed. But, though he had been obliged to trudge the weary way to Siberia, for his free heart God would still have been shield, glory, the lifter up of the head.

This is what, even amid his harassments, can thus come to the harassed man: Calmness—"I laid me down and slept; I awaked, for the Lord sustained me." Courage—"I will not be afraid of ten thousands of people that have set themselves against me round about." One of Shakespeare's heroes, following his conscience and opposing a bloody tyrant, exclaims: "In the great hand of God I stand." Ah! that is the real source of a true courage. And such courage may be for the harassed man. He may place himself in the great hand of God.

And then there is this possible mood for the harassed man—confident expectation. "Salvation belongeth unto God; Thy blessing *is* upon Thy people."

Ah, yes! Get up into God if you would vanquish harassments. How exquisitely Matthew Arnold sings it all:

"Twas August, and the fierce sun overhead
Smote on the squalid streets of Bethnal
Green,

And the pale weaver, through his windows
seen

In Spitalfields, looked thrice dispirited.

I met a preacher there I knew, and said:

"Ill and overworked, how fare you in this
scene?"

"Bravely," said he; "for I of late have been
Much cheered with thoughts of Christ, the
living Bread."

O human soul! so long as thou canst so
Set up a mark of everlasting light
Above the howling senses' ebb and flow,
To cheer thee, and to right thee if thou roam—
Not with lost toil thou laborest through
the night!

Thou mak'st the heaven thou hop'st indeed
thy home,

SEPT 9-15.—OUR ASCENDED LORD.
—1 Pet. iii. 22.

"Who is gone?"

Consider how *differently* He has gone.

Take any one of the world's greatest leaders—Napoleon. It stands there just at the turn of the stairs in the palace at Versailles. You come upon it suddenly. It is a sculpture of the great Napoleon smitten with death. The majestic forehead; the thin, set lips; the eye which seems to pierce you with its eagle glance even in its marble similitude. But death is on him. You can mark it in the relaxed posture, in the weakening hands; you can almost see the irregular convulsive movement of the chest. "*Sic transiit gloria mundi*"—this is the legend sculptured on the pedestal. So, at last, death claimed the man before whom the world trembled. So he is gone.

Take the greatest of civic leaders—Abraham Lincoln. Said Secretary Stanton of him: "Here lies the most perfect ruler of men who ever lived." So he is gone.

Take Socrates—greatest of uninspired religious teachers. But death baffles him and captures him. Here is Socrates on trial for his life, saying to the Athenians: "Or perhaps do I differ from most other men in this; and if I am wiser at all than any one, am I wiser in this? That while not possessing any exact knowledge of the state of matters in Hades, I do not imagine I possess such knowledge." Here is Socrates again, under sentence of death, talking to his friends just before he drank the hemlock: "Well, friends, we have been discoursing for this last hour on the immortality of the soul, and there are many points about that matter on which he were a bad man who should readily dogmatize." Then he drank the hemlock. So he is gone.

Have you enough thought about and grasped the meaning of the abysmal difference of the going of our Lord and Saviour Jesus Christ? He died, indeed, as all his brother men had died, or shall. It was real death He met upon the

cross. But He was not, in any wise, holden by death as death has held and shall hold—save only those who shall be alive at the Lord's second coming—all the rest. He rose out of death, and from the Resurrection he bloomed into the Ascension.

So He is gone; but oh, how differently!

Consider next how *similarly* He is gone.

He was born into our nature and remains in our nature, for in our nature He ascended. So neither by the experiences of death nor resurrection nor ascension is He divided from us. Ah, how one with us He was—in weariness, temptation, toil. Not less one with us is He now, for He is gone *in our nature still*.

Consider *whither* He is gone. He is "gone into Heaven and is on the right hand of God."

What is Heaven?

(a) The place of the special Divine manifestation (Ps. cxxxix. 7-12).

(b) A *place*. Our Lord is there in veritable *bodily* presence.

(c) And in this Heaven our Lord is on the right hand of God—the place of utmost honor, the place of the utmost felicity.

(d) And remember our Lord is in Heaven at the right hand of God as our *Representative*. Think how the Scripture labors to tell the truth of the believer's oneness with the Lord—foundation and building; husband and wife; vine and branches; members and head.

(e) As our *Forerunner*—"whither the Forerunner hath for us entered"—*i. e.*, harbinger; the first number of a series. His presence there is pledge of our entrance there; the first flower of the spring is pledge of all the succeeding flowers.

Consider to *what* He has gone—to supreme and eternal rule. Angels and authorities and powers being made *subject* unto Him. Angels fly for Him. Providences do His bidding. History is only the evolution of His purpose.

Learn, first, since our Lord is thus

gone, we may be sure of the *final triumph of His cause*.

"Well roars the storm to Him who hears
A deeper voice across the storm."

Learn, second, since our Lord is thus gone, what *resource* for us.

Learn, third, since our Lord is thus gone and I trust him, *I cannot know defeat*.

Learn, fourth, since my Lord is thus gone, let my love go *upward* to Him.

Learn, fifth, since my Lord is thus gone, let me be sure *He will master for me death's strangeness*.

Learn, sixth, the utmost folly of refusing submission to a Lord thus gone.

SEPT. 16-22.—THE FUNCTION OF CHARACTER.—Isa. xxxii. 2.

I never understood the real fact behind the gigantic figure of this Scripture till I came, in my reading, upon what I am sure is the truth of it.

Here, for example, is the valley of the Nile. It is chiefly sand. But the river, flowing along its valley, sets margins of verdure on either side—the waving wheat, the papyrus-plant lifting its triangular stem and flinging out its fronds of leaves, an amplitude of flowers many-hued. And, as the water of the river percolates the sands, away yonder at a distance from the river various vegetation gathers heart, grows brave, sets its greenness and its beauty upon the yellow aridness.

But just beyond and around this more distant spot of greenness and of beauty is the stealthy sand. And the sand is the sport of the winds. There is no coherence among the sand's scattering and comminuted particles. When the wind swoops down upon the loose sand it catches it, it piles it into drifts, flings it every whither. And so over this more distant spot of struggling vegetation the sands drift bitterly and cruelly. They ever sweep and smother down the tender and just-appearing growth. Thus, where there was promised a garden glad and green, the winds, drifting the sands, give the desert renewed scepter.

Set now a rock upon the sands. The winds, raging, fling the sands against it—but only against it, not over it. Look now upon the leeward and hither side of this rock. Protected from the smothering sand, the garden finds its chance. Here, on the protected side of the shielding rock, the flowers can expand, the shrubs gather, the vines wind and interlace, the kernels of the wheat press up to fruitage. The rock has fended from the devastating drifts of sand.

With this fact of the rock-defended garden, flourishing even amid the sands, in mind, get conception of the exquisite poetic beauty of our Scripture—"And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land."

And the teaching is plain. It is the teaching of the function of character. Here is a true man. On that side of him, and hurling against him, are all sorts of drifting and devastating sands of evil and of error. But he simply stands against them. He arrests the drift. And on this side of him flourishes a garden of all tender, and righteous, and precious growths.

(1) It is the evident teaching of history that much of the civilizing weal and help which have come to men have come because of this defending function of the great, strong, true characters which have emerged in history—*e. g.*, Paul standing against the Judaizing and enslaving ritualistic drift in the early Church; Luther standing against the awful and engulfing sands of Romanism; John Pounds standing against the sands of sin and ignorance whelming the street children; Lincoln standing against the encroaching sands of slavery.

(2) Our Scripture yields a suggestion of service for each one of us. Plainly, this is what each one of us should be, a rock standing against and fending off the drifts of various wrong and error sweeping through our time:

(a) In business;

(b) In the saving and the rescue of the Sunday;

(c) In standing for righteousness in the daily life;

(d) In the Church, standing against the sands of religious carelessness and worldliness;

(e) In the home.

(3) Our Scripture is prophetic and Messianic. It points toward our Lord and Saviour Jesus Christ. "This figure of a rock, a rock resisting drift, gives us some idea not only of the commanding influence of Christ's person, but of that special office from which all the glory of His person and of His name arises; that He saves His people from their sins." For what is sin? Sin is simply the longest and the heaviest drift in human history. But Christ, by his life, death, burial, resurrection, ascension, so stands against and baffles this huge and awful drift of sin that, on the side of acceptance of Him, are forgiveness, power, rest, Heaven.*

SEPT. 23-29.—A FAITHFUL SAYING.
—1 Tim. i. 15.

Imagine a service in the early and apostolic Church. There is not an absolutely settled order about it. There is a pastor presiding, but the service is most like one of our prayer-meetings—the reading from the Scriptures (the Old Testament, for not yet has the New Testament come into being, save, perhaps, one or two of the Epistles of Paul, parts of which, or the whole of one, may be read); the prayers by any one of the brotherhood or sisterhood; the singing of glad songs in praise of Christ. And now, probably from the pastor, there is a sermon or address. It is about the Lord Jesus Christ—His life, work, limitless forgiveness. But the teaching concerning Him is altogether oral. Not yet have the Gospels been written. The address or sermon goes on to report certain things the pastor

* In the preparation of this topic I have been much helped by Smith's commentary on Isaiah in the Expositor's Bible.

has heard about Jesus the Lord from apostle, or evangelist, or disciple.

In such case, it would be very natural that such simply oral teaching should gather and crystallize into kinds of proverbs, which would be much upon the lips of Christians, the essential facts and teachings of Jesus Christ. Such proverbial and compact statements were called "faithful sayings"—that is, sayings the truth of which was universally believed among Christians, was indisputable, and worthy the most perfect trust.

Our Scripture is one of the common sayings oftener heard in the teaching of pastors, in the speech or in the song of Christians. Our Scripture, then, is the very heart and essence of the ancient Christian creed, is a saying which multitudes of primitive and martyr lips have uttered as they told each other the meaning of their faith, as they nerved themselves in the arena as the wild beasts dashed at them, as they sought to win their heathen kindred and acquaintances to the religion of Jesus.

First: What has this most ancient and veritable Gospel teaching to tell us concerning our Lord Jesus Christ Himself? This—Jesus Christ came into the world. But what does this statement that Jesus Christ came into the world involve?

(a) His *pre-existence*. The phrase may be used, "of ordinary birth," but it is an awkward extravagance, unless more than human parentage and earthly development were being thought of. And how this phrase, "came into the world," fits into Christ's words concerning Himself! "Before Abraham was I am." See, too, how the memory of His pre-existent state abides with Jesus (John xvii. 5).

See, too, how all this adjusts itself into that mysterious yet evident, that "dark with excessive bright," description of our Lord back in the illimitable ages (John i. 1-2; Phil. ii. 6-8). This faithful saying involves the fact of the eternal, divine, pre-existing Christ.

(b) This phrase, "came into the world," also involves the *voluntariness* of our Lord. He *came*. He was not compelled to come. This voluntariness entirely rids the atonement of our Lord from the charge of cruelty—the compelled bearing of another's sins—which Unitarians and skeptics have charged against it. Our Lord's atonement was His own self-chosen, voluntary gift. Be touched with loving praise for such a Christ.

Second: Ask this most ancient and fundamental Christian maxim what it has to tell us concerning the *purpose* of our Lord and Saviour "to save sinners."

(a) Certainly this purpose implies that sinners *needed saving*. Oh, it is an utmost wonder, in view of the Incarnation, Atoning Death, Resurrection, that men can think it possible they can save themselves!

(b) It implies deliverance from the *past* of sin.

(c) It implies deliverance from the *love* of sin.

(d) It implies deliverance from the *power* of sin.

(e) It implies deliverance from the *doom* of sin.

Third: Let us ask. What of encouragement Paul's *addition* to the faithful saying, etc., "of whom I am chief," holds out?

Not the worst sinner need despair! Even the chief of sinners Christ can save.

"For this cause I obtained mercy," he wrote, "that in me as chief (of sinners) Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting."

Is not this faithful saying worthy of all acceptation—that is, is it not to be received with glad and utmost welcome? For

(a) It is a *faithful* saying—it is not myth, guess, a cobweb dream—it is granitic fact!

(b) It is a saying precisely adapted to my most crying needs.

LIGHT ON SCRIPTURAL TRUTHS FROM RECENT SCIENCE AND HISTORY.

BY REV. GEO. V. REICHEL, A.M., BROCKPORT, N. Y., MEMBER OF THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

"IN THAT DAY WHEN I MAKE UP MY JEWELS" (Mal. iii. 17).—The exceeding richness of this Scriptural figure is deepened, when we recall at what great value the world has ever held the perfect jewel. An examination of the original Hebrew will show that Malachi's language is here capable of the most ornate treatment. Indeed, the Oriental force of the figure is quite lost when an attempt is made to convey the meaning through the English. The richest, rarest, costliest treasures—the noblest gems of earth, the pride of kings and emperors—pale into the insignificance of remotest stars before the glorious spiritual promise here given.

Yet something of practical appreciation is gained of even the spiritual sense by reference to the earthly jewel. For example, we have heard much of the "Victoria," the "Great White," or "Imperial" diamond, supposed to have been found in and smuggled from the celebrated Kimberly mines of South Africa.

Not excepting the Orloff diamond, which is a deep rose, and the property of the Russian crown, nor the famous "Regent," nor even the wondrous "Kohinoor," weighing $106\frac{1}{8}$ carats, this marvelous "Imperial" is the largest brilliant in the present possession of man.

Its original weight, when found, was $457\frac{1}{4}$ carats. At first the great jewel was displayed in London, at Hatton Garden, the famous diamond emporium; but no individual purchaser presenting himself, a syndicate of thirty-two shares was formed and the stone bought for a quarter-million dollars.

It is of interest to recount the calculations that were made regarding the possibilities of the gem after it had

been determined that it should be cut. One famous lapidary estimated that the crystals obtained in the cutting would furnish any one of the following much prized ornaments: a broillette, weighing 300 carats; a drop of about 240 carats; a lozenge, 250 carats, or a perfectly formed brilliant weighing 150 carats. If cut as a brilliant, it would produce, by what is termed cleavage, one 40 and one 20 carat stones, besides a number of smaller stones weighing 40 carats.

The cutting was done in Amsterdam by a workman named Brabenda, and in the presence of the Queen of Holland, who witnessed, however, only the initial process, the entire work consuming fully twelve months.

When, at last, the stone was finished, it weighed 180 carats, and was of a clear, steel-blue color.

Every one who went to the World's Fair saw the great yellow diamond in the Tiffany pavilion, which weighs $125\frac{1}{4}$ carats, and is the finest yellow diamond in existence.

Other equally famous gems might also in this connection be mentioned, such as "The Star of the South," weighing 125 carats, the property of the Maharajah of Baroda, who paid \$400,000 for it; the great "Du Toit" (weighs 244 carats); the "Great Orange" (110 carats), and the "Porter Rhodes," a stone perfectly white, and weighing before put to the wheel about 150 carats.

"THE LIGHT SHINETH IN DARKNESS" (John i. 5).—The light of a pure, noble character, like that of the Christ, shining amid the darkness of sinful surroundings, is well illustrated by the alleged power of certain gems to emit rays under conditions of absolute dark-

ness. This power has been ascribed usually to the diamond alone, but the ruby is similarly capable.

Recent experiments made by William Crookes abundantly attest this.

He says: "Next to the diamond, the ruby is, perhaps, the most strikingly phosphorescent stone I examined. It glows with a rich, full red, and a remarkable feature is, that it is of little consequence what degree of color the earth or stone possesses naturally, the color of the phosphorescence being the same in all cases."

"WHO WHEN HE HAD FOUND ONE PEARL OF GREAT PRICE, WENT AND SOLD ALL THAT HE HAD AND BOUGHT IT" (Matt. xiii. 46).—The well-known authority on precious stones, Mr. George F. Kunz, tells us that pearls have never been so popular nor commanded so high a figure as in these days. Consequently the divers on the west coast of Australia, the Sooloo Archipelago, in Ceylon, and Lower California, have been kept very busy meeting the large demand.

Among the various kinds obtainable, black pearls have been lately sold for \$8,000 each.

The entire pearl fisheries of the world yield about \$1,000,000 annually.

"AND GOD SENT ME BEFORE YOU TO PRESERVE YOU A POSTERITY IN THE EARTH, AND TO SAVE YOUR LIVES BY A GREAT DELIVERANCE" (Gen. xlv. 7).—These memorable words of Joseph, Grand Vizier of Egypt, to his brethren, announce the divine principle upon which his whole life had been so wonderfully ordered.

"To preserve life" is, after all, in any day and in any station, one of the strongest and best motives for a busy, useful career.

Let the clergyman in the pulpit but remember that his preaching, so often in vain apparently, is unto the "preservation of life" notwithstanding, and his words will gain a calmness of utterance and assurance of conviction perhaps hitherto unrealized.

But the application of this principle is wide, and may therefore be emphasized in yet another direction.

Modern surgery and medicine seem to have been built up almost exclusively by the exercise of this divine principle, although the physician or medical scientist may not always admit or be conscious that here lies the real secret of success in medical practice.

Witness something of the wonderful advances made.

The discoveries of this last decade alone have ushered in a new era in the art of healing. Yet even these are only as the bud. Take simply that one department of pathology, micro-biology, and realize what it means to have in London, Paris, New York, Chicago, and other large cities institutions in successful operation for the cure as well as the prevention of hydrophobia, diphtheria, and consumption. Observe how electricity and even phonography have been called in as efficient aids to surgery and medicine in almost every conceivable application demanded. Thus internal portions of the human body may, by the recently invented French electric illumination process, be placed clearly under the examiner's eye, assuring a certainty hitherto unattainable.

"Interior auscultation," as it is technically termed, effected by the use of an instrument somewhat like a speaking-tube and attached to a phonograph, now enables the physician to record with absolute accuracy "symptomatic sounds" of heart and lungs and some other organs, which, Dr. Benjamin Richardson tells us, "have never before given testimony in this way."

But the great discovery of the decade in medical science, as Dr. T. J. Briggs has told us, is "the importation of vital fluids, such as the corpuscle or blood-cell, in their living state from the systems of the most vigorous animals to supply corresponding deficiencies in the sick and even moribund human subject." In such operations, the names of Drs. Brown-Sequard and

William A. Hammond appear as eminently successful. But space allotted fails to relate all the recent wonders of hematherapy, of operative surgery, and of sanitary science, each of which would make chapters of intensest popular interest.

It becomes, therefore, literally true of the modern physician, and indeed of all who labor for the public good, that "God hath sent them before us—to preserve life."

"AND HE (UZZIAH) MADE IN JERUSALEM ENGINES INVENTED BY CUNNING MEN" (2 Chron. xxvi. 15).—This is, we believe, the only Scriptural reference to the making of great and useful works for public purposes.

The original Hebrew indicates that in the construction of these great appliances Uzziah exercised the best thought of the best men of his day, thus assuring inventions that must have been as wonderful and useful to Jerusalem then as many of our mighty modern inventions are to us.

Engineers throughout all parts of the world have accomplished the construction of canals, bridges, tunnels, electric railways, numerous marine appliances—such as the whaleback steamer and the naval ram—and scores of other inventions which cannot in a single paragraph be mentioned.

The North Sea-Baltic Canal; the ship canal from the sea to Manchester, England; the canal across the Greek Peninsula at Corinth; the Bush-Ivanhoe tunnel of the Colorado Midland Railway through the Continental Divide, near Leadville, which is nearly 10,000 feet long; the sudden transformation of Niagara Falls into a light, heat, and power producing agency; the utilization of the force of ocean waves and tides, waterfalls, rapids, and even meadow streams; the wonders of electric propulsion, with the possibilities of the electric conduit system and storage battery, ultimately to succeed the present generally used but unsightly trolley; the new departure in marine

architecture, making possible the building of cylindrically shaped seagoing craft, thereby meeting many hitherto unattainable economic advantages; the audacious conception of Dr. Mansen's Arctic ship, the "Fram" (which means advance), specially built, as no other vessel has ever been, for Arctic exploration; the well-known Ferris wheel; and last, but not least, the astonishing achievements in railway speed, notably on the New York Central by engine No. 999—all these, and more, attest the value of the day in which we live, witnessing great "inventions by cunning men."

THE WORK OF HIS FINGERS.—In a recent discussion on "Creation and Evolution," the Hon. Andrew Dickson White, LL.D., L.H.D., ex-president of Cornell University, says some helpful things touching the nature of the Creator.

He begins his discussion with the following suggestive illustration:

"Above the portal of the beautiful Cathedral of Friburg may be seen one of the most interesting of thought-fossils. A medieval sculptor, working into stone various theological conceptions of his time, has thus represented the creation: The Almighty, in human form, sits benignly making and placing upon the heavens—like wafers upon paper—sun, moon, and planets; and at the center, platter-like and largest of all, the earth. The furrows of thought on the Creator's face show that He is obliged to contrive; the masses of muscle upon His arms show that He is obliged to toil. Naturally, then, the sculptors and painters of the medieval and early modern period frequently represented Him as the writers whose conceptions they embodied had done—as, on the seventh day, weary after thought and toil, enjoying well-earned repose and the plaudits of the hosts of heaven."

In this fossilized thought at Friburg, and in others revealing the same idea in sculpture, painting, and engraving dur-

ing the middle ages and the centuries following, culminated a development of human thought which had existed through thousands of years, and which has controlled the world's thinking until our own time.

Its beginnings lie far back in human history; we find them among the early records of nearly all civilizations, and they hold a most prominent place in the various sacred books of the world. In nearly all these there is revealed the conception of a Creator, of whom man is an imperfect image, and who literally and directly created the visible universe with His hands and fingers or voice—the conception, so natural to the mind of civilization's childhood, of a Creator who is an enlarged human being working, literally, with His own hands, and of a creation which is the work of His fingers.

IS THERE ANY SECRET THING WITH THESE?—In the city of New York there stood, not long ago, a certain house, situated most pleasantly in the midst of the new Harlem district, but in which every resident, after a brief period, became suddenly and mysteriously ill. In two or three instances this illness proved fatal. Many and ingenious were the theories at first advanced attempting to explain the cause for such an unusual condition of things, but not until recently was the real difficulty discovered.

It seems that, while the house was newly constructed and supposed to have as perfect sanitary appointments as existed in the city, the property upon which the house had been built was originally a sunken lot. This lot was found to have been filled in and graded up with refuse dumpings brought from various parts of the city; consequently disease of some sort was sure to develop sooner or later, to the danger of all occupants.

Of course the only remedy which could be effectually applied was to tear the house down completely, remove the refuse filling, and substitute good soil.

This was accordingly done, though at large expense.

Again: From another part of the Harlem district, a little later, came the report of still another disease-smitten residence, which proved at the first as much a mystery as the case first cited. All occupants of this house, however, gave distinct symptoms of arsenical poisoning.

At first it was supposed that some one living in the house was secretly administering the poison to the other inmates through their food. But chemical tests of various dishes at various times, even examination of the drinking water, elicited nothing wrong. Once or twice a domestic was arrested on suspicion, but almost as soon released.

The trouble grew more alarming, and with the growing alarm grew the mystery.

At last a prominent chemist of the city, who had been quietly studying the newspaper and other accounts given, called at the house, and requested permission to personally inspect it. This was readily granted. Almost the first thing he did upon gaining entrance was to carefully examine, not the sanitary appointments, which were known to be correct, but the paper on the walls. He minutely examined all the paper on every wall in the place, and upon leaving, without disclosing his suspicions, took with him several sections of the wall-paper in the bedrooms and dining-room. These he subjected to a careful examination in his laboratory, with the result, as he had suspected, that every sample of wall-paper contained large quantities of pure arsenic, used in the production of the various colors. This poison was particularly plentiful in the composition of the pink papers, one sample of which had enough arsenic on a square foot of it to destroy the life of an adult.

The discovery caused at the time much excitement, and many persons tore down their wall-papers, some without cause, and substituted other styles of decoration.

So is it often that the soul's life is threatened and dangerously affected by some secret, hidden, mysterious cause as insidious, yet all-pervading and powerful, as the filling of the Harlem lot or the arsenically prepared colors in the wall-paper.

"Is there any secret thing with thee?" is in such a case a timely question, which may find a saving answer.

AND HE HEALED HIM.—The healing power, which Jesus so miraculously and lavishly exercised when among men, has, with the growth of Christianity and consequently of intelligence in all branches of knowledge, been transmitted to His followers from generation to generation.

Although the miraculous element is, of course, eliminated from the functions of the human physician, certainly many cures and processes of treatment of late achieved are not short of the wonderful, and would seem to appeal altogether to the existence of a superhuman contingency.

Thus, "With the aid of new methods," says an eminent medical writer, "operations of an increasingly formidable character are carried on, with diminished mortality and almost assured safety, and are made to confer life and health upon thousands who must otherwise have suffered for years or have miserably perished.

"Among the most striking operations of this kind may be named the extirpation of deep-seated and important organs, such as the pancreas, spleen, kidney, and thyroid gland; the removal of a part of the stomach and pylorus by Billroth, and of a part of the small intestine by a surgeon of Strasburg, both with perfect recovery. The larynx has been more than once successfully removed and replaced by an artificial voice-organ.

"Wounded joints are now frequently opened and successfully treated. Among new operations in plastic surgery may be named skin-grafting, and the transplantation of the cornea of the eye."

EXEGETICAL AND EXPOSITORY SECTION.

The Eschatology of the Book of Job.

BY D. H. BOLLER, OLEAN, N. Y.

PART II.

BELIEVING, therefore, that Job was familiar with the conception of a resurrection and the higher life, that he felt a strong assurance of the truth of it, amounting to positive faith, and that he had the strongest motive for expressing that faith in the passage before us, it is now in order to ascertain whether, rightly interpreted, the passage does body forth that faith. And inasmuch as our common English version certainly does not express it, it becomes an important subject of inquiry whether that version is a correct rendering of the original Hebrew text.

It is a subject of no little controversy whether, in such an examination, the

Hebrew text or the Septuagint should be made the test or standard. They certainly differ, sometimes widely and even radically, though not so materially in the present instance. We cannot discuss here the general question of precedency, or assume to dispose of it one way or the other. For reasons satisfactory to ourselves, we adopt, for the purposes of our exegesis, the Hebrew text as the standard.

Premising this, we will examine the three verses in their order, beginning with the 25th (Job xix.), which, in the common version, is as follows:

"For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth."

No exception can be taken to the first clause of this verse, though, as it stands, the declaration has no value, for

the second clause deprives it of any significance. What meaning is to be derived from the whole verse? How does it aid Job that his Redeemer lives and stands upon the earth? And why does his Redeemer stand there? The statement is wholly impotent in itself, and it gains no coherence or importance from anything that follows it. The fact that his Redeemer stands there at the latter day is meaningless. What latter day is referred to—whose latter day? And why is the latter day of any more consequence than any other day?

The words, taken together, have a solemn and imposing sound, and the feeling of the unthoughtful reader is that, somehow, they are all right. To such, doubtless, the seeming is that the judgment day is the day referred to. But that certainly is not the meaning, and really the words as they stand are devoid of meaning.

Now, if we consult the Hebrew text, we see at once that the words will bear a very different rendering from that above given in the second clause of the verse. The word "day" in that clause is an interpolation by the translators, and, having no equivalent in the Hebrew, must be discarded, unless it is required in order to make good sense. We place below, in the left-hand column, the words that are rendered from equivalent Hebrew words, and opposite to them, in the right-hand column, the words into which the Hebrew may be—and we say should be—translated. As thus:

Shall stand	Shall raise up
at the latter	at the last
upon the earth.	from dust.

The clause thus reconstructed will then read:

"And that He shall raise up at the last from dust." All that the clause now lacks is an objective to the verb. Now, a clause or sentence literally translated from the Hebrew (such is the peculiarly compact structure of that language) is often incomplete. Every Bible reader is made familiar with that fact by the constantly recurring words

in italics, which uniformly denote an interpolation by the translators to complete the phrase. It is not seldom a difficult matter to supply the proper word, and in such cases mistakes may easily be committed. But in the present instance the task is easy. Job is speaking of his relations with God, and a pronoun representing God (*i. e.*, his Redeemer) is the nominative of the verb in question. The objective, therefore, can be no other than Job himself, or the pronoun which represents him, which, of course, is "me." Completing the sentence on that theory, it stands thus:

"For I know that my Redeemer liveth, and that He shall raise me up from dust at the last."

Mark the transformation from a clause that means nothing to a clause that means much. From an inane and barren statement of a non-significant line of facts, it becomes the embodiment of a grand conception. It sounds the keynote of the whole passage. It is the plain assertion of the resurrection.

The 26th verse, as given in our common Bible, reads as follows:

"And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God."

If the common rendering of the 25th verse is inane, that of the 26th is even worse, for it borders on downright absurdity. What is meant by the first clause? Is it to be understood as a description of the process of decomposition after death, or of the action and progress of his disease before death? What possible object could there be for stating such a detail in either case? Besides, in neither case is the suggestion true. Worms do not first destroy the skin and then the body of the corpse; and as to the course of the disease that afflicted him, whether boils, as the translators have it, or a form of leprosy, as some maintain, it does not, as a pathological fact, involve the presence of worms. But the verse as a whole is still less tolerable; for it means that he will see God either in the body after dissolution, or in the body before dis-

solution. Either and each was impossible.

In order to reach this peculiar condition of phrase, the translators have interpolated the three words—"though," "worms" and "body"—for which no corresponding words, or equivalents, or suggestions are found in the original. As we have seen, words may properly be interpolated to make sense or complete a sentence. The words here supplied do complete the sentence so far as relates to the grammatical construction of it; but they not only fail to make sense, they actually make nonsense. Hence they have no business there.

The more serious difficulty with the common version lies deeper. The words that have equivalents in the Hebrew text are not the right words; that is, the Hebrew terms have been mistranslated. Now, if a Hebrew sentence or clause rendered into one set of English words makes good sense, but rendered into another train of English words will not, it is evident that the former is the correct rendering and the latter an incorrect, though each word-equivalent may be authorized by the lexicon. In other words, a Hebrew word has more than one English equivalent, and the translator must adopt that equivalent which makes good sense, and reject those that do not. No better example could be supplied as proof of this than, as we shall soon see, the verse in question.

There are seven words in the verse that are correctly rendered in the common version, *i. e.*, "this," "yet," "my," and the last four of the verse, "shall I see God." The residue of the verse consists of the erroneous interpolation already referred to, and mistranslations. The Hebrew terms that are in the common version rendered in the words in the left-hand column below, may be and should be translated into the words opposite them in the column on the right hand. As thus:

After	Though
skin	body
destroy	be destroyed
in my flesh.	of flesh.

Thus changed, the verse will stand as follows:

"And though my body, this of flesh, shall be destroyed, yet shall I see God."

As so changed, it expresses, in a perfectly intelligible manner, not only an idea, which the common version does not, but an idea of transcendent value, and one which still further develops the conception of Job. In the 25th verse he has said that God will raise him out of dust, and now in this He tells us what He means by being so raised. He says, in effect, "I do not mean that my gross, mortal body will be raised from the dust, for that body of flesh will be destroyed; but, though it does perish, I yet shall see God."

It is also an incidental fact in favor of this rendition that it requires no interpolation. As we have seen, interpolations are often necessary; but if the translated sentence, without it, is grammatically correct—makes good sense, and carries forward in good form the antecedent thought—the lack of interpolation is no mean argument in corroboration of the correctness of the rendering.

The 27th verse ("Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me") is, as it seems to us, a downright platitude. To the ordinary reader it conveys only a self-evident statement of a fact of no consequence whatever. It is precisely like the words we often hear from the lips of children, "I saw it with my own eyes;" though even a child could not foolishly add, "and not another's." It does not help the case much when we say that the common version is a literal—verbally correct—translation, for it utterly fails to express Job's meaning, and hence violates one of the fundamental rules that govern the translation of the words of the author into the language of the reader.

Now, the essential sentiment of the first clause of this verse is a further and beautiful extension of the preceding

thought. When Job says, "I see God for myself," he means, "I see God on my side, *i.e.*, as my Champion and Deliverer;" and when he adds, "and not another," he means "and not as a stranger, *i.e.*, not knowing or caring for me." He had said in the 26th verse, "I shall see God." He now adds, in substance, "I do not mean that I shall see Him as a mere object of vision, but as my Friend and Saviour." Thus explained, this clause completes and perfects the whole train of thought. But unexplained, not one in a thousand of Bible readers would even suspect that it embodied this or any other significance of value or beauty. Hence the common version, though literally correct, is a totally inadequate rendering. The Bible was not indited and made known for the benefit of a few learned and critical readers, and as presenting topics of controversy for them to wrangle over, but for the hope and salvation, the consolation and comfort, of the great mass of mankind. And as with the Bible as a whole, so with each and every verse, the great, predominant design was that it be brought to the perception and appreciation of the common as well as the uncommon reader. Hence we say the common version is a mis-translation and, as it is a literal rendering of the original, it must be paraphrased in order to answer the purpose.

The word "though" in the second clause of this verse is an interpolation, and entirely useless and out of place. The residue of the clause is well rendered, and it preserves the ambiguity of the original; for in both it may be an exclamation of bodily and spiritual misery growing out of his afflictions, or of rapture over the conception he has just uttered. If it is the former, it is the first term of an antithesis, of which the whole residue of the passage is the second term, and in that case, of course, in the proper order of thought it commences the passage. In that case the word "though" may be retained and the word "for," which commences the 25th verse, should be

rendered "yet, as 'yet' is one of the equivalents of the original Hebrew word. As either meaning is warranted by the text, and as it is a matter of taste which is preferable, we prefer the theory that it was a descriptive utterance of the anguish he was suffering.

In place of the first clause of the English verse we propose the following paraphrase:

"And I shall see Him in the guise of my Deliverer and no other, and thus shall my eyes behold Him."

As already stated in substance, our rendering of the whole passage clearly signifies the death of the body, the resurrection, and the life with God. In this connection it is proper to add that for the changes we have introduced in the rendering of Hebrew words into English we have in every instance standard (Hebrew) lexicon authority. Nay, we are entitled to go farther, and to state that for every change we have the direct approval of one or more of the most learned and distinguished of the commentators and Hebraists who have made a study of the passage. We do not mean that any one of them has rendered the passage or any one of the verses as we give it, but only that, for every word, we have at least the approval of one among them.

This is not the only passage in which Job expresses his faith in the resurrection. In a series of verses in the fourteenth chapter, beginning with the seventh, he contrasts the life of man with that of the tree, and compares it with the changing condition of water, closing the whole beautiful description with a figure of speech, to which we shall hereafter refer.

If a tree be cut down or die, there is hope, he says, that it may sprout again; but if a man lie down in death, he riseth not again. "As the waters fail from the sea and the flood drieth up, so man lieth down and riseth not." Even if we stop here, it seems to us that the implication clearly indicates the resurrection. We see the tree die, and before our eyes it sprouts again.

Man dies, but we do not see him rise again. He is like water that evaporates, leaving its bed dry, but it does not become extinct, for, though we do not see it, it continues to exist in the changed form of vapor. And so, though we do not see the soul of man after his bodily life has become extinct, we know that it lives on. Is not that what was meant by likening the death of man to the vaporization of water?

But the most suggestive and pronounced portion of his discourse is the last. "Till the heavens be no more," he says, "they shall not awake, nor be raised out of their sleep." What could be a plainer typification of the resurrection! But, say some commentators, this means the total extinction of man at death, for he will not rise till the heavens be destroyed, and as the heavens can never be destroyed, the dead can never rise. Surely this reasoning is akin to nonsense. Why should Job adopt so argumentative, oblique, and negative a mode of declaring that both the spiritual and bodily man becomes extinct at death, when a direct affirmation of that fact would have answered that purpose (if that was his purpose) much better! And is it possible to believe that a man, no matter what his era, of the spiritual discerning power of Job, with whom God had been in close if not direct communication, was so benighted and degraded that, to his mind, death meant utter annihilation? It could not have been so. But the basis of the adverse argument is the alleged indestructibility of the heavens. This, however, is pure assumption, utterly at war with repeated statements and allusions to the contrary both in the Old Testament and the New. And it is a fact of special significance here that the destruction or passing away of the heavens is not infrequently spoken of in connection with the resurrection.

Finally the use of the analogue, "raised out of their sleep," is the most forceful and unmistakable proof that Job's idea was not annihilation at

death. It would seem impossible to dispute the logical and rhetorical import of the words "raised" and "sleep," or to resist the drastic force of the connection that binds them into the one phrase, which can only mean the raising of man, not from mere ordinary sleep, but from the death that sleep represents.

We have not examined the original Hebrew of this passage, for the obvious reason that the thought is rendered with a vigor, grace, and coherence that are a sufficient guaranty of precision. It is marred by no solecism, and its significance is not lost in meaningless platitude. If we have correctly interpreted its import, it bears with cogent effect upon our rendering of the passage in the 19th chapter, and in its favor. For it can hardly be denied that if Job had caught, even "afar off," the promise of the resurrection, he assuredly expressed it in the burning words for which he desired an eternal recognition among men.

We have given our rendering in detail. We now put the parts together and read the whole:

"Though my being is dissolved in misery, yet I know that my Redeemer liveth, and that from dust He will raise me up at the last.

"Though my body, even this (body) of flesh shall be destroyed, yet shall I see God.

"And I shall see Him in the guise of my Deliverer, and no other; and thus shall my eyes behold Him."

Compactly stated, the argument in favor of this our rendition of the much disputed passage is as follows:

First: It is free from both the patent and the latent inaccuracies and inadequacies that detract from the common version.

Second: It gives a clear, coherent, and progressive presentation of the thought of Job and of its several stages of development.

Third: The substituted phraseology it has employed is necessitated by the foregoing considerations, and justified by them and by the following:

(1) By the fact that every substituted word is authorized by standard (Hebrew) lexicon authority; and also,

(2) By the sanction of one or more eminent Hebrew scholars who have examined and commented upon the text.

Fourth: The chief value of the passage to the Bible readers is its supposed embodiment of Job's faith in the resurrection and life with God. The common version does not exhibit that faith; our version does. And that it is, so far, correct, appears not only by a warranted rendering of the Hebrew words and terms, but also by

(1) The consideration that by faith he saw the promise as maintained in Part I. of this paper; and

(2) That if he had seen the promise, he believed; and if he believed, he was here called to declare his faith.

(3) The language of Job in the 14th chapter is proof corroborative.

We believe that no rendering of the passage presents as strong a claim for approval as this. Certainly none that we have seen so closely conforms to the meaning and import which the mass of readers have for centuries imputed to the text. The nearest approach to it is Coverdale's translation; and it is a matter of wonder that the authors of

our common version, who, in formulating their translation, so often made his their model, should have discarded his rendering for the tissue of mistakes and absurdities which appear in this portion of their work.

It is quite possible that the writer overestimates the value of his effort, but he yet indulges the hope that it may have the effect to make more manifest to the thoughtful reader the solemn beauty of an utterance made anterior to the birth of Abraham.

As I write these closing words, I seem to hear that far-off voice of lamentation and woe become resonant with the intonation of enraptured hope. I hear it as it comes reverberating down the centuries, swelling the glorious anthem of faith and redemption:

"I know that my Redeemer liveth, and that from dust He will raise me up at the last."

I hear it as it blends with the nobler anthem, sounding from holier lips in strains of loftier harmony:

"I am the Resurrection and the Life!"

And I know that the suffering and triumph of the patriarch were the archetype of the passion and victory of his Lord.

SOCIOLOGY AND COMPARATIVE RELIGION.

Papers in Social Science and Comparative Religion.

By REV. B. F. KIDDER, PH. D.

III.—THE SCOPE OF EDUCATION UNDER MOHAMMEDAN PATRONAGE.

ISLAM cannot be accused of indifference to the question of education. Among the saying, attributed to the Prophet are these: "Seek for science, even though it be in China;" "One learned man is harder on the devil than a thousand ignorant believers;" "He who concealeth his knowledge shall be reined with a bridle of fire at the day

of resurrection." It thus becomes the duty of all true Mussulmans to gain and to impart knowledge.

In seeking to realize this ideal, the Mussulman simply follows, as everywhere else, the genius of Islam. In all Mohammedan countries the Church and the State are one. The chief ruler of the State is the spiritual head of the Church. The Sultan of Turkey is the Pope of Islam, the direct successor and representative of Mohammed on earth. Whatever is good for the Church is good for the State. Whatever militates against the Church must be suppressed in the State. In view of these facts,

what could be more natural or consistent, from the Mohammedan standpoint, than to make every mosque a school, and the Koran the principal text-book? This is practically what has been done throughout the Moslem world.

In the primary department, the children are taught the Arabic alphabet, and made to commit to memory a few simple sayings of the Prophet. Sitting on the floor, in front of the savant, they repeat these texts, perhaps for the hundredth time, swaying to and fro with pendulum-like regularity.

The more advanced scholars simply continue the work of the primary grade, committing to memory further passages from the Koran and the traditions, but never going beyond these branches. The Mohammedan system nowhere contemplates anything which corresponds to the Western idea of education; the progress of the pupil from primary to higher grades, and so on to the university and special training.

Mohammedanism, however, has its higher institutions of learning, its universities, or schools which have been dignified by this name. Here we may reasonably expect to find education at its best.

The greatest of all the Mohammedan universities is the El-Azhar, at Cairo, founded soon after the Mohammedan conquest of Egypt. For nearly a thousand years this has been the great center of culture for the Moslem world, the intellectual stronghold for the defense of the faith against all heresy and infidelity. This institution has long enjoyed the reputation of being, in point of numbers, the greatest university in the world. It would be difficult to estimate the vast number of Moslem young men who, from the first, have thronged its halls. In the thirteenth and fourteenth centuries, it was not unusual for upward of twenty thousand students to be in attendance at the same time. At present the number is estimated at from ten thousand to thirteen thousand. Yet from

this army, greater than that of Xerxes, there has not gone forth, so far as I have been able to learn, a single champion of science, history, or philosophy; not one whom the world at large has recognized as a scholar.

What is the significance of this fact? Suppose such an assertion were to be made concerning Oxford or Cambridge, or even against the humblest American university that has had an existence of only a hundred years! A careful consideration of the curriculum and the methods in vogue at the El-Azhar will reveal several interesting facts.

1. The matter presented is not such as to produce scholars, in any broad sense of the term. The curriculum embraces only the Koran and allied branches—language, Arabic poetry, the traditions, and the sayings of leading commentators. No science, history, or philosophy, in the general acceptance of these terms, has ever been taught in the university. "Among the Mussulmans the science *par excellence* is that of religion;" and it is only natural to expect that at the El-Azhar the ideal should be most fully realized.

Let no one say that this assertion is made from the partisan standpoint, to reflect against Mohammedan as compared with Christian education. It is the simplest possible statement of a fact. The same thing is set forth most clearly and forcibly by the Hon. Yacoub Artin Pasha, Minister of Education in Egypt. In his work on "L'Instruction Publique en Egypte," he says:

"En un mot, les universités et écoles musulmanes d'Egypte s'étaient réservées la science des langues, de la religion, des traditions religieuses et du droit" (p. 68).

In speaking of the general subject of education, he had already said:

"Toutes les autres sciences, les mathématiques, la médecine, etc., étaient laissées en Egypte aux chrétiens et aux juifs" (p. 32.)

2. The method of instruction at the El-Azhar is not such as to produce scholars. From first to last, it is little more than a matter of memorizing.

The Koran, the sayings of the Prophet, the comments of the great savants, are the *ne plus ultra* of all wisdom, and the student has only to store his memory with these sayings in order to be thoroughly furnished. It hardly need be stated that this would not be education, in the true sense of the word, even though the Koran were all that the Moslem believes it to be.

Education is not cramming the memory with facts, but developing the mental powers, educating the mind *to think, to investigate*, to find out truth for itself, to lay hold of that which is good, to reject that which is false. But such a conception of education as this has evidently never entered the Mohammedan mind. And it may be seriously asked, Is not this an irreparable defect of all education which can properly be called Mohammedan? Islam admits of no inquiry, no progress in the knowledge of the truth. The Koran contains it all, not only for the religious, but also for secular life. Independent thought at once becomes infidelity and sacrilege.

Some one may ask, "But why do such vast numbers attend this institution, if its benefits are so unreal?" Flocks do not usually congregate about fountains that are dry. I have no disposition to question the sincerity of the Moslem. His zeal and consistency (from his standpoint) are, in many respects, to be emulated. At the El-Azhar he gains what he honestly believes to be of supreme worth and importance, knowledge of the great truths of his religion, and in many instances he goes forth to teach to others that which he himself has acquired. It is largely from the El-Azhar that the "*Shulema*," or savants, are furnished as teachers for the mosques and schools in different cities and villages throughout the country, and not a few of them go into the interior of Africa and to other distant places as propagandists of Islam.

Without impugning the sincerity of the students of the El-Azhar, a fact must be stated which may throw some

light on their great numbers, and that is, *attendance at the university exempts a man from service in the army*. Even after a student leaves the university he is not subjected to being drafted unless he goes back to purely secular pursuits. As service in the army is usually dreaded next to death itself, it may be inferred that, if human nature among the Moslems is anything as it is among the rest of mortals, attendance at the El-Azhar does not, in every instance, indicate an all-consuming love for knowledge or passionate devotion to the interests of religion. Attendance at the El-Azhar is not accompanied by any hardship or self-sacrifice; there are no rigorous conditions of matriculation. Tuition is absolutely free. The student may attach himself to any professor, and remain as long as he chooses. The period of attendance ranges from one to fifteen years, and may continue even longer. The student is spared the farce of graduation, for there is no such thing, and the university embarrasses no man with a diploma. Under the shadow of the El-Azhar, there has sprung up, within the present century, another institution whose existence is very significant. I refer to the Khedival or Government schools. In these academics, under a large and competent corps of *European* instructors, a goodly number of young men are being trained in the liberal arts and sciences, technology, medicine, and the arts of modern warfare. While in Cairo, I visited these schools and observed their working with much satisfaction. I also had the privilege of a long interview with the Hon. Yacoub Artin Pasha, Minister of Instruction, who is a gentleman of great mental force, thoroughly progressive in spirit, and most enthusiastic over this (for the Mohammedan world) new departure in education. He assured me that, in spite of all opposition, these schools are steadily gaining both in the general public favor and in the number and the quality of the young men who are in attendance. According to the reports of 1893, there were fifty-five

of these schools in all Egypt, with a grand total of 7,800 students. The number in attendance at present is approximately 9,000, and there is good reason to hope that at the close of the next decade the number will be not less than 20,000.

What was the origin of these schools, and how do they stand related to orthodox Mohammedanism? The movement for more liberal and practical education was inaugurated by Mahomet-Aly Pasha in 1816, as a necessary expedient for preparing a sufficient number of the young men of the country for Government positions, civil and military. It was therefore not a Mohammedan revival of learning, but a stroke of policy by a man who, while he was a Mohammedan, yet had his eyes open to some things that were going on in the world, and who saw that if Egypt was to hold any place among the nations she must have educated young men.

From the first, this new departure in education has been viewed with great displeasure, and often treated with open hostility, by the "faithful" of Islam. It has been regarded as subversive of the most sacred interests of religion. Nothing, perhaps, could better illustrate the breach between the El-Azhar and the Government schools, and the lack of ability on the part of the former to appreciate the work of the latter, than a little incident which occurred not long since in connection with a public examination. By special invitation, the sheik of El-Azhar was present. He listened for a time, until one of the young men, in demonstrating a proposition in geometry, referred to the sphericity of the earth, when this distinguished head of the greatest university in the world immediately rose to his feet and stamped out of the room, to show his righteous indignation at such sacrilege. An eminent and highly respectable gentleman who has spent most of his life among the Mohammedans, and who was an eye-witness to this scene, said to me: "Not one Mohammedan in ten in Syria (where

Moslem intelligence is certainly not much below the average), believes in the sphericity of the earth."

Another influence besides that of the Khedival schools has been strongly felt in Mohammedan Egypt, Syria, and Turkey during the past thirty years—the influence of Christian education.

The excellent system of schools established by the American Board in Egypt, the splendid Syrian Protestant College at Beyroot and the vigorous schools at Sidon and in other parts of Syria, the equally efficient schools of the American Board at Smyrna, and Robert College at Constantinople, whose fame has gone out through all the East, have all been like cities set on hills, whose light could not be hid.

A few Mohammedan youths have come to walk in that light and rejoice. Thousands more would gladly come if the Sultan's dangerous prohibition was removed. In a recent interview, one of the professors of Robert College said: "Many of the brightest Mohammedan youths in Constantinople have come to us and said, with tears in their eyes, 'We look with longing toward your college, but are not permitted to enter it.'" Recently two Mohammedan gentlemen, high in official position, visited the institution, and, as they were departing, said: "These young men are advancing along all lines of knowledge, while our sons are growing up as comparative blockheads. Yet what can we do?"

It is not too much to affirm that this leaven of education is beginning to be felt in the Mohammedan lump. The Sultan's policy of suppression cannot prevail always. What will the sequel be?

It is interesting to notice that at those centers where Christian influence is strongest the Mohammedan system of education is undergoing modification, and the attempt is being made to introduce into the curriculum some of the liberal and higher branches taught in the Christian schools.

Not the least important of the new

departures in education is that which is taking place in regard to the education of girls. Almost to the present time they have been ignored. It might be more correct to say that their continuance in ignorance has been considered as alone suitable for them. Egypt, during the last hundred years, has been the most progressive of all the Mohammedan countries, yet the same condition of things has prevailed there as elsewhere. In the opening of his fifth chapter of the work already referred to, Hon. Yacoub Artin Pasha says: "*Jusqu'à ce jour, on peut l'affirmer hautement, l'instruction de la femme a été nulle en Egypte.*" Occasionally a voice, like that of Refai Bey, was heard in favor of female education; but it found no response in the public mind or heart. But a better day seems to be at hand. Many of the wealthier Mohammedan families are placing their daughters under the care of European governesses, while the State is beginning to make provision for the education of its girls. In the Government school report of 1893, there appear two schools for girls, with an attendance during 1893 of 155 scholars.

Is this forward movement in education in Mohammedan countries destined to continue? Yes, on certain conditions:

1. The continuance in power of a Khedive and a Ministry who are in favor of it. Widespread intellectual awakening even in Egypt can hardly be said, as yet, to have taken place. Attendance at the Government schools does not, thus far, so much resemble real discipleship as following for the sake of the loaves and the fishes. It is the only avenue that leads to clerkships, etc., under the Government. Yet, while the majority are evidently after the spoils, a few are being stimulated by the love of knowledge, and real intellectual life is being nourished and developed.

2. Its immediate continuance will depend not a little upon the progress and the strength of Christian education,

which has been the great awakener of thought and inquiry, and, I might say, also the "thorn in the flesh" of Moslem boards of education, who have realized that, in view of the presence of Christian schools, "something must be done."

But back of these conditions, and deeper than them all, is the constitution of the human mind. The Mohammedans are essentially like other men. The evolution of human thought is sometimes slow, but it is sure to go on. Its backward movements are only temporary. When once the young eagle has spread his wings, it is not easy to crowd him back into the shell from whence he came. You may riddle him with buckshot, or break his wing, perhaps roast him on the gridiron, but other eaglets are sure to be hatched, and the nest of the mother bird is in the top of the crag, beyond your reach. The spirit of inquiry is born of God, and is sure to go out into all the world.

Is this educational movement destined to go forward under Islam's patronage, or in spite of Islam's opposition? Either horn of the dilemma is equally interesting, not only to us who look on from without, but to every thoughtful Mohammedan as well. If Islam (and the same thing, is, of course, true of the Christian Church) shall oppose itself to truth, or the longest possible search for truth, there can be no doubt in regard to the final result of the contest. The old maxim is not too old, perhaps, to be repeated in this connection: "Truth is mighty, and bound to prevail."

If Islam shall truly espouse the cause of liberal education, it must itself become liberal and invite the most searching and critical inquiry concerning not only natural but revealed truth.

For many centuries Christianity has been successfully passing through precisely this ordeal, but not a few of its human additions have been left behind. I think that it was Colton who said: "It is not till we have passed through the fire that we are made to know how much dross there is in our composition."

Can Islam stand this test? We will wait and see. One thing is certain: if it survives, it will come forth from the fire a new Islam—old things will have passed away.

MISCELLANEOUS SECTION.

A Word to College Seniors.

BY REV. JOHN BRITTAN CLARK, OF
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THERE are at present several thousands of young men in the final year of their collegiate course. Many of these young men have not yet decided what their life-work shall be, though they have decided to enter some profession. It is the object of this article to give to such men the facts which, it seems to the writer, may be truly presented as inducements to enter the clerical profession.

There are two, and I think only two, reasons which can be urged by any young man as valid objections to his choosing the ministry for his life-work. These are lack of Christian faith and Christian inclination, and the presence of some radical physical disqualification. It is evidently inconsistent for any one to labor to beget Christian faith and religious disposition in others if he lacks them himself. But let it be understood that a too exalted standard of sanctity should not be set as the test of religious inclination and faith, or as a necessary qualification for ministerial work. If there is a true desire, a true purpose, and a true endeavor to develop Christian character in one's self and in others, then is there possessed sufficient religious qualification to undertake the work of the ministry. The fervid zeal and intense emotional desire which many think necessary are not indispensable. The true desire for the ministerial work is capable of great development and will naturally be increased by enlarged familiarity and experience. The apostles, Christ's personally chosen ministers, were not at the time of their choice remarkable for clear spiritual discernment or high spiritual character; they were remarkable for true and strong devotion to a right purpose. If there is no Christian faith, no religious inclination, the

absence of these essentials is a valid objection to entering the ministry.

The second valid objection that can be urged is some radical physical disqualification. If, for example, there is a seated heart-trouble which the physical exertion or the mental excitement of public speaking would aggravate or tend to make fatal, or if there is seated bronchial or pulmonary trouble, then the ministry should not be chosen as a life-work. But present temporary troubles, such as weak sight or weak voice, defects which proper treatment would remedy, are not to be counted as radical physical disqualifications. Weak voice, lack of oratorical or elocutionary power, of debating ability, of facility in composition, with other similar faults, will be remedied by seminary training, which attends to just such things in connection with the religious instruction imparted. These things should have no real adverse influence in making a decision respecting the choice of the ministry as a life-work, nor should lack of previous thought or previous desire concerning the matter—two things which quite probably are indications of one-sided consideration, rather than what so many persons interpret them to be, indications of the Divine will for them.

Given, then, a young man of Christian faith and desires, free from radical physical disqualifications, what inducements can the ministry offer in his behalf?

1. The ministry offers the greatest probability of immediate maintenance.

To enter the ministry for material benefit solely is of course a most unworthy motive. Yet the average young man early realizes the necessity of self-support. If he can clearly see his way through the years of professional study, he must also clearly see some means of immediate support for himself, and perhaps for others, when he leaves the professional school. To such young

men the ministry offers special inducement. While the study of law or medicine requires considerable money expended for instruction and for books, the study of theology entails no such expense, for in every seminary the instruction is free and many books are not required. Moreover a residence is provided in the seminary buildings with but a merely nominal charge for light and heat. During the entire three years of theological study there is abundant opportunity to engage in work at once remunerative and directly in the line of the future profession. This is particularly true of the last year of study, when preaching as supply is in constant demand. Immediately after graduation a church position is rarely lacking, with salary sufficient for support guaranteed by the parish or some superintending society. The young lawyer, it is estimated, must wait eight years—years partly spent as clerk and manager in an office—before he can have a self-supporting clientage. The young medical graduate is subjected to a still more severe trial of patience; for ten years he must write prescriptions before he gains, unless exceptionally fortunate, a self-supporting practice. With the young minister it is quite different. At once he is self-supporting, and is at the head of his work. This may have a very worldly ring—I fear it has—but it is a matter which many young men are obliged to consider; to speak about it is no more worldly than to think about it. Because it is not as much regarded as it should be, the ministry loses many a desirable accession. The ministry must compete with the other professions for the men who are intending professional life, and who must have something more than sentiment on which to base a decision.

2. The ministry offers the greatest probability of advancement.

This is so because the competition in it is not so strong as in the other professions. The entire membership of most seminaries will often not equal the

membership of one class in the law or medical school, while the number of men in every senior class in college choosing the ministry for life-work is absurdly small when compared with the number choosing medicine or law. This in itself makes the competition limited, but it is limited still more by the mental quality of the men choosing the ministry. While there are some exceptions, the general fact is that these are not the broadest and best minds in the college class. The students choosing theology are, as a rule, the best characters—faithful, honest, pious, good, but not the energetic, pushing, bright, original, scholarly men. Admiration of the home pastor, strong religious emotions, persistent urging by parents or friends, more than personal deliberate consideration and conviction, are too often the prevailing motives. Be it thoroughly understood that no sneer is intended at the many consecrated men in the seminaries and in the ministry, but the fact is, that in the ministry as a profession are fewer broad-minded, truly scholarly men than in any other profession; and hence a young man of good education and a determined purpose to maintain study has practically no competition in this profession. The student in theology who realizes that in the Divine plan piety was never intended to neutralize brain, has a clear road to prominence and power. The same is not in equal degree true elsewhere. The law is crowded with bright men forced to keep bright and stirring, where each case is peculiar and requires peculiar attention; the same is true of medicine; and hence in each of these professions the general competition in numbers and quality is greater. But nowhere is there such a demand—a commercial demand, if you will—for studious, bright, ambitious, progressive young men as in the ministry, and nowhere is there such a dearth of them. Is this, too, a worldly inducement? But these waiting college seniors are not monks, but eager young men with divinely

bestowed ambitions to conduct affairs; and if the ministry would have its share of them, it must meet them in a manner to compete with the claims of the other professions. There is no profession offering to-day to the right kind of young men such sure and influential advancement as does the ministry.

3. The ministry offers the greatest probability of general mental culture.

"Culture," said Matthew Arnold, "is to know the best that has been thought and said in the world"; and the minister, more than any other professional man, is obliged to come in close contact with this best thought and speech of the world, for his subject, religion, impinges in every department of knowledge. Biblical study is but one branch of the clergyman's subject, yet of this only Dr. Briggs says: "Biblical study is the most extensive of all studies, for its themes are the central themes, which are inextricably entwined in all knowledge. Into its channels every other study pours its supply, as all the brooks and rivers flow into the ocean." This is most certainly true. Not alone does a correct reading of the Bible necessitate a knowledge of at least two languages, one of which, Greek, requires in acquiring it a study of the world's finest literature, but a correct reading of the Bible necessitates a broad study of history and philosophy. Apart from this, the preacher, in his sermonic work, is brought into close contact with art, literature, and science. Into these he must go, and from these he may draw his best illustrations. Looking over recently the sermon plans of the pastor of a city church, these books were found contributing to but six sermons: "Over the Teacups," "Pages from an Old Volume of Life," "The Autocrat at the Breakfast-Table," "Kavanagh," "Physical Religion," "God and the Bible," "St. Paul and Protestantism," "Paradise Lost," "Story of the Bacteria," "Evolution of Sex," representing in authors, Holmes, Longfellow, Max Müller, Matthew

Arnold, Milton, Mitchell, Prudden, Geddes, and Thomson, with Emerson in his *Essays* and *Amiel* in his *Journal*. This is but a mere fragment of the reading that a minister is obliged to maintain for the correct understanding and presentation of his subject, religion. The clergyman cannot, as can the lawyer or doctor, confine himself to one department of study, but is obliged to study widely. He must be well informed, as to their bearing on religious truth, of all time-movements, of all freshest thought, of all latest discovery. This is not a matter of choice with him; he *must* do this if he would give the true interpretation of religion and win his auditors, who differ so widely in their personal dispositions and mental training. Max Müller has conclusively demonstrated this in showing how vital to a correct understanding and presentation of religious truth is a thorough study of the history of language. It is a great mistake to think, as many do, that the preacher is a man of one theme—be good; and of one book—the Bible. He is a man of every theme and of every book. Said Mr. Arnold, "Who knows only his Bible does not know that." And he further adds, "Whatever progress may be made in science, art, and literary culture; however much higher, more grand, and more effective than at present the value for them may become, Christianity will be still there as what these rest against and imply." If culture is, then, "to know the best that has been thought and said in the world," it is evident how great is the compulsion to culture which his subject, religion, brings to bear on the minister who is true to his subject.

4. The ministry offers the liveliest issue of modern thought.

There is now, and for a long while will be, a general popular and intense interest, as well as scholarly interest, in all matters pertaining to religious truth. There have been discoveries and great advances in knowledge, which necessitate new or altered views of many

things which were thought finally settled. The popular sentiment to-day cheers on the mind that seeks to penetrate the dark continent of mystery to free the imprisoned Emin—truth. The whole subject of biblical interpretation, of biblical authority, of creeds, of church forms—in fact, every subject relating to religion—is now in process of re-examination, and the studious mind has an unlimited and unbroken field for original work, work sure to be fruitful in results which will be eagerly welcomed by the world. All matters of faith and conduct are now to be determined, not by arbitrary decisions of time and custom, but by true, deep scholarship. For example, how shall we account for the startling similarities between the religious schemes of Buddhism, Confucianism, and Christianity; religions which we are told by scholars could not possibly have had contact and could not possibly have borrowed from each other? Why, in view of similar claims similarly substantiated, choose Christianity? Or why call the biblical prophecy true and the prophecy of other religions false? There are many such questions that the popular intelligence is asking to-day, and to the minister the questions are put. These are matters not longer relegated to the cloisters and made the property of certain classes of men exclusively; they are discussed in parlor, store, and on the corners of the streets. Religious truth, the minister's theme, is the lives, and most recent topic of modern thought.

Can there be anything more heroic

anywhere for young men of bright minds to do than to come to religious truth, as thinking men are coming to it, and by thorough study and rigid fairness of thought rescue from superficially founded skepticism, from real mistake, and from vital misunderstanding, the men and women, young and earnest, and setting them right on all these matters, getting them from under the narrowness and arbitrariness of religious interpreters who themselves would rather be wrong than have the trouble of being right, and give these young hearts and brains to the true religion of the noble God?

There are many other reasons why the ministry should be chosen as a profession by young men, but these few are given, free as possible from mere sentiment, to make personally serious the question, "May not the work of the ministry be the work for me?" When the Rev. Dr. Storrs determined to abandon the law for the ministry, the brilliant and powerful Rufus Choate wrote him from the Senate Chamber in Washington in 1842: "All considerations of duty aside, I am inclined to think, as a mere matter of rational happiness, happiness from books, culture, the social affections, the estimation of others, and a sense of general usefulness and consideration, you have done wisely." And this judgment upon the ministerial profession by the great scholar and orator, the no less great scholar and orator of the American pulpit, in the full maturity of his power and in nearly the fiftieth year of his ministerial experience indorses, fully and eagerly.

PREACHERS EXCHANGING VIEWS.

Conference, Not Criticism—Not a Review Section—Not Discussion, but Experiences and Suggestions.

"Eternal Punishment."

IN THE HOMELETIC of last month appeared a sermon on "The Doctrine of Eternal Punishment." No subject is capable of awakening a profounder interest in all thinking minds than this

difficult and mysterious question of final punishment to be inflicted upon the hopelessly wicked. Unquestionably it is a doctrine taught by our Lord. The very scholarly and thoughtful treatment which the theme received from Dr. Behrendt, the author of the

sermon alluded to, awakened a deeper and more earnest interest in a subject which had already absorbed much thought and claimed much attention. I found myself desiring to accept *all* of the author's conclusions.

But a question or two arose in my mind. Are we not authorized from the tenor of the Bible teachings to arrive at the conclusion that heaven is a real place?

"I go to prepare a place for you."

"And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also."

But the teachings of Jesus with regard to heaven as a real place lose all their force if hell, which seems always to be mentioned by Him as a counter-destiny, be not also a real place. The author did not say positively there is no real place where either heaven or hell is located, but he did say, "When the Scriptures speak of a prison of outer darkness and a bottomless pit, we are not to materialize these phrases as if they were definite places fitted up with all the means of inflicting penalties. The soul holds all these. Heaven and hell, the glory and the shame, are in us."

We believe that the soul, which has much of the presence of God and much culture in heavenly things, will find a deep response within to the glories of heaven, but the teachings of Jesus with reference to heaven and hell are too definite for us to think otherwise than that there must be a particular locality for each.

Again, the theory that there is no torture in hell seems to be contradicted by the very words of Jesus. The author of the sermon we are considering says, "If I were dealing with the Apostles' testimony, and if I were dealing with what David or Paul, or even John said—for they were men after all—I might say to myself, the full counsel of God does not appear in what they have declared. There is but one witness whose words I cannot deal with as rhetorical and exaggerated."

It is true that the Jews were given to extravagance in their utterances. They were a fervent, imaginative, and impulsive people. It is true that John said, "And the smoke of their torment ascended up forever and ever." But let us go to the words of Jesus. Jesus represented the rich man in Hades as crying out and saying, "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame."

It is true, it may be said, this is a parable, and not a real occurrence. But why did Jesus call up this fictitious occurrence and relate it?

Because he wanted to teach a truth. And the truth he desired to teach was just the thing he did teach. All Jesus' parables were such occurrences or events as might be true.

B. G. SANFORD, A. M.

"Eternal Punishment."

I HAVE read, with considerable surprise, Dr. Behrend's sermon on "Eternal Punishment." I am not so much surprised at his repudiation of the old gross notion that future punishment was to be by and in fire and brimstone, as I am by his failure to go to the logical end of his argument on the subject of punishment. The Bible, if it says anything, says punishment by and in fire. (See, *e. g.*, Matt. xiii. 41, 42.) On what authority does Dr. Behrend or any one else deny that this kind of punishment is in store for the sinful? Why, on the authority of reason and the Christian consciousness. It is unreasonable to suppose that in the next world there is a "furnace of fire," into which the wicked are to be cast; and it is against the gentle spirit of the Christian to believe that the loving, fatherly God could thrust his offspring, however evil, into such a caldron of flames. But what of the idea of *unending* punishment of any sort? Is it reasonable and is it satisfactory to the best Christian hearts that the good God can and

will punish any one *forever*? It seems to me, the only logical decision of a Christian is in favor of the ultimate termination of punishment and the final holiness and happiness of the whole family of mankind. "As I live, saith the Lord, every knee shall bow and every tongue give praise to God." If endless punishment, which implies endless rebellion, is true, this declaration of the Lord is untrue! When you once appeal from the letter of the Bible to the decision of reason and love, you must give up the notion—I say it kindly, the superstitious and blasphemous notion—of eternal punishment of any kind. Is not this Paul's doctrine? See Heb. xii. 5-11: "Whom the Lord loveth He chasteneth. All chastening seemeth for the present to be not joyous, but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the

fruit of righteousness." Let us be consistent and logical.

HENRY R. ROSE.

Hiram's Mother.

HIRAM'S mother was by birth of the tribe of Dan, and by marriage of the tribe of Napthali. Born a Danite (daughter of Dan), she married into the tribe of Napthali; and as the widow of a Napthalite she married a Tyrian, or rather an Israelite, who became naturalized as a citizen of Tyre, to whom she bore Hiram, the worker in metals. Or (which is more likely), she belonged to the colony of Dan, or Laish (Leshem), which, as the northeast limit of Canaan, was in the territory of Napthali, near the sources of the Jordan, and in the shadow of Mount Hermon. See Prof. J. J. Blount's "Undesign'd Coincidences." W. F. FOSTER.

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EDITORIAL SECTION.

LIVING ISSUES FOR PULPIT TREATMENT.

Panics and Hard Times.

By F. S. HAYDEN, D.D., JACKSONVILLE, ILL.

THE striking regularity with which, in the United States, panics have recurred about every ten years, and the regular alternation of prosperity and depression in the industrial world, have led some to declare that they are *normal* incidents, quite after the analogy of Nature, which gives us the succession of day and night—high tide and low tide—action and reaction.

But the fact is, *panics* are *abnormal* incidents, business depression betokens business disease, and *this* is what makes these phenomena so hard to understand. Health is a simple matter: diseases are complicated, and contain elements of mystery. Investigations, not unlike those pursued by physicians into epidemics, have been prosecuted into the underlying and predisposing causes of

panics and commercial depressions by students of political economy, boards of trade, committees of Congress, State Legislatures, labor commissioners, business men, and—preachers; and, strange to say, they are in many respects mysterious yet.

One of the latest works on "Panics in the United States" says, as late as 1892, "The signs of the times justify the prediction of the steady development of a prosperous period;" and in less than six months we were in a panic up to our ears. It seems that even a trained observer cannot *always* read the portents aright. The United States Labor Commissioner's "First Annual Report" gives a list of the principal causes assigned by experienced business men as responsible for the hard times of 1882-1884. I give a few selected "principal causes" taken from the list:

"Abolition of the Apprentice Sys-

tem," "Business Incapacity," "Timidity of Capital," "Absorption of Capital," "Concentration of Capital," "Absence of Caste," "Employment of Children," "Creation of Corporations," "Small Crops," "Scarcity of Currency," "Indiscriminate Education," "Enforced Idleness," "Poor-Class Immigration," "High Rate Interest," "Extravagant Living," "Labor-Saving Machinery," "Overproduction," "Party Policy," "Inflation of Prices," "Reaction from Prosperity," "Decreased Railroad Building," "Overbuilding of Railroads," "Speculation," "Introduction of Bessemer Steel," "Sixteen Difficulties with the Tariff," "Liquor Traffic," "Consolidation of Wealth," "War."

These are about one-fifth of the entire list. A doctor would say that a body which can be said to have so many things the matter with it at one and the same time must be the victim of a very complicated disease, involving about every organ and all the tissues of the system, and be quite a difficult case for an innocent-minded preacher to grapple with.

It has been remarked also that, in examining witnesses, the trade, profession, or calling of the witness will dictate the opinion given; that is: *Bankers* or *merchants* give as the absolute cause of depression some financial or commercial reason. *Manufacturers* give industrial conditions—labor agitation, the demands of workingmen, overproduction and the like. *Workmen* say, combination of capital, long hours, low wages, and machinery are to blame. *Politicians* feel that changes in administration, the non-enactment of laws they advocate, the tariff or absence of tariff, are the chief causes. *Clergymen* and *moralists* largely incline to assert that social and moral influences, united with providential causes, are at the bottom.

The investigation of a subject, in itself perplexing, becomes well-nigh hopeless when it is so difficult to secure unprejudiced testimony bearing on it.

Panics, and the periods of speculation which ordinarily precede them, are the most dramatic episodes of business life. The stories of them are the exciting novels, the fantastic escapades, and the tragedies of financial history. Two or three of the best known and most striking of these speculation manias and their resulting climax panics may be cited to show how picturesque, absurd, and tragic they may be. The famous tulip mania of Holland in the seventeenth century seems, at this distance of time, as crazy and romantic as a Gulliver's tale. And yet phlegmatic Dutchmen so lost their heads and their judgment of true value was so obliterated that a single little onion-looking bulb could sell for 13,000 florins, the ownership of a tulip was held in shares, and a tulip of a rare variety could be worth more than an estate. There was no inflation of note currency at the time. Hard coin alone was used in Holland. It was just a craze about tulips, and lasted for about a year. Of course, the crash came, without warning, disastrous and complete; the dream was over, and Mynheer's handful of tulips dropped to less than onion value, and yesterday's inflated millionaire became to-day's disgusted and frantic bankrupt.

The "South Sea Bubble" of the early eighteenth century reads like another romance. On just nothing at all but carefully fostered and extravagant notions of the wealth of the Southern Continent, shares of a trading monopoly guarantee in England's public debt of ten million pounds were ballooned a thousand per cent., and could hardly be printed fast enough to satisfy a gullible public. Not a serious symptom was apparent of carrying out any great trading enterprise: not a ship sailed; not a cargo was brought home; dead against the protest of Walpole and Lord North's warning. At last it was unearthed that directors, originally honest, had madly abandoned all scruples and had gone deep into fraud and villany. Parliament, sum-

moned to handle the matter, was found as impetuous as the rabble. Lords, statesmen, gentlemen, government officials were involved. Tragedies followed the inevitable collapse. Lord Stanhope, at the crash, fell into his grave, the Secretary of State died of terror over the investigation, and the Chancellor of the Exchequer went to the Tower. Years elapsed before passions cooled and affairs regained their normal condition in commercial and social life.

American commercial life has had no episode more dramatic than the panic of "Black Friday."

In the fall of 1869, a dollar in gold was worth a dollar and thirty cents in our then current paper money. A couple of New York gold gamblers, securing a temporary control of the market, gradually lifted the price of gold, day by day, till, boldly avowing their purpose to make it 200 before stopping, they had reached 160 in ten days, amid increasing and, finally, the most intense excitement. The entire country was watching with painful eagerness and anxious solicitude the struggle in the goldroom arena. All business was feverish or checked, East and West. Now, a company of merchants, banding together, unloaded on the gamblers several millions. Still they held. Then an order from the United States Treasurer for the sale of four millions from its store of one hundred millions knocked the conspirators on the head. The gamblers ran from under, and down gold tumbled. Pandemonium reigned in the Exchange: fear and trembling was felt in every business center, and more than one operator was supposed to be a raving, howling lunatic, as gold, in sliding down, dragged them, screaming and waving their arms, to financial ruin. The speculators were blown away in the uproar, but managed to draw out eleven millions from their nefarious game, and several months elapsed before the business of the country recovered from the shock.

If we turn from the dramatic to the

psychologic aspects of panics, we find them no less interesting, and perhaps more instructive. Curious mental phenomena; delusions; ridiculous performances of men ordinarily sound and astute; the widespread contagion of crazy, delusive hopes; highly wrought and excited conditions of imagination, trust, and suspiciousness; the mental fevers and unreasoning frights—all these belong to the psychology of panics. In the convulsion of 1837, a committee of the gravest business men of New York waited on President Van Buren to remonstrate with him. Tyranny like his, they said, had brought Charles I. to the block. Abbott Lawrence, the model Boston business man, told a great meeting that no people on God's earth were so abused, cheated, plundered, and trampled on by their rulers, and the crew might have to seize the ship. What had this dreadful tyrant been doing? Simply declining to take any more shinplaster "promises to pay" for government land, and in other ways trying to substitute a sound metallic currency for hopelessly depreciating paper money.

It is an interesting psychological question, Where do a sedate business man's wits betake themselves in times of panic?

To find panics dramatically and psychologically interesting is, however, one thing; to explain their origin is a different matter, and calls for a master mind trained in economic study.

Panics, then, have their *decidedly ethical aspects*. They exhibit phases of individual and social morality inviting to the moral teacher, and not without ethical lessons to the students of them. Mr. Beecher once declared that the tariff was an essentially moral question, and, in its last analysis, backed up against the Christian doctrine of the brotherhood of man. Much more so, then, questions and phenomena which involve the business habits and sound prosperity, the misery and sacrifices, the anxieties of mind, shocks and disappointments, reverses of fortune and

heroic endurance of sudden poverty, on the part of multitudes, in crises like the late panic and its still continuing effects.

In some way, more or less direct, the *moral* condition of this country has been bound up with most every one of its panics and periods of depression. I do not now refer to the religious and spiritual after-effects, the thoughtfulness of mind which disaster and fickleness of fortune and the insecure nature of riches induce in many. Nor do I refer to the "revivals of religion" which, it is often stated, accompany or follow the "hard times." The Marylanders have a saying, "When oysters are plenty, piety is scarce." Prosperity too often does settle people into ways of selfishness and self-trust, out of which only suffering and reverses can disturb men and bring on humility and piety. But this is not my point. I am simply declaring that it will be hard for the honest student who surveys the whole field to separate bad *financiering*, bad *business judgment*, from some essentially *immoral* conditions of society which have fostered that bad business method. The ethical element, the Christian element, in business has at times been crowded down and out so universally that at last men have to reap their sowing and find they are in God's business world, and the shock and readjustment is just a panic and hard times.

Let us take as an example the great crisis of 1837, and reproduce in condensed form, though somewhat in detail, the history of it, which any one can read in the annals of that time. It is a type, and, in essential particulars, stands for all our panics.

Never in all our history have the expectations of our people been so exuberant as in the years immediately preceding that era. With extravagant optimism, it was constantly declared in public speeches and in state papers that we were without a parallel in all the attributes of a great, happy, and prosperous nation. Behold now, it was said, the ideal of civilization, viz., the

greatest good of the greatest number. Suddenly there broke out the most terrific of commercial convulsions, fierce and without restraint. The cause of it all was, at bottom, a *moral cause*. See what had been going on: Population stretching out eagerly into the Mississippi Valley till the thousands in those Western States multiplied from five to twenty fold in the short space of a few years! Pressing throngs of settlers, finding in the easy opening and tillage of rich lands no arduous discipline such as our early New Englanders knew! Cities and towns rising and growing with magical rapidity! Labor, it seemed, no longer was needed to create wealth; the treasures lay ready for whosoever came first. To make easy the routes to this Eldorado was itself one of the quickest ways to wealth. Roads, canals, river improvements, preceded and accompanied the vast jubilant movement of population. Poverty and oppression lay far behind in the story of earlier years. Men were now ready to give themselves over with one consent to some amazing extravagance. Honest delusions were inspired in intelligent men by the most marvelous growth the world had ever seen. In Mobile, for example, the real-estate valuation expanded in five years from one and a quarter millions to nearly thirty millions. Lots in Pensacola sold for as much as they are worth on Fifth Avenue, New York. Our fortune fired the imagination of even dull Europeans, and they were glad to take pay for our vast surplus of imports, in sharing our investments—rather, our speculations. They consented to feed and clothe us, that we might have leisure to experiment with Aladdin's lamp for both. The mad fury of money-getting, and the boastful confidence in the country's future, had its climax, however, in the grabbing for public lands, sales of which advanced in six years previous to 1837 from \$1,500,000 to \$35,000,000. There was an indescribable craze for banks, and an enormous extension of bank credits; the rabid character of

the speculation and the dipsomaniac cry for more banks could not be arrested by any voice of prudence. *In* at one window of these swarming institutions, *out* at another, fluttered paper money. No sooner had one speculator paid his debt in notes than they were loaned to another for a like purpose.

Into this happy exaltation of fictitious transactions now fell the harsh demand of a hard-headed President of the United States. "Pay for your land in coin hereafter," was the substance of the famous—or infamous—"Specie Circular" of Andrew Jackson, and at *once* it was seen that paper was no longer gold. "Pay"—not "promise to pay"—at once became the cry of every creditor. *Now*, it appeared, lots in wild tracts did not make cities; that canals and steamboats did not hew trees, drain morasses, plow prairies; now it was seen that, greatly as population had increased, wealth had not in that ratio been produced by the well-sinewed and skilful arms of labor: that an *apparent* increase in fortune in the West did not warrant the gay indulgence in luxuries in the Eastern cities. Moreover, the accumulation of surplus of about forty millions of public money had, by a stupendous folly to which Webster and Clay and Seward gave assent, been disbursed to the States as a loan, not a dollar of which did any one expect would ever be returned, nor was it. "Luscious prospect!" says a writer of that period. "Millions loaned to the needy!"

In the midst of this era of superb largess, universal bankruptcy set in and judgment began, and it ended not till all the country was plunged into financial shipwreck.

Now, this crisis, the originating causes of which have been obscured by partisan differences to this present day, and the precipitation of which has been charged to the financial blunders of President Jackson—this crisis was due, at bottom, to a morally pestiferous cause. It was that absolutely immoral spirit of reckless sordidness whose

fever gets into a whole people at times and undermines every one of those simple virtues by which men live and ought to be content to live, viz.: sobriety of mind, industry, earning what you get, and the realization of the truth of honest "Old Hickory's" aphorism, "The improvident expenditure of money is the parent of profligacy."

Well will it be for us when in city, village, State, or nation we too feel that "a community that will raise a surplus simply for the sake of dividing it is not a *virtuous* community." That legislation which nurtures caste of any kind, *caste in business*, pet *occupations*, is vicious legislation; that enormous largess, like so much of our pension donations, which actually debauch the patriotism they assume to reward, is *immoral*, and that sectional money interests trampling on the general good is *selfish greed*. It may be said, "Men have honest convictions in advocating such measures." But is there no moral significance to the fact that men do *not see* that these things are essentially immoral, dishonest, unjust? What kind of a conscience can a man have? What has *dulled* his perception of moral issues when he can think it all right to take money from my pocket in Massachusetts and put it into yours in Colorado, on any plea whatsoever? If we chase these things home, we can find every one of them in their last issues partaking of what in individual transactions we regard a culpable disregard of sacred obligations, violations of the Golden Rule.

Panics and periods of *depression* are reiterated calls on men and communities to behave themselves. They say in effect, "There, you are at it again; your kiting, and extravagances, your greed to get the unearned, your intoxication in business, your delusions and trifling with obvious obligations are bad, always bad, bad as bad can be! Get you back to virtue, to honest work, now, the best way you can." And the *way back* is what we call "Hard Times."

The hard fact is, we cannot afford to quit the paths of sober industry for the

dissipating processes of booming, and the mad scramble of speculation, and the junketings of luxury which generally precede panics and hard times. Some one has said, "Let the world play for one year, and famine is King." The popular notion is that warehouses and barns and storehouses are filled with vast surpluses, which, distributed, would make plenty abound for all. It is not so. We are within a twelve-month of starvation, and God keeps us there, living, as it were, from hand to mouth, and He has made the world's ceaseless toil necessary to keep its fourteen hundred millions alive. He knows, and we ought to have learned it, that virtues dwell with honest toil.

One can hardly be interested in the specific phenomena of all our other panics: that of 1857 due to the same over-speculation—wild cut business; that of 1873 due to excessive railroad building and over-trading; that of 1884 due to *inflation of credits* and fraudulent banking; that of 1893—the past few months—due to *contraction of credits* and loss of confidence in our ability to maintain a standard value. These characterizations are proposed by Bradstreet. It may be worth while to recall for ethical lessons, that, in 1873, the marvelous development of our physical resources, the doubling from thirty thousand to over sixty thousand of railroad mileage from 1860 to 1873, went with the Credit Mobilier rascality (a vast scheme for subsidizing Congressmen), and the tottering of public confidence in public servants, and a wild spirit of speculation following fluctuation in the value and volume of the national currency, so that the foundations of sober business were sapped and financial confidence withered.

The panic of 1893 furnishes the preacher with a new text. It has been called a "new species," a "credit panic." Multiplied failures of *solvent* concerns, banks, and individuals, assets in hundred of cases exceeding liabilities! How could it occur? "A credit panic." What did it signify?

This world has rapidly become a new world to live in because of the highly developed sensitiveness of part to part, of man to man. Business has become an elaborate commercial mechanism, we are told, and differs from the business of twenty years ago "as a chronometer differs from a mowing machine." *Business*, with its avenues opened into every village and the remotest places, with its flying trains, its electric speech, its millions of daily letters flying in every direction, business with its agencies for testing and publishing commercial character and ability, its credit ratings of a million and a half of merchants open to examination, its elaborate credit system, developed in less than fifty years—business, I say, has become the instrumentality for knitting together and interlacing the interests of all civilized communities. This organism, highly charged with electrical influences, feels *everywhere* the vibrations occurring in *any* part.

London—Argentine Republic! India—Colorado! if one has a chill the other shakes; if one has a fever, the other burns; and that almost simultaneously. You cannot therefore whisper a syllable of distrust anywhere, but it goes echoing and echoing on into many distant corridors of industry and trade. It is a fact with a tremendous bearing. It makes business we call "*secular*" the very handmaid of Christianity in consummating the affectionate and sympathetic brotherhood of man. It dignifies enterprise and all merchandising and commerce into highways of the oncoming divine kingdom. It makes every store, and factory, and ship, an annex to the Church. It ought to intensify the sense of a most serious responsibility in every business man's bosom, to see to it that he "deal justly," "love mercy," and "walk humbly before God" in his business lest through him some "root of bitterness" spring up in his own office, or shop, or store, or trade, and "many be defiled thereby."

One more of the moral phases of these

phenomena may be briefly specified. Since Darwin's day, the grim law of the fittest surviving has been widely accepted as the method of development of life and the progress of society. The struggle for existence is recognized everywhere, and competition is kept keen and sleepless, out of which the best equipped bring the prizes; the weak to the wall; the slow to the rear; the crippled perish; and so, we are taught, life continually grows stronger, strength propagates itself with an increment, and civilization moves on and upward.

But recently, certain congeries of facts of natural history have been laboriously collated and displayed, tending to show that another law—"the law of mutual aid"—also prevails and is a factor in the advancement of life. For common defense, for the gathering of food, for the care of the injured and weaker, the females and young animals are shown to be living by this newly published "law of mutual aid." And it is declared consistently with this law that the individual, as the community, best develops in the end under a system where each stands by the other, and all combine against common foes.

However it fares in the scientific argument, we know that the principle of mutual aid is the law of procedure for the *noblest* life of man. Now times of panic exhibit men in a wild scramble for self-preservation. The temptation is almost irresistible, and is rarely resisted to feel if not to cry, "Every man for himself—God help, if not devil take, the hindmost." It cannot be good for us—this animal instinct of a mad rush anywhere, to any hole, for simple safety. It cannot be good for this ignoble impulse to have its inning so completely. It can hardly be anything but demoralizing for so many thousands of men, ordinarily generous and kind to their associates, to feel justified (in the widespread frenzy of fear) in knocking off every dependent hand which might take some of the decreasing strength, and in shaking a refusal to every appeal for succor, steel-

ing their hearts against compassionate impulses, and shutting themselves in their own tight shell of caution and distrust, and waiting for the storm to pass, then to look about and realize that many an old friend, possibly benefactor and relative, has gone down engulfed and they have, in self-preservation, done nothing in mercy and self-sacrifice. The dominance of the *prudential*, at least, is the blight of nobler human impulses, and to live for months, as men in panic times do, in an atmosphere of mutual distrust and anxious suspense and suspicion, is like breathing carbonic acid gas to the diviner sentiments men are called upon to cherish toward each other.

I allude, in closing, to the wonderful resiliency, or hopeful backspring, of our national spirits after a panic fright or period of industrial depression.

I do not regard it as purely temperamental in us as a people: it is not merely due to the consciousness of unexhausted resources: bright promises gleaming in the future and reinspiring us, even in the hour of disaster. I choose rather to regard it as having its spring in the essentially religious spirit of the American people, which great crises and agonizing struggles bring to sight and into activity. Ten thousand pulpits invoke trust in God in the day of storm. Children's children of hardy Christian pioneers remember with pride the heroic pluck and patient endurance of revered ancestors. We are, in ordinary times, an "irreverent lot," in a way. We are boastful and spendthrift and raw, and love money-getting almost to distraction. We resort to ignoble devices that break and let us into disaster. We use buncombe and prating about patriotism; are often full of political meanness and shortsighted statesmanship. But we can turn to virtuous industry and uncomplaining economies again with a soberer confidence in ourselves, and a sincere if somewhat demure trust in the Almighty.

Rufus Choate once said something like this: "In the spring freshets flood,

and in summer droughts parch our fields. Now rivers overrun their channels, and carry devastation into the plantations. Now the heavens are as brass, and the land gapes and cracks with thirst. Fires lay waste sections of our fairest cities; epidemics carry away numbers of our inhabitants and bring sorrow into hundreds of homes. Harvests fail and fruit trees are barren; labor is toiling for small wage; financial disasters cast gloom upon commercial centers, and fortunes melt in the panics of a day, yet, every year, on or about the 27th, 28th, or 29th of November, the people everywhere gather in their various houses of worship and offer up *thanksgiving* and *praise* to *Almighty God for the special blessings of the past year.*"

The Need of Temperance Public Houses in America.

BY MILTON TOURNIER, NEW YORK CITY.

The visitor to England can hardly fail to notice the British workman's public houses which are scattered over all the large cities of the country. These temperance saloons were in the first instance established by persons interested in temperance work, and the success of the undertaking has been extraordinary—they form one of the best paying investments in the country, and do much good.

In Liverpool, the cocoa and coffee saloons are got up to resemble the whiskey and beer saloons in almost every particular, but instead of bottles of whiskey the large plates piled with sandwiches and cakes of every description occupy the windows, also a neat sign which reads:

Cocoa, Coffee, Tea, per mug.....	1d.
" " " small mug.....	½d.
Sandwich	1d.
Buns	1d.
Bread and Butter, per slice.....	½d.

On entering one of these temperance public houses, one finds himself in a

large barroom, having a plentiful supply of tables and chairs. There are no waiters in this room. The purchaser walks to the bar, which closely resembles a liquor saloon bar, orders what he requires and takes it to one of the tables, or consumes it standing at the bar. Three large bright urns stand on the bar and shelves behind, one filled with eatables. The daily and weekly papers, draughts, chess, etc., are at the disposal of the guests, also smoking rooms and lavatories. On the next floor is another room, more comfortably furnished, having neatly dressed girls to wait upon customers. The prices here are a trifle higher for drinks, and are called first class rooms. Mugs are not used in the first class rooms. Coffee and cocoa sell at one penny per cup. In the general room a man can get a half pint of tea, coffee or cocoa for a half penny (one cent), and a piece of bread and butter for the same amount. In addition, he enjoys all the privileges of the place,—papers, games, wash-rooms, etc. In connection with many of the houses are workingmen's hotels, where a clean comfortable room can be had for one shilling.

In London, the cocoa rooms known as "Lockart's" are conducted in the same manner. The Manchester coffee saloons, in addition, furnish regular dinners at low rates.

To the respectable stranger with little money, these temperance saloons prove a blessing. He finds a café a cheap place to lodge and eat, and is, while a guest, protected as far as is possible from bad company. The saloons are also a great aid to temperance reformers and humanity in general. The temperance pledge can be taken at the bars, and guests are allowed to remain in the barrooms as long as they please. Thousands who would otherwise be likely, if the rooms did not exist, to spend their evenings in liquor saloons frequent the coffee saloons.

The need of such temperance saloons in all large American cities is to be deplored. The New York liquor-dealer

has no opposition, and yet he is careful to lay all sorts of temptations in the way of the workingman to win his custom. Free lunches, lavatories, papers, reading-rooms, etc., are furnished as inducements to get trade. Young men employed in stores, offices, etc., are almost obliged to avail themselves of these privileges. The free lunch of the New York saloon-keeper has been the means of leading many a good young man to ruin. Yet little—almost nothing—is being done to counteract this evil. In all the business thoroughfares of large cities there should be cheap temperance saloons

where the poor man can get as much for his nickel as the liquor-dealer gives him. During hard times many a man cannot spend more than five cents on his lunch, and nowhere can he get so much for the money as the enterprising saloon-keeper of New York gives him: a glass of beer, a plate of soup, sandwiches, etc., a lavatory and a newspaper, — all are furnished for five cents.

These are facts which should not be lightly looked over, and perhaps the best way to kill the drink evil is (as far as is possible) to remove the temptations to drink.

EDITORIAL NOTES.

Non-Attendance at Churches.

HEARING, as we do, so much about the indifference of the masses of our population to the services of our churches, we might be inclined to infer that things are going from bad to worse, as some of our pessimistic friends insist and would have us believe. If so, it might not be unwise for us to look back over the past and inquire as to its record. Perhaps we would find in it reason for encouragement rather than the contrary.

In 1801 Sydney Smith published a volume of sermons, in the preface to which he remarked:

"The clergy have at all times complained of the decay of piety, in language similar to that which they now hold from the pulpit. The best way of bringing this declamation to proof is to look into the inside of our churches, and to remark how they are attended. In London, I dare say, there are full seven-tenths of the whole population who hardly ever enter a place of worship from one end of the year to the other. At the fashionable end of the town the congregations are almost wholly made up of ladies, and there is an appearance of listlessness, indifference, and impatience, very little congenial to our theoretical ideas of a place of worship. In the country villages, half of the parishioners do not go to

church at all, and almost all, with the exception of the sick and old, are in a state of wretched ignorance and indifference with regard to all religious opinions whatever.

"The clergy of a district in the diocese of Lincoln associated lately for the purpose of forming an estimate of the state of religion within their own limits. The amount of the population, where the inquiry was set on foot, was 15,042. It was found that the average number of the ordinary congregations was 4,933, and of communicants at each sacrament, 1,808; so that not one in three attended divine service, nor one in six of the adults (who amounted to 11,282) partook of the sacrament."

The assertion that "the clergy have at all times complained of the decay of piety" is borne out by a reference to the history of the Church during the centuries that have preceded this. Had we the space, it would be easily possible to supply numerous quotations of a confirmatory character sufficient to prove that the evil complained of is by no means characteristic of the period in which we live.

It is certainly a suggestive fact that the first preaching of the Gospel in Europe, so far as we have any record, was to a company of *women* who had gathered at a place where prayer was wont to be made, and that so large a proportion of those to whom the apostle

sent greetings in his various epistles were of that sex which men call weaker, but which in former as in these later days has had so much to do with the active work of the Church and its progress in the world. Absenteeism has always been mainly that of the men. The reasons for this have varied with the varying characteristics of the successive periods of the Church's development, but the fact remains. The question that confronts us is whether it is more generally true of the present than of the past. This question we are not ready to answer in the affirmative. We believe, on the contrary, that at no period in the history of the Church has the proportion of male attendance been as large as it is to-day. This belief is confirmed by such statistics as we have been able to gather, and which we hope some day to put before our readers. Lamenting, as we do, the indifference of many to the services of the sanctuary, we are nevertheless constrained to assert that the outlook is hopeful rather than the opposite.

Controversial Sermons.

It is an open question whether the pulpit is the place for polemics. We are strongly inclined to the belief that sermons prepared for the express purpose of combating doubt are apt to foster the very evil they are intended to overthrow. Even though questions concerning some of the doctrines of the Divine Word may have arisen in the minds of certain hearers, they are apt to be indistinct, unformulated, and comparatively free from danger, unless given definite expression by the preacher. To give them such expression, with the purpose of answering or allaying them, may result in evil that years of effort cannot undo. The eminent Robert Hall gave it as his experience, that, having essayed to answer objections to the doctrine of the Trinity, in a series of sermons upon that subject, he was amazed to find that each of the heresies which he had antagonized had

its own little coterie of supporters among his congregation, although up to that time there had been no reason for suspecting their presence. He had furnished the enemy with an arsenal of weapons of the existence of which they had been ignorant hitherto. His guns were turned upon himself. Says Dr. G. P. Fisher, who narrates the fact, "One should be sure, before he raises the devil, that he is able to lay him." The best weapon against doubt is not argument, but the plain, earnest, eloquent presentation of truth. When one seeks to expel darkness, the most efficient way is not to seek for reasons why the darkness should not continue, but simply to let in the light. The faithful proclamation of the truth as it is in Christ Jesus, the earnest, loving presentation of Christ as "the Way, the Truth, and the Life" will do more to eradicate error than all the argumentation in the world. In the Logos is the strongest logic. He is the best answer to all the questionings of the human soul.

Redemption by Law.

IN the course of a recent contribution to *Lend a Hand* on the subject of "Christian Sociology," the Rev. Clarence Lathbury used these words:

"We define Christian Socialism as the doctrine that Jesus Christ came into the world not merely to save individuals for future felicity, but to revolutionize and reorganize society, which is to be accomplished by the sacred law of self-sacrifice and loving service."

The "generic law of Sociology, which, when discovered and applied, will redeem humanity," is declared to be

—"the law of loving service illustrated in the Sacrifice on Calvary, and personally exemplified in the career of the Church. . . . The dominating impulse of divinity is that of service, for God is love; and love, in its very nature, must give itself. . . . Love is to society what gravity is to the physical universe, or life to the world that flowers and pulsates all about us. This principle must

be applied to society before anything enduring is accomplished. . . . To give more than one takes, to give unto death, to give cheerfully and enthusiastically, this is the law of redemption, and this is the relation of redemption to Sociology."

With Mr. Lathbury, we believe that Jesus did not come into the world to save individuals simply "for future felicity." He came to save His people from their sins—and that is to save unto righteousness as well as unto felicity. At the same time, we believe that Mr. Lathbury and the school which he represents are guilty of vagueness in expression when they speak and write of the redemption of humanity by the law of loving service, or any other law. Redemption is by blood and by blood alone. "In Him we have redemption through His blood, the remission of sins, according to the riches of His grace." And this redemption is social only as it is individual. Humanity will be redeemed just in proportion

to the application of redemption to the separate men, women, and children, who together make up the sum of humanity. There is no such thing possible as—if we may so express it—salvation in the lump. The "lump" is leavened as the yeast within it comes into contact with the individual atoms that enter into its composition. The body lives as its members live. This truth Jesus Christ, man's sole Redeemer, both taught and illustrated while here on earth. He dealt with the individual, each by himself apart, and in commissioning His disciples bade them preach the Gospel to "every creature."

Society will not be redeemed by love, but love will inspire effort to bring to the knowledge of every member of the human family the story of redemption through that sacrifice the completion of which Calvary saw, when Christ died—the Just for the unjust—and took away the sin of the world in His dying.

BLUE MONDAY.

A Welsh Echo.

In a refreshing and sparkling weekly, *Talks with Men, Women, and Children*, edited by Rev. David Davies, of Brighton, the following "Echo from the Welsh Hills" occurs. It is a substantial echo, and worthy of a better fate than that of echoes generally.

"No one can tell how far poor Shem was responsible for the corns on good people's feet in his time. Why, you could scarcely see any of his customers who did not limp hopelessly along and complain of the roughness of the way. There are some Christian ministries like old Shem's boots: they produce any amount of corns. The people get very touchy because they have been pinched instead of fitted; and they pass for very conscientious people as they walk along the path of life so cautiously and tenderly, and talk about the roughness of the way, whereas all the while it's not their consciences but their

feet that are tender. They suffer from spiritual corns, and once people have them it's a long time before they get rid of them. Indeed, I have never yet seen any one perfectly cured of them. There's always a tenderness, and something very much like a corn left. Ministers, like shoemakers, will have much to answer for in that direction. Remember, then, nothing can make up for a bad cut, Thomas; and that is as true of the ministry as it is of shoemaking, tailoring, or tentmaking, every bit."

"Mixed Scripture."

APROPPOS of "Mixed Scripture," I had a parishioner in one of my early circuits who invariably prayed for the "widowless and fatherless." Although in comfortable circumstances, he paid me for two years' preaching with a bag of apples, worth 75 cents.

He was full of captious criticism of

his brethren—and unsparing too—so I prepared a sermon to rebuke that failure; and after I had done my best to point out the evil and its remedy, in the class-meeting that followed the sermon, he said, when called upon to speak: “Well, brethren, I guess some of you got hit to-day.”

I never prepared another special sermon to rebuke special evils of that kind.

PHILOM.

Man from a Woman's Viewpoint.

HAD the Apostle Paul lived in this closing decade of the nineteenth century, perhaps he would not have raised his voice in favor of woman's silence in the Churches. Here is an analysis of the sex to which Paul belonged by one of that sex on which he enjoined silence. She was advocating woman suffrage before the Ohio Legislature, and said:

“I divide mankind into four classes:

“First—Those who do not know and do not know that they do not know. These are fools; leave them.

“Second—Those who do not know and know they do not know. These are children; teach them.

“Third—Those who know and do not know they know. These are asleep; rouse them.

“Fourth—Those who know and know they know. These are wise men; follow them.”

Paul himself could not have done better than that.

A Voice from Without.

A CERTAIN young minister was preaching, one morning, on the subject of man praising his Creator, using the thought that all creation, even the birds, seemed to be sending up a daily hymn of praise, and why should not man do so also? Outside of the church was a grove, and it being a bright June day, the air was filled with the songs of the birds. The minister, having finished his talk about the song of creation and intending to make a climax,

turned toward an open window, and, with an appropriate gesture, exclaimed: “Let us pause a moment, and listen to the song of praise that nature is sending up, at this moment, to the throne of the Creator.” Everybody listened, but just then an old ass outside of the church rent the air with its “? ? ? ? ? !”

The minister made the pause very short.

Zaccheus Applied.

It is said to have been a custom of the late Mr. Spurgeon to send the theological students under his care into the pulpit with sealed envelopes containing texts which they were required to expound at sight, or themes upon which they should discourse.

On one of these occasions, the student, on opening the paper, found this subject and direction given him: “Apply the story of Zaccheus to your own circumstances and your call to the ministry.” And the student promptly delivered himself in the following way:

“My brethren, the subject on which I have to address you to-day is a comparison between Zaccheus and myself. Well, the first thing we read about Zaccheus is that he was small of stature, and I never felt so small as I do now. In the second place, we read that he was up a tree, which is very much my position now. And, thirdly, we read that Zaccheus made haste to come down; and in this I gladly and promptly follow his example.”

Mark Twain tells of a minister who took advantage of a christening to display his oratorical powers. “He is a little fellow,” said he, as he took the infant, “and, as I look into your faces, I see an expression of scorn, which suggests that you despise him. But if you had the soul of a poet, or the gifts of prophecy, you would not despise him. You would look far into the future and see what might be. So this little child may be a great poet and write tragedies, or perhaps a great warrior wading in blood to his neck; he may be—er, what is his name? His name is—oh! Mary Ann!”

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REVIEW SECTION.

I.—THE FOUR GOSPELS AND THE FAITH OF CHRISTENDOM.

BY D. S. SCHAFF, D.D., JACKSONVILLE, ILL.

THE four Gospels are the inner redoubts of Christendom. It is back to them ultimately that the Church will always go for the principles and justification of its faith. It is quite conceivable that the Christian faith might have perpetuated itself, if the Gospel message had never been committed to writing. The persistence of customs and unwritten faiths in the East is pledge of this. The Apostles promulgated the deeds, the sufferings, the resurrection of Christ, and His words by preaching. The oral Gospel was sufficient for the first generation of the Church, while eye-witnesses were still alive and the second coming of Christ was regarded as imminent. The churches, however, especially those at some distance from Judea, visited only once, or at best only occasionally, by an Apostle or apostolic helper, must have felt almost from the earliest times the need of an authoritative record of those things which were surely believed and fully established among Christians (Luke i. 3).

The four Evangelists of the New Testament give the oldest account of Christ in existence, and in general may be said to have been from time immemorial regarded as authoritative. Only a single saying of Christ is preserved in the other parts of the New Testament, "It is more blessed to give than to receive." The few original sayings attributed to Him by the fathers are, all but two or three, improbable, if not manifestly spurious. None of these words add anything to the portraiture of Christ given by the Evangelists, nor is any work of Christ—His appearances after the resurrection excepted (1 Cor. xv.)—ascribed to Him which contributes a single feature to the genuine outlines of His life and labors. The delineation of the four Gospels is final. The portrait of our Lord is complete.

Compared, even, with the other writings of the New Testament, the four Gospels are of unique and supreme importance. The Christian

Church could get along without the Acts, valuable as that book is by its fresh account of the early activity of the Apostles, their martyrdom, and the hopeful confidence with which they preached the Gospel until it was carried to Rome itself. It would continue to maintain itself and efficiently propagate its message, if the Epistles of Paul were destroyed, valuable as they are for the statement and proof of Christian doctrine. But without the Gospel records, the Church could not well maintain its present faith and activities. They are the main building, to which, without disparagement, the other apostolic writings may be regarded as occupying, say, the position of oriel windows and observatory. For the person of Christ and for the events of His life, for His discourses and miracles, we depend upon their narratives. These are the pillars and ground of a living faith. Origen, speaking of the Gospel of John, calls the Gospels the crown of the sacred writings, as John is the crown of the Gospels. It is not without significance that in a discovery such as has just been made on Mt. Sinai, the Lewis Codex, the portion of the Scripture preserved should be Matthew, Mark, John, and Luke (according to its order).

The Gospels accredit themselves chiefly and finally by their contents; all the external evidences together shrink in weight before this one. The reason Coleridge gives in the "Confessions of an Inquiring Spirit" for the superhuman origin of the Scripture, "that they found him out at greater depths of his being than any other writings," applies in the highest degree to the evidence of the Gospels. Their message must win the assent of the reader by its own intrinsic value. The exact names of the authors is a matter of importance. The date of their composition, at a period when eye-witnesses of the events of Christ's life were still living, is of very great importance. But that which is of preeminent importance is that the contents of these documents, like a light carried in the darkness, accredit themselves by their own unmistakable excellency, and as superior to the phosphorescent lights which may glisten here and there among the philosophies and literatures of the world. Here, in a profound sense, the entrance of God's Word giveth light to the soul. There is a self-evidencing power in the sunlight to the eye. Charts of astronomy are put aside after the stars themselves have arisen. The eye knows of itself that what it sees are the stars. The Gospels make an immediate appeal to the soul of man. They shine independent of everything else. Other arguments for the truth of Christianity, such as its victories in the world, are subsidiary to this primary evidence. The Gospel narrative itself, with its portraiture of Christ, makes the first and decisive appeal to faith. It responds to the cry of the soul searching after divine truth and longing for the throb of the heart of the Father in heaven. After we have studied the other proofs and have toiled through morasses and thickets of doubt, we return to the simple stories and the unadorned parables of the Gospel, and find in them a

satisfying proof of the divine origin of Christianity. It is a great mystery that the feet of God, in the person of Jesus Christ, should have walked the hills of Judea and left their traces so that we can walk where He walked; but the reverent reason can find rest in no other conclusion than that it was as these inimitable records state.

The childlike argument of immediate experience, or the adaptation of the Scriptures to the needs of the soul, is adduced by the Gospel narratives themselves. "He that doeth My will," said Christ, "he shall know of the doctrine, whether it be of God or whether I speak of Myself." "Come and see," was the simple appeal of Philip to Nathaniel, offsetting sight against the prejudice of predisposition. This, too, was the import of the last words of the Shechemites to the Samaritan woman: "Now we believe, not because of thy saying, for we have heard Him ourselves, and know that He is indeed the Christ, the Saviour of the world" (John iv. 42). Anselm couched the general idea in his aphorism, "*Credo ut intelligam.*"

Within the four Gospels there is no claim set up of inspiration. In view of theories which have prevailed in the Church, this absence merits adequate explanation, and the only explanation is that upon no assertion of external authority does their life-giving and convincing power depend. The very personality of the authors is concealed, except in the case of the fourth Evangelist, whose identity with John the apostle amounts to a certainty from the manner in which he makes reference to himself as the "other disciple" and "the disciple whom Jesus loved," in distinction from the rest of the twelve disciples (John xxi. 1-7). Nor is the personality of the first three Evangelists hinted at anywhere else in the New Testament. The reputed authorship aids the mind in its acceptance of the four narratives, and we should feel we had suffered a great loss if any possible discovery were to invalidate the claims of Matthew, Mark, Luke, and John. It is true that the "Imitation of Christ" would still remain a book of devotion, whether Chancellor Gerson or the Abbot of Vercelli were made out to be the authors instead of Thomas à Kempis, and the "Veni, Spiritus Sancte" would still hold its place in the worship of the sanctuary, if Robert of France were proved not to have been the writer. The case, however, is quite different with the Gospels, which record historical events and portray a personality claiming to be the Son of God. It is fortunate that, from the earliest mention, there is no dissent of any weight as to the authorship of the Gospels. It has been said again and again that no work of ancient times bears such a seal of truthfulness as they. (Schaff. Ch. Hist., vol. i., 585.)

The trustworthiness of the four Evangelists cannot stand upon the statement of St. Paul or St. Peter touching inspiration. When the former says, "All Scripture given by inspiration of God is profitable," there is no evidence that any one of our four Gospels was before Him. And the same may be said of Peter when he says,

"Holy men of old spake as they were moved by the Holy Ghost." In both cases the reference was almost beyond a doubt to the Old Testament writings. Much is to be said in favor of the divine authority of the four Gospels, when they are regarded as a part of a completed volume—the Divine Library, as Jerome calls it. The New Testament, taken as a whole, has a strong argument in its favor for a reverent faith, taught to believe that the Spirit of God operated in the Church, guiding it in the matter of the selection of the sacred Canon. A mosaic may bear upon its face the marks of a master's skill, which a single stone might not be regarded as possessing. The presence of "a presiding mind which planned the whole structure" is felt so powerfully that the Church has always said, "The Spirit of the Lord is here." The Council of Trent (iii. 2), no less emphatically than the Protestant Confessions, declares "God to be the author" of the Scripture.

The ground upon which a Christian faith bases its belief in the inspiration of the Evangelists is the nature and everlasting purport of their message. The purpose of God to redeem the world by Jesus Christ would seem to imply a record with infallible marks of divine authority. It is antecedently probable that the Holy Spirit would possess human agents in some extraordinary degree, so that they might become the unmistakable medium through which we should have the vision of God and His truth. John was in the spirit on the Lord's Day. Paul saw things it was not lawful for him to utter. On the day of Pentecost men spake with other tongues. And when we enter into the inner parts of the Temple of the Gospels, and gaze upon the outgoing glory of Christ and listen to the exalted sayings, we can only exclaim that there is something more than human wisdom there. These writings are from above, not from beneath. Their paternity is not of man. The same line of argument, reaching into the very essence of the thing, suggests itself as the one our Lord used when He placed before the Pharisees the alternative concerning the origin of His works, which they acknowledged to be *extra-human*, in such a way that they could not, without evident absurdity, ascribe them to any other than God, the source of good, and not to Beelzebub, the prince of evil.

No à priori argument—no argument from antecedent probability for the inspiration of the Gospel records—can be regarded as final and binding. Such argument, at best, can only be regarded as confirmatory. If there is, then, no claim by the Gospel writers to inspiration, and no statement otherwise in the New Testament which can be with certainty regarded as bearing upon it, the Church is left to the contents themselves and their immediate influence upon the soul, and to the enlightenment of the Holy Spirit, the *testimonium Sancti Spiritus*. Upon this final and only binding test of inspiration, the Westminster Confession, in agreement with the other Creeds of Protestantism, has

laid stress in noble language. "The authority of Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or Church, but wholly upon God, the Author thereof; and therefore it is to be received because it is the Word of God (iv.)." "Our full persuasion and assurance of its infallible truth and divine authority is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts." A fundamental principle of Protestantism is involved in this acknowledgment.

The degree or manner of inspiration cannot be wisely settled by any *a priori* argument and made obligatory upon believers; nor has their exact definition at any time in the past been regarded as a condition of *ecclesiæ stantis vel cadentis*. The plain danger of defining too closely a theological doctrine would seem to be abundantly proved by the variant theories that have been held by godly men on this subject. The fact of the authority of Scripture is one thing; to formally commit a communion to an authoritative doctrine of the manner and degree of biblical inspiration is quite another, whatever views may be held by writers within its pale. In a realm where the mode of influence must be so subtle and mysterious, conjecture is precarious, and definitive formulation of doctrine beyond the statement of the fact of the special guidance of the Spirit should be modest. "We know not how our own spirits are acted upon by the Eternal Spirit," said Canon Liddon, "though we do not question the fact. We content ourselves with recognizing what we cannot explain."

It has been argued in favor of the so-called inerrancy of Scripture, which is synonymous with verbal inspiration, that because God cannot err, the Scripture must be inerrant. One might as plausibly argue that because one is born of the Spirit, he cannot sin. John, it is true, can be interpreted as saying as much, but he cannot mean that such a one does not commit faults. That would be contrary to experience. The sun created by God has, to speak as man speaketh, defects. Yet the sun is His workmanship, and does His bidding to the universe. The induction that the Gospels are so inspired as to be verbally inerrant has led to wild conclusions. Some of the older divines held the Masoretic pointing of the Hebrew text to be inerrant, as well as the grammar of the New Testament. Some of the older harmonists were led by this theory, in accounting for the differences in the Gospel narratives, into some very unprofitable exegesis, regarding the same event to have occurred two or even three times. Following this canon, one of the Osianders (1537) held that Peter's wife's mother was healed of the fever three distinct times! A theory of inspiration not only reasonable, because it is more evidently in harmony with the acknowledged differences in the narratives and according to the analogy in the natural world, but also sufficient for all purposes, is that the Evangelists, being under special providential guidance, have given to the world, "in all things pertaining to faith

and salvation," an adequate statement of God's will. The Scriptures, of which it is the heart, are the only, as well as the sufficient, guide to eternal life, as the sun is the only and the sufficient minister of light and life to the earth. There is, it seems to us, a higher view of inspiration than that which lingers at the inerrancy of the words of the Gospels, and the immaculate accuracy of all details in description. It is, that the glory of Christ so fills the chambers of the four Gospels that in spite of mistakes in the detail of narrative (if there be any) He is manifest as the Son of God, as the great Teacher and as the Saviour of the world. So the electric flame shines through the glass. So is the flower within the flower-pot. According to this view, as much as the theory, of a verbal inspiration, the words of Athanasius are true, "The Lord is in the words of Scripture;" and inviolable truth can be held to be wrapped up in a single word.

If it still be urged that the believer would in this case have no certain guide, the objector must be referred again to the inspiration promised to the individual Christian in all ages. The Holy Spirit will guide him into all truth in discerning the will of God in the pathways of the Holy Scripture. Does not Paul lay emphasis upon this when He speaks of the Spirit's witness in the believer's heart?

The Church has felt in these records the breathing of the Holy Ghost. In studying them, the mind comes to have a conception of a person who was more than any human being who has ever walked the earth—yet none other than the Son of God. In studying Irving's and other biographies of Washington, there emerges a conception of a man so real that we feel positive in saying of Washington that a certain course of conduct he would not have followed; a certain course he would. So, from the study of the Gospels, there emerges a conception of One unlike any one else of whom we have ever heard or that we know anything about. That comes from the personal contact of the soul, and is above the letter. "I read," said Rudolph Stier, in the third edition of his "Words of Jesus"—"I read the New Testament as a book written by the agency of the Holy Spirit; but I read it in this way, not because of any prior formulation of a doctrine of inspiration, nor because I had put myself in submission to any old system of dogmatic theology, but because this book accredits itself as inspired, more and more powerfully to my understanding, at first unsound but growing sounder through medicine, yea because this Living Word has molded in a thousand ways my inner life, with all its thinking, knowing, and willing, and is molding it. For this reason, I am obedient to it with the whole freedom of my soul." Equally with this confession of a devout and studious theologian, does the very striking confession of Goethe bear upon the evidence from the intrinsic merits of the Gospel. "I hold the Gospels," he said to Eckermann, "for genuine through and through, for there is apparent in them the reflected glory of the majesty which went out from the person of Christ and which is divine

in its nature, as the divine only once was manifested here upon the earth." The statement of Wendt in his "Teaching of Jesus" recognizes this principle when he says that it "attests its own divine truth and value immediately to our consciousness without needing to be accredited by an external authority." The inspiration of the Gospels is the measure of Christ's power over the soul and in the Church. As Irenæus said, "*Ubi Christus, ibi inspiratio.*"

Ecclesiastical authority may call attention to the supreme excellency of the Gospels. It cannot be a substitute for the intrinsic form, which makes direct appeal to the soul. There must be, first, the willing heart and seeing eye. The parable of the Sower still illustrates. The sower's seed must find response in good soil. Had it been left to man to choose a way for the transmission of the revealed will of God, His wisdom might have suggested some incontrovertible external marks of authorship. These do not exist. Letters from Bombay or Peking bear witness of their starting-point in the stamp on their face. The autographs of the Apostles are not extant, and if by any possibility they should be discovered, who could certify that they were genuine? It would require a miracle to do this. God has chosen some other way to accredit His Word. It is not His method in nature to label the leaf and the petal, "God made me." Faith reads the signs of a divine creation where no alphabet is visible. In the spiritual kingdom, also, the internal force of truth is left to make immediate appeal to conscience, reason, and faith.

(*To be continued.*)

II.—THE STUDY OF COMPARATIVE RELIGION IN OUR THEOLOGICAL SEMINARIES.

BY WILLIAM ELLIOT GRIFFIS, D.D., ITHACA, N. Y.

To the Parliament of Religions neither the Sultan of Turkey nor the Archbishop of Canterbury sent any official delegate. The Nichirenites, the most fanatical of all the Japanese heretical Buddhist sects, sent a letter denouncing their coreligionists from Japan as misrepresenting the teachings of Gautama.

The mental attitude of these men does not seem to us to be that of our Lord, or of His great apostle, Paul. Yet the example of these politico-religious dignitaries of Canterbury and Constantinople is too often that of certain theological teachers. The trainers of our Christian young men who are to be pastors and missionaries are perhaps too apt to proscribe, if not to outlaw, any other religion than that of Christendom; or, possibly, it may be nearer the truth to say, than some fragment or phase of it which is national, denominational, or sectarian.

We pass over what is past and turn to the needs of the present. Is it not true, that there is a real demand that our theological seminaries should be teaching something about religion in its broadest sense, as well as about religions? Among the multiplying "ologies" in our day, should not the oldest of all the phenomena of human history be collected, classified, and made into a science? Should not the term "hierology"* be extended out from mere reference to or association with Egyptian writings and inscriptions, and in our speech and to our minds suggest the science of things sacred? Is it not a fair subject of inquiry, whether the attitude of exclusiveness as represented by the Primate of Canterbury is inherently different from that of the propagators of Islam? They offered but one alternative to the simitar in the Koran. The alleged burner of the library of Alexandria considered the absolute all of "the treasures of wisdom and knowledge" to be hidden in the Mohammed's monograph. Is such an example like that of Paul, who certainly made himself familiar with the molds of thought in the minds of those whom he addressed? Every one of his epistles shows that the Apostle to the nations was familiar with non-Christian systems of religion. His diction sparkles with immediate and remote allusions to the molds of thought of his readers as well as to their habits, manners, and customs.

The writer has enjoyed four years of actual experience of life on a great mission-field in an Asiatic country, and nearly twenty-five years of fairly close acquaintance with missionaries both green and seasoned. He has studied their methods, failures, triumphs, and varying measures of success. To his mind, the need of theological students receiving instruction in the science of comparative religion is imperative. Acquaintance with intellectual movements in non-Christian countries, with the state of public opinion in the chosen mission-field, and with the methods of thought and emotional habits of his hearers, will greatly increase the immediate usefulness of the missionary. In the end, it will mean vast economy of intellectual and spiritual force. The waste of missionary health, strength, and life is something appalling to consider, but the waste of time and efforts is even greater. To secure harmony with one's environment and wise expenditure of effort is as worthy of consideration as hygiene.

To-day, as shown by the Students' Volunteer Movement, and especially in their recent convention at Detroit, there are thousands of consecrated young men and women who wish to be heralds of Christ. Doubtless many, if not most of them, would like to go immediately to their work, and speak at once to their brethren out of Christ face to face. Like the Christians who stay at home, they bewail the long time that must be spent in mastery of a strange language. They look on it, perhaps, as a mysterious dispensation of Providence that they can-

* After writing this sentence, we turned to the Standard Dictionary, and were glad to find this definition given, "The scientific study and comparison of religions."

not immediately, with their eloquence, assault the strongholds of Satan and teach or preach to the "natives" in their own "uncouth" tongue.

On the contrary, and in reality (as even the seasoned veteran missionary will tell you), it is a kind provision of Providence that forbids the Yankee or the Scotsman to assault at once, with devastation, the emotional and intellectual furniture in the soul of the Japanese or the Hindu. Rare is the man or the woman who can be trusted in the picked army of the Captain of our salvation to carry the heavenly treasure without also the earthen vessel. It is not time to break the pitcher, and let the lamp shine, until thorough drill and preparation reveal the situation and the supreme moment. In the end, he is the most successful missionary who knows how his hearers think and feel. We heartily believe that those theological seminaries which found chairs of Comparative Religion, and put in them men who have a vital as well as an academic interest in their subject, will, other things considered, send forth the most successful missionaries.

We ought to teach Comparative Religion, because this science is Christianity's own child; it is of herself, and has come out of her own body. There are sciences which have no necessary relation to Christian faith or ritual. There are others which, perhaps, could only have grown up in Christian lands, which have no absolutely necessary relation to Christ's religion; but the science of Comparative Religion knows no other parents than Christ and the Church. It was Christian scholars, largely missionaries obeying the direct command of Jesus, who collected the material, formulated the methods, and called into being this grandest of the growing sciences. We do not exaggerate, nor deal in unmeaning superlatives. Some devout men and earnest thinkers believe that the teacher who knows but one religion knows none. Certainly he who ignores the ways of the Spirit and the Providence of God in the nations beyond Christendom, goes against the spirit of both the Old and the New Testament.

So far as we know, there is no theological seminary in the United States which has yet founded a full chair of Comparative Religion, though there are professorships in six universities—Yale, Cornell, the University of the City of New York, Boston, Brown, and the University of Chicago. Special courses of lectures have also been given at Harvard and the University of Pennsylvania. Beginnings have also been made at Princeton, Union, and Bangor Theological Seminaries. The time seems now approaching when, in accordance with the need of the times, our theological seminaries should provide for permanent instruction in this discipline. A vast mass of missionary biography, description, translation, and general literature has already been accumulated. The library of "The Sacred Books of the East," edited by Max Müller, has reached its fortieth volume, and others are to come. In the various Asiatic and Oriental societies, there is a rich collection of monographs upon which to base induction. Already in several of

our cities there are museums of objects used in the service of religion, while missionaries are annually bringing home richer spoil for the student, as well as trophies for the curious or cultured.

I. The general plan to be followed in the study of Comparative Religion is probably one and the same wherever pursued, though the method of imparting instruction to students must vary according to the time allowed in the curriculum for this new discipline. Indubitably, the first procedure as to study must be to gather the facts in order to know the history. History that is worth anything must be founded upon ethnology. We must know who and what the man whom we are studying is and has been. Especially if we want to convert him must we know how he thinks, and what his view of the universe, of its inhabitants, and of the Power that informs it is. For example, it may be safely affirmed that very much of that vast body of European literature treating of Spanish-American exploration, and of the North and South American aborigines, has been nearly emptied of its value as real history by the researches upon the soil and among the living men by our own students of texts and men. The fanciful narratives of Spanish "historians," and of Irving and Prescott, will no doubt always be interesting; but after the work of Bandelier, Cushing, and Powell they change places, stepping down from history to romance. Indeed, the science of ethnology has played "puss in a corner" with many a ponderous and dignified work, and "Prescottized" history is no longer in demand.

So, also, the time-honored but now antiquated method of blackening the character of non-Christian peoples and, somehow or other, associating degrees of morality with the color of one's skin, is hopelessly antiquated. The Revised Version has made awful devastation with some of our un-Christlike and un-Pauline prejudices. The more we know about other seekers after God besides those who know Him in Christ Jesus, the more is our Anglo-Saxon pride humbled. The word "heathen" is no longer in the latest English Bible, for the very simple reason that it never was in the Hebrew or Greek originals. "Nations" and "gentiles" (which mean tribes or nations) are still on the page of inspiration, but heath-man, as a name, can no longer be applied to the polished gentleman in the Japanese cities, nor can the term "pagan" be with any truth given to the devout and cultured men of Delhi or Benares. Even yet, however, the stern monotheists of Islam are popularly called "heathen," and too often associated with "idolaters."

A knowledge of ethnology—that is, a knowledge of how man actually is, as the result of heredity and environment, rather than as Roman dogmatic doctors picture him—is necessary in order properly to interpret that line of record and alleged fact which constitutes his "history," real or so-called. A study of his own books and writings, and of his implements of culture and religion, must be made in order to get any-

thing like truth, and thus obtain what we call facts. These facts, properly classified and related, will inform us as to the story of the man whom we hope to convert, and of his religion, which we expect to change. Thus shall we have the raw material for the making of the philosophy of that religion. Certainly those religions which are older and much more widespread than Christianity, as well as that faith which displaced Christianity over large portions of Asia, Africa, and Europe, and even now possesses its ancestral home, birthplace, and cradle, deserve our respect and examination.

II. The philosophy of religion must next be constructed out of the facts of history. This, when properly expressed, focalizes—gives us the face and features of—the whole body in short space; enables us at a glance to take in the whole. It shortens labor and enlarges time, by enabling us from a bone to construct the whole beast, from a petal to know the whole flower. By a sufficiently wide induction of facts and the application of right methods, we can know the philosophy of any one religion. If we know one religion thoroughly, we are the better prepared to study both the history and the philosophy of other religions.

For our own part, we cannot understand the entire propriety of the would-be missionary who offers to “go wherever the Lord [as represented by the society] sends him”—to Bechuanaland, to Kiôto, or to Arcot. Judging from actual living examples, we doubt the full wisdom of such an offer. We would not be mistaken. We can understand thoroughly the consecration, the unselfishness, the *abandon* of faith. These traits we admire, and we believe that with such a spirit God is well pleased. If this were all, it would be unlovely, or even wicked, to criticize or complain.

Nevertheless, we write as a pastor, part of whose business it is to collect missionary money and to keep alive enthusiasm in givers. There is more to be considered than one's own consecration. We are to remember how costly is missionary work, and how short and uncertain is human life, and we are bound in this warfare of Christ to make the most of ourselves as good soldiers. If we study the principle of adaptation of the preacher to his pulpit, and the man to his duty at home, how much more in the difficult and delicate work of the foreign missionary ought we to think and hesitate before putting “the round peg into the square hole”? War is a science; why should not the saving of men's souls be made scientific, wisely economical? No army on earth more than the German abhors waste and practices rigid economy. Surely, if we study the lives of the Apostles, we can see how each one was fitted both by his gifts and limitations for his special work. He who commanded the disciples to “gather up the fragments, that nothing be lost,” does not wish us to waste either time or life.

The would-be missionary should know his field, study it carefully,

and, by being forewarned, be forearmed. The indiscriminate willingness to go anywhere, as ordered, is good as illustrating discipline, whether Jesuit, Protestant, or Christian. Yet even Celtic savages against Romans, as well as Peruvians against Spaniards, and Coreans against United States marines and Dahlgren howitzers, learn by bitter experience that rushing *en masse* on the enemy is the wrong way to fight. Discipline is better than brute strength. Consecrated wisdom is better than consecrated enthusiasm. To know something about the enemy and to learn from him is the axiom of the bravest, wisest, and the most successful generals. Hence some acquaintance with the philosophy of non-Christian religions is wise as well as instantly and permanently valuable. Serious consideration of the question as to the particular field to be chosen is becoming, and may save *lifelong mistakes*. One need not—must not—be too fastidious. Selfishness has no place here. We argue the question simply on that same principle of adaptation which, under the dictates both of common-sense and of the Word of God, we use at home. The many-sided man of ability may offer himself to be sent to any field. The average man, counting his talents rather than consulting his pleasure, had better choose his field.

Some knowledge of the philosophy of religions will enable the young missionary to enter upon his work with the greatest of all Christian graces—charity. It will fill him with sympathy. It will enable him to do what all great orators, preachers, and those who influence men by their words, consider a prime necessity—to find quickly the common ground on which he, the alien teacher, and his possibly hostile auditor can stand. It will enable him to enlarge that ground. It will equip him to disarm native prejudices and mistakes. Naturally, men see differently; they insult each other ignorantly without intending to do so. The true Christian who knows what a precious thing religion is will be slow to call any religion “false.” As Doctor James Legge, the veteran missionary to China (who baptized six hundred Chinese converts, besides translating Confucius) says: “The more that a man possesses the Christian spirit and is governed by Christian principle, the more anxious will he be to do justice to every other system of religion, and to hold his own without taint or fetter of bigotry.” He will not lightly touch upon his brother’s symbols of faith or methods of worship.

Unlike the infidel who wantonly destroys Christian faith, he will not lightly make jest or caricature of his Buddhist or Hindu brother’s religion. Like his Master, he will not “come to destroy, but to fulfil.”

He will be able also to correct misunderstandings of Christian truth or symbols. We remember once, while walking along a street in Tokio, seeing what we supposed to be the Christian monogram I. H. S. stenciled on the curtains of a Japanese tobacco-shop. Out of

curiosity, and supposing the "heathen" inside was caricaturing Christianity, we went in and asked him why he had those letters on his curtains. He answered that his name was Shimada, and that he had seen the monogram on an English book (presumably a prayer-book); and, naturally, reading the letters as Japanese do, from right to left, he had taken these letters for the Japanese syllable Shi, and his name being Shi-ma-da, he was innocent of any purpose to caricature. The illustration will suffice to show the mutual need of the philosophy of religion. Some of our mercantile misuse of the sacred symbols of the Orientals is shocking.

As yet, however, we have for the teacher of the philosophy of religion very few works which set forth, in brief compass, the secret of life in the great religions of Asia. The stock, branches, and leaves are pictured, but the roots are hidden. It is only in recent years that even the thoughtful men of Europe and America have ceased to imagine that these religions were founded by "impostors" and were "false." Instead of imitating the spirit of Jesus and of Paul, we have in the past too often imitated the spirit and method of Mr. Thomas Paine.

III. "The end crowns the work;" and the end of study in the science of Comparative Religion is to make true and fair comparison between the different religions of the world. To attempt to do this without the previous work in history and philosophy is worse than useless; it is misleading. The good books that have thus far been written on Comparative Religion are very few and very far between. Such works as James Freeman Clark's "Ten Great Religions"; Samuel Johnson's compilations on Chinese, Indian, and Persian faiths; George Matheson's "The Distinctive Messages of the Old Religions," are good enough as introductions to the subject, and are edifying to the general reader. As yet, however, neither from De Saussaye nor from Müller, nor from Edkins, have we any first-rate manual, while the masterpiece in this field of achievement is yet far off. As for missionary literature, the general criticism is in order, that they tell us too much about the outside of the man and not enough of his thoughts, the way he feels, the springs of his action, and the reasons for his view of the universe. Yet the subordinate data are rapidly multiplying, and there is good reason to believe that the day is not far distant when a work in this department, worthy of all acceptance throughout all the world as scientific, will be produced. Already, to the honest and intelligent teacher of Comparative Religion, there is enough material upon which to formulate strong, inspiring, and helpful teachings for the young men who are to go out as our substitutes to the front of the battle.

Apart from the benefits to the intending missionary, the benefits of instruction in this science of Comparative Religion to the preacher who is to remain at home will be great. Unless we utterly mistake,

it will give him a Christlike enthusiasm for humanity, a sympathy with *all* his brother men. He may have pity for some, but for none will he feel contempt. He will understand that even a dark-skinned man who does not wear a hat or leather boots may be intellectual, spiritual, and an earnest seeker after God. He will be kept from that shamefully narrow outlook in religion characteristic of too many who profess to teach Christianity with authority. He will be saved from the equally shameful habit of utterly ignoring the ethnic faiths because he is afraid of them. The study will enable both the preacher and the Church at home to progress unto more essential conformity with the Word of God, and to advance into truth not explicitly declared in it. "The enlarged study of religion will be useful in offsetting the undoubtedly strong trend of the currents of religious thought toward mere ethics." It will bring to his mind, as nothing else can, that man cannot do without worship and communion with the Highest. And last of all, it will bring into greater clearness and fulness the absolute truth of the rightfully apprehended Word of God. Already does the comparative study of religion bear testimony to the unique relation of Christianity to a sense of sin, to repentance, to prayer, to the fatherhood of God, to the person and work of Christ, to forgiveness, to the Christian service of mankind, to the future life, to the weekly day of rest, and to woman.

III.—THE METROPOLITAN FRONTIER.

BY REV. LYMAN EDWIN DAVIS, ALBANY, N. Y.

THE metropolitan frontier is the strategic fact of our American civilization. A menace to our institutions, first of all, because its increasing importance as a factor in the social problem is not fully appreciated by public sentiment, it becomes strategic, nevertheless, as holding in itself the key to the whole problem of Christian sociology. And in the social atmosphere, as in the physical, the same cloud which hurls the lightning also brings the rain.

The geographical frontier of America takes form in the popular mind with instant impression, being referred, with varying boundary lines, to the great West; and, whether it maps itself to our thought in the deep forests of the lake region, or on the broad prairies of the Mississippi Valley, or distributes itself in shifting shadows among the mountains and plains of the Pacific States, the frontier always lies in mental association with Indians, buffaloes, dugouts, and emigrant wagons. But the social frontier is not by any means conterminous with the physical frontier. We have already learned about the phenomenal growth of the modern city. We know that some eighteen millions of people, about one-third of the total population of the country, now live in cities of more than eight thousand inhabitants,

as against a few segregated thousands at the beginning of the century; that almost one-third of this metropolitan growth is the phenomenon of a single decade; that this manifolding of the city has been common to the smallest and greatest alike—from infant Spokane, Wash., which leaped, with baby feet, from 350 souls in 1880 to 19,922 in 1890, on up to youthful Chicago, which strode, with iron tread, in that magic decade from 503,185 to 1,099,850; that this plethora is common to all parts of the land, including its typical Birmingham in the South, Brooklyn in the East, Omaha in the interior, and Los Angeles in the far West—and that this growth of cities, generally at the apparent expense of the rural districts, is not peculiar to America, but is a common trend of the age, an inevitable accompaniment of the epoch of invention.

But these facts in themselves, even when linked by logic or illumined with eloquence, are superficial to the last degree. Every civilization, in its intense and refined stage, has witnessed an equal disproportion between town and country. What of Athens and Carthage, and the free cities of Europe, States within themselves, with no rural population to counterbalance or restrain metropolitan tendencies?

The crucial phase of the problem, however, appears at once in the fact and the character of the metropolitan frontier. The great West is being settled, not by immigration primarily, but by displacement. Of the foreigners who enter this country through New York harbor, by far the largest proportion remain in the Empire State, being absorbed without assimilation in the great metropolis, or superseding the native population of the interior. The ethnical lines of a kindred fact are most clearly drawn in San Francisco, which is the Mongolian gateway of the continent, Chinatown being the metropolitan frontier of that city and of the Pacific coast; and there, as in a national fisher's net, are gathered the thousands, bad and good, of the Celestial Empire, while only the scores and hundreds flounder through to be distributed over the country at large. There are now 107,475 Chinese residents in the United States, and of that number 96,000 remain in the Pacific States—72,000 in California alone, and 25,833 in the city of San Francisco alone. And New York is simply a tenfold San Francisco in this gravitation of foreigners around the harbor of entrance, the only difference being that there is in the latter case no corresponding ostracism to make the process apparent.

If the student of Christian sociology undertakes to bound the storm-centers of the metropolitan frontier, he should guard his statements with those qualifications which reflect the commingled good and evil of every community, the best and the worst. And slander by the wholesale, in the thoughtless disparagement of particular cities or sections, is just as reprehensible, if not as actionable, as the individualized type of slander. Indeed, the plague-spots of a city, as of a civilization, are never stationary; and the most accurate designation of

the one decade will have become misleading and unjust in the next. The forces of modern society are kinetic rather than static, with the pneumatic, in the highest spiritual sense, pervading the whole structure, and often determining the result, as with the breath of God, when all the known agencies of our poor little social laboratory leave us in the dark, helpless and alone. The centers of influence, therefore, whether of light or storm, are elusive, fitful, refluxent, variable. "The Bend" of Mulberry Street long ago put on the filthy garments of squalor and wickedness which the historical Five Points, with the aid of Christian philanthropy, had cast away. But far into the future still, this old Five Points, the phrase stereotyped in literature, must bear the odium of its discarded history. And are there not even modern sermons, perhaps the far-away rural echo of an older metropolitan description, but possibly resting with easy conscience at the top of some contiguous pastor's "barrel," in which poor old Five Points is made to bear the same homiletic burden it assumed twenty years ago?

But these reflections aside, there are certain contrasts of population which indicate, with tolerable accuracy, the possible storm-centers of the metropolitan frontier. Contrasting the seaboard States with those of the national interior, we find that New York contains a native-born population of 4,426,000 and a foreign-born population of 1,571,000, a proportion of nearly three to one in favor of the American element; this against 1,279,000 native-born people in the State of Kansas to 147,000 foreigners, an American preponderance of more than eight to one. In Massachusetts we find a native-born population of 1,581,000 and a foreign-born population of 657,000, a proportion of nearly two and one-half to one in favor of the American element; but this against 1,587,000 native-born Americans in the State of Iowa, with only 324,000 of foreign birth, an American preponderance of about five to one. In California, the census reports that 841,000 of the population are native-born, while 366,000 are of foreign birth, a proportion of two and one-third to one in favor of native Americans; but this over against Missouri, with only 234,000 foreign-born people to 2,444,000 native Americans, a native preponderance of more than ten to one.

These figures make it very plain that Kansas, Iowa, and Missouri were settled by emigration, with its accompanying displacement, rather than by immigration. And the general contrast of the seaboard territory with the interior sustains the general conclusion, while the exceptions presented in Wisconsin and Minnesota only make the ruling fact the more conspicuous. For the superior enterprise of the foreign population of these latter States over the average of their brothers by the sea, calls instant attention to the division of the army of immigrants on their arrival in this country, by which those who are indolent or purposeless are deposited, to "wait for something to turn up," in the already crowded ports of entry.

What other process than this can explain the fact that in New York City there are three foreigners to every four Americans, while in Brooklyn the proportion is less than two to five? If there is any magnetism in comfort or opportunity, the stranger within our gates would certainly gravitate, in favorable proportion, toward Brooklyn, if he had enterprise enough to cross the East River Bridge. But the immigrant who has a conditional purpose only, and the one who has an evil purpose, and the one who has no purpose at all, simply lodge in the metropolis by natural adhesion, waiting for a free voyage on some unseen river of enterprise, as the drift-wood waits for the next succeeding flood. New York City is the home of the supernumerary.

The contrast between city and country presents very good cumulative evidence on this point. In New York State, including all cities, only one-fourth of the people are foreign-born; but in New York City three-sevenths are foreigners. In California, as a whole, eight-elevenths of the people are American by birth; but in San Francisco only about five-elevenths are native-born. In Massachusetts entire, the population stands American as five to two, but in Boston alone the proportion stands but little more American than five to three.

But figures need not be multiplied. And we do not venture the dogma that the storm-centers of the metropolitan frontier are essentially inherent in a foreign population. We go only the length of precedent and history in asserting, however, with proper exceptions and qualifications, that the paths of immigration are always the paths of storm. And if we would trace the lines of barometric depression, and so anticipate and prevent disaster, we shall look more faithfully to the regions by the sea, with special and prayerful attention to the metropolitan frontier. New England is no longer bounded by the Hudson and the Atlantic; it is distributed, like the metallic apostles whom Cromwell melted into money, all over the Mississippi Valley. The Knickerbocker is as much at home in Chicago as in New York. With the Yankee, and the Knickerbocker and his Scandinavian allies, the geographical frontier is in fairly good hands. Look out for the social frontier at the port of entry! The emigrant wagon, now as always, carries the family Bible as well as the dog and gun. But in the shoulder-pack of the modern immigrant there is apt to be social dynamite. The cyclone of our social atmosphere is not forming over the Western dugout, but over the Eastern tenement.

The danger-signals of history are so clear and manifold that the modern city can almost learn how to go forward simply by looking backward. If Samaria was the metropolitan frontier of ancient Judea, Ephesus stood in something like the same relation to Attica, Corinth to Laconia, Nineveh to Egypt, and Carthage to the Republic of Rome, while Sardis and Babylon, as many modern cities threaten to do, corrupted their own provinces and subverted their own empire. It is of more significance, however, to recall the silent testimony of those

cities whose own destruction can be traced to the social frontier, which found refuge and protection, with all its endemic diseases, within their own massive portals. The watchmen upon their walk were taught to cry instant alarm at the approach of any foreign foe; but against the Cerberus of poverty, ignorance, and sin crouching through their own streets, no voice was heard until the city itself and the civilization it represented went down in a cry of despair.

The metropolitan frontier of Ephesus fortified itself in a perverted right of asylum round about the Temple of Diana; and although Lysimachus, with imprudent sincerity, undertook to drown out that social plague-spot by inundating the whole temple plain, yet the great and beautiful city was at last submerged by its slums. The Egyptian Memphis succumbed to the Arabian Fostat, which began as a metropolitan frontier on the opposite bank of the Nile. Alexandria at last surrendered to her Pirates' Bay. And, not further to multiply ancient examples, we find the logical projection of history in our own times; for the mad democracy of Paris rather than the forests of the Vendée, has constituted, through generations, the metropolitan frontier of France and of Europe.

Among the remedies which suggest themselves in the line of Christian sociology, the following seem to me at once ideal and practicable:

1. *The transformation of the tenement.* As we recall the wonders of the White City to-day, the Palace of the Liberal Arts may come and go in the labyrinths of memory, a dream of knowledge; the Agricultural Building a dream of plenty; Machinery Hall a dream of power; the Palace of Mines a dream of wealth; Horticultural Hall a dream of fragrance, and the Palace of Fine Arts a dream of beauty. But that model of a workingman's house, as exemplified in Philadelphia and exhibited at the entrance of Jackson Park, contained a sweet and simple dream of comfort, the realization of which would be of more solid benefit to humanity than all the others. For beauty, wealth, knowledge, and power must remain, at best, only the crown of the few; while comfort, which is the quickening spirit to all these forms of blessing, is also the essential good, and may be made the common good, of all the families of men.

2. *The isolation of the home* is, therefore, a remedy which follows and implies the transformation of the tenement. The faithful witness of "how the other half lives" has testified that they always keep house with open doors. There are doubtless higher tokens of home than lock and key; and the ring of the door-bell doesn't always touch the notes of "Home, Sweet Home." But the differentiation of the family from the community is fundamental to Christian society, and should be the first step toward the redemption of the metropolitan frontier. The sense of ownership, almost intuitive in relation to property in material things, still needs development with reference to the vested rights of the home. And in view of this fact, the various systems of

rapid transit, encouraging as they do the suburban trend of population, become really important allies of reform. From whatever point of the compass our train sweeps into the great city, we have all seen, and not without appreciating in some measure the humorous side of the enterprise, the projected town of the improvement company and the auctioneer—a kind of metropolis of great expectations, its little wooden sentinels which proclaim “lots for sale” being the only inhabitants of the place, and the streets and avenues almost as imaginary as lines of latitude. But if we could transport to these ample spaces the sweltering thousands of the metropolitan frontier, and multiply the crowded tenement of the slums into isolated homes, albeit they should have no better houses than Indian wigwams, with the traditional stick across the doorway as a sacred token of ownership and seclusion, then the suburb would have begun its true mission, and the problem of the city would have approached, by one long stride, the happy solution for which the Christian prays. And if the two hundred thousand people who moved into lower New York City while seventeen Protestant churches moved out were only formed into suburban villages of one thousand inhabitants each, every thousand would boast its four rival churches, with a pastoral call once a week for each home, besides four visiting Sunday-school committees!

3. *The education of the immigrant* is by no means the least of the remedies to be suggested. In every great city of our land, and especially in every important seaport city, there should be immigrant schools, where all foreigners who desire American citizenship might find instruction in the English language, and in the history and Constitution of the United States. And the privileges of citizenship should be made conditional upon attendance at these free national schools, or upon some honest equivalent to their course of study, to be tested by examination. The native-born American, notwithstanding all the impulses and sentiments of patriotism and domestic love which might stand as worthy substitutes for learning, must yet spend twenty-one years in preparation for the right of suffrage. But the foreigner mounts the platform of equality with him after a few short years, even if that interval has been spent in making dynamite bombs, or forming secret confederacies for the overthrow of the country's laws and institutions. The immigrant school, I am persuaded, would find no warmer champion than the intelligent citizen of foreign birth, who is interested not alone in the welfare of the nation by a loving, sympathetic patriotism, but who is personally anxious to elevate the average character of the welcome strangers within our gates.

4. *The spread of the Gospel*, first and last of all, will infuse into the metropolitan frontier the determinate, saving factor of social regeneration. Jesus loved the city with a love intensely human yet plentifully divine—weeping over Jerusalem, healing Capernaum, comforting Magdala, defending Samaria. He always went “into the next town,”

never forgetting the ostracized leper settlement among the tombs which constituted the metropolitan frontier of the Holy Land. The ministry of the Apostles was a missionary tour of the cities. The epistles of Paul were sent to Rome, Corinth, Ephesus, Philippi, Colosse, and Thessalonica. And even the Christian's heaven is described as the city perfected and glorified.

In the golden age of Pericles, when Athens was turning somewhat from the art of war to put on the robes of peace and beauty, the people, in a moment of joyous enthusiasm, brought down the tables of the law of Solon from the temple on the hill to the open market-place in the midst of the town; as if to say that the law, so long hallowed and deified, should henceforth be for the whole people and for the every-day affairs of the multitude. It is the mission of the Christian Church to bring down the law of God from every Sinai and the Gospel of Christ from every Calvary and fuse them into a law of love for the lowliest of mankind, in sympathetic touch with the humblest affairs of human life. In this way, and this alone, we shall find the well-anchored hope of the metropolitan frontier and of our imperiled civilization; and we shall not find it hard to believe in the city, having first learned to believe in humanity above the city, and in God over all.

IV.—HOMILETIC HELPS FROM THE FINE ARTS OF THE COLUMBIAN FAIR.

BY REV. J. WESTBY EARNshaw, LOWVILLE, N. Y.

THAT art and homiletics have important relations, common elements, and mutual interests, and that the one may be helpfully suggestive to the other, is manifest in many ways. There is sufficient evidence of this in the frequent reference to works of art by the pulpit, the frequent treatment of religious themes by art, and the close connection in which the two have stood through much of their history; without pressing the claim that sacred oratory is itself one of the fine arts and in essential kinship with all the circle. They are in part allies, aiding and sustaining each other; and in part rivals, asserting and seeking to establish, each for itself, independence and supremacy.

That the pulpit should have a deep concern in art is natural, when we consider its province and influence in human life; and upon the same grounds it is due that the pulpit view it with intelligent, unprejudiced, and appreciative regard.

Art is an index to civilization, a revelation of the tastes, tendencies, and character of the people from whose life it springs, and the age whose spirit it utters. This is as true of art as it is of literature. And, like literature, art holds an important relation to religion, is very sensitive to its influence, finds its subjects and motives largely in

the themes and inspirations which religion supplies, and is an effective exponent thereof.

The art creations of an age reflect the prevailing modes of thought, feeling, and faith. They reproduce those phases of nature by which the sensibilities of the age are impressed; and nature ever gives back to man his own mood and tone. They illustrate history as the age cherishes and construes it; and man reads himself into history as into everything else. They utter the aspiration and idealism of the age, the artist's interpreting skill expressing with vivid effect the dreams and yearnings of which other souls are vaguely conscious. The representations of art, whether of the past or present, the mythical or the historic, the physical or the spiritual, are not simply according to the literal, or traditional, phases of the subjects treated, but as they are unfolded to man's growing thought.

Thus art reveals the direction in which life is moving, the things men are reaching out unto, and the world they are endeavoring to create for themselves.

On the other hand, the best sermons are pictures. I take at random a volume of Phillips Brooks' sermons from the shelf: it proves the four-starred volume, and each one of the twenty subjects treated therein might be the title of a picture—ay, suggests a picture, and is a picture in its unfolding treatment. I will assume that the reader can test this statement for himself by consulting this most excellent collection of sermons; or, for a conspicuous example of a sermon in which a picture is presented to the mental eye, and made the vivid symbol of the truths which the sermon unfolds, its imagery and truths being forever joined in the impression upon the memory, take the fourth sermon in Vol. II., by the same author: "The Pillar in God's Temple." And yet these examples are from a preacher who evidently made no effort at picturesque effects, but whose pictorial quality manifestly arose from his own vivid apprehension of the symbols of sacred truth and the facts of human life. His mental vision was complete, and comprehended the concrete as well as the abstract, embodying form as well as spiritual essence; or, to use again one of his own striking titles, "The Symbol and the Reality."

And here, turning for a moment to the other side, let me say that, if I were an artist, I would read Phillips Brooks' sermons as reverently, as studiously—and I doubt not it would prove as profitably—as I do, being a preacher. The spirit of the noblest and truest art is in them.

There are two ways in which any exhibition or collection of art works may be viewed from the homiletic standpoint. One is that of ethical criticism. What are its tone and quality according to those principles of which the pulpit is preeminently the witness, and what will probably be its effect upon those interests of which the pulpit is specially the guardian? Will it tend to elevate and ennoble in the

degree in which it charms and captivates, or will it have the opposite effect? Will it minister to the best in human nature, or meet and foster what needs rather to be suppressed? In a word, will its influence be favorable or unfavorable to virtue and religion? The other is that of acquisitive study, such as is given to works of literature or science, to see what can be learned therefrom which the preacher can apply in his own work. What insight is revealed by which the preacher's own apprehensions may be quickened or corrected? What elements of beauty, sublimity, pathos, or power are disclosed by which his own resources may be enriched? What themes are treated or suggested which may be serviceable for him? What tones are employed which he may translate into his more definite vocabulary? And what testimony is borne which he may cite in his pleadings?

It is in the latter mode that the fine arts exhibition of the Columbian Fair is to be considered in this paper; but, while thus defined as to its main purpose and character, it is inevitable that the paper embody also some results of the other mode of observation.

The predominant impression made by the Columbian Fair upon those who had the pleasure of visiting it was undoubtedly that of its artistic richness, excellence, and harmony as a whole. The general architectural, landscape, and decorative effects transcended in interest and charm any particular department or other distinctive feature of the Fair. The exterior aspect of the buildings and grounds, with all their manifold adornments and enhancing accessories, captured and captivated with immediate and irresistible power the susceptible sensibilities, and engaged, with an ever-unfolding wealth of artistic beauty, the deepest faculties of taste and judgment.

This is not simply to say that the whole was greater than any of its parts. It is not merely saying that the different departments were appropriately and magnificently housed, that the various structures were admirably grouped and bore well the presence of each other, showing that a capable and judicious art had vied with noble emulation in the several designs, and presided over their disposition and relations; and that, sharing those accessories and adornments which were intended to grace and beautify the whole, they blended in harmonious unison in the general effect. Beyond this, it means that the Exposition as a whole was one superb artistic creation, embodying its manifold wonders in a stately and comprehensive glory of outward form and setting, as unique and splendid as it was stupendous and varied; that it was the sublime conception of an artistic genius, fecundated with the culture and results of all the ages, quickened by a great occasion, and expressing itself with adequate skill and amplest resources, the outcome of millenniums of thought and toil, achievement and growth, the consummate bloom of human artistic development.

This impression overtopped every other as the White City was viewed. It holds its supremacy in the survival of vivid and delightful

memory, and there can be no doubt that the principal influence of the Fair will be through this impression. It afforded the millions who visited it, many of whom were comparatively untraveled, and but few of whom had seen the finer examples of classic architecture and decorative art, a view of the best styles of all lands and ages, carried out on a scale quite beyond their classic originals, all grouped and combined in one vast panoramic spectacle, and set off with enhancing effects of gleaming waters, splendors of illumination, gala pomps, and thronging multitudes of admiring and rejoicing people, never compassed or dreamed of before.

It is true the Fair has been criticized at this point, and the criticism is entitled to respectful consideration, being neither captious, prejudiced, nor supercilious. It is charged that the architecture of the Fair was too classical, or rather that it was a mistake that it was classical in type at all; that the genius of our civilization, under the inspiration of this great celebration, and with our amazing resources and appliances, should have uttered itself in new modes of art, prophetic rather than historic, forecasting and initiating the structural art of the centuries which are before us, instead of reviving and adapting that of the centuries which lie behind; and that this classic renaissance, though so grandly achieved, was a foible, in the indulgence of which we have missed the great art opportunity of our history and of modern history generally, as such an opportunity can occur nowhere else.

Such criticism as this is certainly not to be ignored. It would have been obviated, however, by a truer understanding of our stage of artistic development. New types of art, to be worthy of succession, must spring from the old, and absorb the results of a long and generous cultivation. The New World is not rich in remains of classic art as is the Old. Our people needed to see, and our artists to achieve, the finest effects of which the classic modes were capable. We could not let the classic art pass as something beyond our mastery—a dead language, in which we could not express ourselves. We must do what the ancients have done—ay, outdo them even in their own modes. The old art must have its finest efflorescence in the New World, and our civilization be thoroughly imbued with its principles, before we can let it pass into the custody of archeology.

This has now been successfully done. Even criticism has to admit—and it does, with cordial frankness and unstinted eulogium—that our effort in the classic art was masterly. The White City has vanished, as it was destined to do. Its work is done. Our success with the old prepares the way for the new, even as the greatest prophet of Judaism, the new Elijah, was the immediate harbinger of Christianity, and the ascension of the Christ the prelude to the Pentecostal baptism of the Spirit. The great things pass away, not in decadence, but in glory. The glory that excelleth comes not upon their fading, but upon their

culmination. Progress is born not of failure, but of success. The decease of whatever has lived worthily is a transfiguration, the putting on of immortality. It is in the great epochs of history that the word is spoken which "signifieth the removing of those things that are shaken, as of things that have been made, that those things which cannot be shaken may remain."

The new now becomes inevitable. The great Fair will not start an era of Neo-Greek architecture in America. The White City will live as a memory, an inspiration, a realized ideal, not as a model. And when we next invite the nations to come and see what we are doing, and can do, some more original and positive contribution to the art development of the world may be looked for.

But not only was the Fair in its structural, decorative, and scenic effects a stupendous creation of art in its highest mode, with all the mechanical and liberal arts in its service; it included also a Fine Arts Exhibition as one of its principal, and, as it proved, most successful, departments.

This department was planned, superintended, and managed with most competent ability and most elaborate care. It was housed in one of the most perfect buildings of the Fair group. The contributions to it, by the artists, owners, and those in charge of Fine Art collections of other countries, including government officials, and in some instances royal personages, as well as by those of our own land, were most generous. Perhaps there was more general and spirited emulation in this than in any other department of the Fair. It was not only one of the most attractive and successful features of the great exposition, but was undoubtedly the most widely and worthily representative modern Fine Arts Exhibition the world has seen. Indeed its vastness was the chief difficulty it presented, it being impossible in the time an ordinary or even quite extended visit at the Fair allowed to this department to cope with its varied wealth. And probably no class of visitors took a greater interest in this exhibition than ministers of religion.

The Fine Arts Exhibition was, first of all, a revelation of modern life, a synopsis, so to speak, of the modern world; an expression thereof rather than a depiction, and an expression when depiction was least intended.

This is a subject on which the preacher needs the most complete knowledge and the most vivid conceptions. He wants to know it as he cannot by immediate observation, and must study it in all reflections and interpretations. Much of his reading has this in view, and art is a no less important aid.

Modernness was the distinguishing characteristic of this exhibition. The works themselves were distinctly modern, exception being made of some special collections and exhibits. One felt in wandering through this splendid gallery that he was in the modern world, and

that the modern spirit was speaking to him from the canvases and casts about him, as truly as amid the wonders of the Electricity or Transportation building.

The fine arts are closely related to archeology, and are largely devoted to the study and reproduction of the antique. Far more than the liberal, and in utter contrast to the mechanical arts, they feel the influence of classic standards and types. Permanent art museums are accounted rich largely according to the number of works by old masters and examples of celebrated schools which they contain; and in them one feels the spirit of bygone and far-off times. But in exhibitions like this, the modern spirit is in occupation, and modern life finds utterance. The subjects may be antique, but the treatment is modern; and in spite of historic realism and traditional convention the nineteenth century utters itself in its interpretation of the earlier centuries.

(To be continued.)

V.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

BY WILLIAM HAYES WARD, D.D., NEW YORK CITY.

THE CITY OF NAHOR.

To us, as students of the Bible, Haran is best known as the city of Nahor, the designation which it receives in Gen. xxiv. 10. It was the city where Abraham's brother Nahor lived with his son Laban, where Terah and Abraham made their home after they left the land of the Chaldees, where Terah died, and whence Abraham was called to go into Canaan. As the city of Abraham's sojourn it has an interest by no means second to Ur of the Chaldees.

On the face of the biblical narrative we know little of Haran beyond the fact that it was a city of what is equally called Mesopotamia and Padan-Aram. But Assyrian studies have given a great interest to this country, and Schrader, Hommel, Delitsch, and Winckler have during the last few years devoted much investigation to this region, and a paper on Haran published this year by the latter scholar is especially important.

Haran is called Charran in the Septuagint, and Harran with the rough H in the Babylonian inscriptions. It was evidently an important place commercially, as its hieroglyph is made by two roads crossing, implying that it was the crossing-place of two caravan routes. It was the chief city of what was called Mesopotamia, not so much because it lay between the Tigris and the Euphrates as because it was included in the angle between the two rivers Euphrates and Habor, the principal affluent of the Euphrates. In its widest extent Mesopotamia did not include the whole of the region between the Tigris and the Euphrates, only this northern, or, rather, middle part, while the southern part was Babylonia, and we might call Padan-Aram North Mesopotamia.

We are apt to think of Babylon and Nineveh as the two great capitals of the East, and to suppose that there were in old times no great kingdoms but the two, Babylonia and Assyria, of which they were the capitals. This is a great mistake. Assyria was of importance only for some six or eight hundred years, before and after which it did not exist, nor did its capital city. We now know that for at least a thousand years before there was any Nineveh, Harran, a more correct form than *Haran*, was one of the most powerful capitals of the east.

The oldest capital of Southern Babylonia was Ur. Its age goes back more than 4000 years before Christ. Its chief deity was the moon-god, who was called Nunnar, the shining one. But all Babylonia, which worshiped the moon-god as the oldest of divinities, father of the sun-god, called him not by the name of Nannar, but of *Sin*. Now Sin was the special name that the moon-god had in Harran, where he had a famous temple, and whence his worship spread east, west, and south, and it is even probable that Mount Sinai is named after him. Just as the Babylonians in extremely early times took the worship of Sin from Harran, so they took from the same neighborhood the worship of other gods, and especially that of Rimmon, or Ramman, their greatly honored storm-god, the source of whose worship was the region of Aleppo and Damascus. More than 3000 years B.C. there was a king of Babylonia named Naram-Sin, into whose name that of the tutelary god of Harran entered by composition.

It was nearly or quite 4000 B.C. when the Southern Babylonian power arose, and it is beyond question that it extended its power and culture all the way to the Phœnician coast. Seals of this chiliad have been found even in Cyprus. The astrological tablets ascribed to the ancient Sargas I., whose date is put at 3800 B.C., mention the lands of the west, and distinctly refer to Harran. Cedar wood was rafted down the Euphrates in the time of Gudea, about 3500 B.C., brought from the region of Mount Lebanon or Amanus.

From its own monuments we know nothing of the history of Mesopotamia and its chief city, Harran. None of the many mounds in this region have as yet been excavated. No spade has been put into the mound of Harran, although the place is well known, and still bears its old name without change. We can only guess what treasures for the history of the old world are still hidden there, and await only the enterprise of wealth and scholarship devoted to these studies; for we have only yet made a good beginning in these explorations, and a hundred sites of great importance await excavation. What we know of Harran and Mesopotamia is wholly from the records of the neighboring kingdoms.

From these we learn that the title "King of the World" (*Sar kisati*), the favorite designation of the kings of Assyria, was first assumed by the kings of Harran and adopted by Ramman-Nirari I., about 1400 B.C., on his conquest of what had been the much more powerful kingdom whose capital was Harran. This was a chiliad of great importance in eastern history. It was between 2000 and 1000 B.C. that the Kassites conquered and held Babylonia, that the Hittites and the Aramians took possession of Syria, that the Assyrian Empire was established, and that the Egyptians made their great campaigns in Asia. It was in the latter part of this period that Assyria finally conquered the earlier kingdom of Mesopotamia and took Harran.

To Sin, the moon-god of Harran, the Assyrians gave the second place of honor in their pantheon, next after their own god, Assur. This shows the influence of Harran and the honor in which it was held. When Shalmaneser II. (800 B.C.) wished to restore the kingdom of Assyria to the power it had had 500 years before under Shalmaneser I., he rebuilt the temple of Sin at Harran, regarding it as a royal city.

A curious illustration of the honor in which Harran was held is supplied by an inscription of the time of Assurbanipal, the last great king of Assyria. A scribe, Marduk-sum-ussur, writes to the king:

"When the father of the king, my lord, made an expedition to Egypt, he went to the temple in Harran, built of cedar wood. Sin was sitting on his throne with his head bowed. Two royal crowns were on his head. Nusku waited upon him. The father of the king, my lord, entered in. Sin raised his head and spoke: 'Go forward, and thou shalt conquer the land.' He went forward, and he conquered Egypt. The remaining lands which Assur and Sin have not conquered will the king, the lord of kings, conquer. By the command of Assur, Sin, Shamash, and the other gods shall he sit on a throne of generations."

If Assur, the god of Assur, the first capital of Assyria, was put at the head of

the Assyrian pantheon, Sin was put next, because Assyria did not become a kingdom until it had incorporated Mesopotamia, with its capital city, Harran, and adopted its god, Sin.

Largar, king of Assyria, mentions it as one of the chief acts of his life that he restored the old privileges and rights of the cities of Assur and Harran. This implies that as Assur had been the old capital of Assyria, so Harran had been the capital of Mesopotamia. It was evidently regarded as no common provincial city, but as a famous old center of power and worship.

After the fall of Assyria, Mesopotamia of course fell to Babylonia. When the last king of Babylon, Nabonidus, was in danger of losing Mesopotamia by the inroad of the Scythians who had already invaded Media and Assyria, he attempted to propitiate the gods by rebuilding the temple of Sin in its old glory. It is curious that he usually calls himself "King of Babylon," but in recording this one pious act of his he assumes the designation of the old kings of Harran, and calls himself "king of the world."

We find, then, that in the very oldest times known to us there was in Mesopotamia, or that north part of Mesopotamia included in the angle of the Euphrates and the Habor valleys, called in Genesis Padan-Aram, or Plain of Aram, a kingdom whose capital city was Harran, the biblical Haran. The difference of spelling comes from the fact that the Hebrew language cannot double the letter *r*. We find its tutelary god worshiped in Babylonia as early as 3500 B.C. We find it mentioned several times in an astrological work which was in existence in the second chiliad B.C., and which was referred to a period and an author 2,000 years earlier still. When the Assyrian power arose it became united with the latter, and was so in the time of Shalmaneser I., about 1300 B.C. The advance of the Hittite and other powers reduced the realm of Assyria, but Tiglath-Pileser I., about 1100 B.C., again extended his limits so that Mesopotamia was permanently incorporated with Assyria until the overthrow of the empire by Nabopolassar. Assyria gave no special culture to the world, but borrowed what it had from Babylonia and Padan-Aram, both older kingdoms, with established art and religion, and it was by union with the latter and by its help that Assyria conquered all the regions about, north to the Black Sea, and west to the Mediterranean. This gives us a new point of view to consider the development of civilization in the entire region occupied by the Phenicians, Syrians, and Hittites, including the descendants of Abraham. We see what a distinguished political ancestry the Hebrew had, coming first from Ur of the Chaldees, the capital of the earliest South Babylonian kingdom, and then from Harran, the capital of the nearly equally old and powerful Mesopotamian kingdom. From these two cities he brought the best education and civilization of the ancient world; and we can see how reasonable it was that Abraham and Isaac and Jacob should have sought their relations of kindred with the land where Laban still lived, and should have regretted to see their children seek their wives from the inferior races about them.

A CRITIC, referring to Du Maurier's reputation for ease and naturalness in writing, says: "It is, one suspects, the sort of spontaneity that comes from hard work. The soul of the artist felt deeply, saw clearly, and then worked away with the instrument of language till his vision was made plain to others. *That* is not an easy thing to do; and the greater the artist the harder the work; for he alone is fully conscious of the imperfections of the language at its best to image the mind of man." If you would write more clearly, you must think harder, and put more effort into your endeavor at clear expression. Ease costs hard work.—*Trumbull*.

SERMONIC SECTION.

THE CHRISTIAN LIFE IN SOME OF ITS CHARACTERISTICS.

A PHILOSOPHICAL EXPOSITION.

By C. B. HULBERT, D.D. [CONGREGATIONALIST], ADAMS MILLS, OHIO.

Putting away therefore all wickedness and all guile, and hypocrisies, and envies, and all evil speaking, as new-born babes long for the spiritual milk which is without guile, that ye may grow thereby unto salvation, if ye have tasted that the Lord is gracious.—1 Peter ii. 1, 2.

It is agreed that religion, subjectively considered, is life. "He that hath the Son hath life." "The gift of God is eternal life." In this fact we find our starting-point. If a man has religion, it is life in him. But it is finite life, limited and dependent. It requires for its continuance outside support and supply. This is true of all finite life from the hyssop up to the archangel. Turning now to this life let us take note of some of its characteristics.

And, first, all life *grows*. This may not be apparent to the eye or any of the senses, but it is to the reason. Growth is the most unambiguous and decisive sign of life. A swelling bud, a beating pulse—this is proof. Life and growth go together as inevitable antecedents and consequents; and where there is growth, there is increment. This does not necessitate augmentation in size. It is not untrue to fact or absurd to say of a thing growing that it is growing small. Many a tree, many an animal, not a few persons of our acquaintance, are not as large as they formerly were. Growing all the time and adding new material, they have yet grown smaller. We sometimes say of a youth that he has "got his growth." To the eye, this may be seemingly true, but not to the reason.

Are we agreed on this first point,

that where there is life there is growth? Let us then see if we can agree on a second: wherever there is growth, there is *eating*. All life lives by eating. The plant eats; down in the ground at the end of the rootlets we find spongi-oles, and these are mouths. In transplanting a shrub or tree, the thing we care for is not to destroy these mouths. If true of vegetable life that it lives by eating, it is more obviously true of animal life. Do you say that in many of the lowest forms of sentient life we find no mouths? True, apparently; but the bodies of such invertebrates abound in absorbents that serve the same purpose. We say then that every form of growth, vegetable or animal, is provided with an apparatus for receiving food into the system.

All life grows; all growth is effected by eating; are we agreed as to this fact? Let us then advance to a third, to wit, that nothing eats without an *appetite*. The etymology of this word (*appetitus*) gives as its striking meaning a seeking for, longing after. In vegetable life we have the analogon of appetite; for we find that every root, trunk, branch, is elongating itself in pursuit of its required supply. The tree in the thick forest extends itself to get up into the light and heat; and the stray vegetable in the cellar does the same to get out of the dark and cold just where the light and warmth have been pouring in. This power to elongate and reach its supply is one of the most interesting phenomena in the vegetable kingdom.

Nor is it otherwise among animals. Their power to help themselves is itself a department of science, and awakens the deepest interest. Besides the power of elongation to get supply, they have the power of locomotion. Appetite, unsupplied, is hunger, one of the most intense forms of physical unrest; and impels to the most intense exertions to get relief. And now what have we

found? This: everything that lives grows; everything that grows eats; everything that eats has an appetite, and everything that has an appetite has a force stirring within impelling to action. If in a school I should ask a class in physiology what the most characteristic thing in our world is, one pupil might say, life; another might say, no, not life, but growth; a third might rejoin, no, neither life nor growth, but eating; another pupil might come in and say, You are all wrong; how are you going to live and grow and eat without an appetite? *Appetite* is the characteristic thing in the world. Who will dare dispute this last reply? And yet each of the other replies is equally correct; for we have here four links in a chain, and no one is good for anything without the others.

But what next after appetite? You say that our series of organic facts cannot end in appetite; you say it must have its correlative supply. You add that there is a wonderful law in nature ordaining in every grade of life that there shall be as many forms of reciprocal supply as there are subjective wants. For every mouth there is the required morsel, and, in general, a superabundant supply. When appetite has been appeased there is satisfaction; and, in proportion as all the organs act normally, there is health. In man this law bears sway in a threefold form, for he has in him three lives: life of body, brain, and soul. Having three lives, there are three forms of growth, three forms of eating, three forms of appetite, and three forms of supply. The physical life grows by eating what the physical appetite craves: the supplies here are found in the outward physical world. This life can live and grow on bread alone. The intellectual life grows by eating what the intellectual appetite craves; the supplies here are found in the truths of fact and principle discoverable in the world of science. The moral and spiritual life grows by eating what the moral and spiritual life craves; here the supplies are found in

all the verities that appertain to the soul in relation to God and the immortal life.

Having these three forms of life, and, in natural order, these three forms of growth, eating, and appetite, and, having these three forms of supply from three different worlds in his environment, man can have three forms of satisfaction: he can be physically, intellectually, and morally supplied and at rest. Therefore he can have three forms of health. He can be whole in body, mind, and soul; or he can be ailing in one department of his being, and well in other respects. In order to perfect health in each life, there must be a perfect working of the functions of each in possession of a perfect supply. A man can have as many forms of hunger, starvation, and death by starvation, as he has lives. Without food, good and wholesome, he starves physically; without truth and enough of it, and in required variety, he starves mentally; and without the Bible and religious instruction, he starves spiritually. As Joseph stored corn in Egypt to forbid famine of body, so science stores at accessible points intellectual food to forbid mental famine. With the same magnanimity, revelation, natural and supernatural, stores up in her treasures supplies for the soul. The inference here is inevitable, that if a man has in him three lives, and, in his prerogative of free will, can make each growthful or not according as appetite is fed or not fed, then man has in him the power of a threefold suicide. He can take his life physically by refusing food, or eating what is injurious; he can destroy himself mentally by abstaining from an intellectual diet, or feeding on untruths; and he can be the cause of his self-ruin spiritually by a cruel rejection of the provisions of redemption.

Thus far we have been considering life as it develops normally. In its various grades we find it growing according to a natural law inlaid in the constitution. We find it interfered with

only by encroachment and want of supply. Unfallen human life observed this law in the primeval garden. But this adherence to law in an orderly unfolding did not continue. Sin entered, and with it a new factor, *disease*. Our world in its sum total seems at some date to have received a shock that broke its constitution. Into all forms of life there enters a totally new thing, which we call disease; a factor not needed as the complement to life, but as the unalterable enemy of all life. It is one of the black angels that frequent our world, and that are ubiquitous in the earth, everywhere scattering the seeds of death. Death could possibly have taken place without this agency, by a simple withholding of diet. In this case it would be comparatively natural. When induced by disease it is wholly violent. Still disease has been so long a resident in the earth that we are compelled to account it naturalized, so that when death comes even by disease we call it natural. But if nature is the author of disease, then nature is inconsistent with herself. Why should she abound in *materia medica*, agencies that counteract the diseases she induces, if induce them she does? Why give out in one hand what she ruthlessly withdraws in the other? Let us construe disease then not as a natural product, but as coming in that train of evils supernaturally induced upon the race as means of discipline in moral government. It is an easy consequence of sin, itself wholly unnatural; it belongs to that category of thorns and thistles, toil and sweat and birth-pangs, visited upon the race as instruments of probationary discipline and culture. This prepares us to notice the benignity of nature in providing not only for normal but as well for abnormal wants. Not only does she provide for hunger, thirst, rest, to repair waste and recover tone, but she is a storehouse of remedies for disease. There are provisions not only for life when exhausted by expenditure, but when assailed and wounded by assault. It is well known that ani-

mals when ill either refuse to eat, or, eating, select a medicinal diet. Such food is found in those forms of supply abounding in nature that are repelled in a state of health. Disease sharpens an instinctive appetite for them, and impels to a search for them. Man as a physical being, diseased, like all animals, finds himself dependent for cure on medicinal remedies stored in nature.

We need to notice here that the abnormal in our world is not confined to the sphere ravaged by disease. Disease is a physical malady. In man, who is more than a physical being, it may disturb and impair his higher nature, but its proper seat is the body. There is a more subtle force in man, and a more destructive one, than disease, and whose proper seat is the soul. It is sin: what disease is to the body, sin is to the spiritual powers of man. The spheres in which these destructive forces work greatly differ, but such is the organic connection between them that we are quick to see the natural alliance of sin and disease.

We have seen that man has in him three lives; that each life lives and grows by eating; that each is characterized by hunger, and that if this hunger is not relieved, starvation will ensue. But it is a startling fact that only one of these lives can, for the want of supply, be starved to death; or, for the want of medicine, die of disease. The intellectual life, essentially indestructible, can for the want of its appropriate supply be starved; but it will in spite of all drawbacks get enough to eat to live on in an immortally starved condition. So the third and highest life in man, also indestructible, can for the want of its required union with God be starved, but will in the exercise of conscience get enough of divine truth to live immortally in a famished state. But this catastrophe of living on forever in a state of intellectual and spiritual starvation may be averted. It is the most needless calamity that can take place in the history of the universe. Why this is true is apparent.

We have seen how physical life in the earth, smitten by disease, finds stored in nature the required remedies, and instinctively appropriates them. Disease itself seems to create an appetite for a remedy that destroys it. So is it in the spiritual sphere. Over against the intellectual and spiritual life, impaired by sin, and exposed to endless want, we find provisions corresponding to the created need in what God has done for us in the Gospel. Health to a diseased and dying body may come from natural supplies abounding in *materia medica*, but recovery to a dead and dying soul can come only in the Balm of Gilead and the Physician there. As in physical disease there is a suppression of appetite for common food, and a search for a medicinal diet, so in man's apostate condition and severance from God, there is disclosed in the remains of his fallen nature, in the intuitions of reason and the instincts of a guilty conscience, a longing after some form of deliverance that has an expiatory value. Sin itself seems to evoke a longing for a remedy that will destroy it. Every idol is a shriek of the soul in its famished exile, every pagan altar an inarticulate cry for some antidote that can sprinkle the heart from a conscience foreboding ill. A sick man wants health, and if he finds it at all, he finds it in nature's stores; a lost man wants salvation, and if he finds it at all, he finds it in Christ crucified. A burning fever is no more scientifically allayed by a remedy that is derived from a Peruvian tree than an irate and remorseful conscience is supernaturally pacified and quieted by the blood that flowed from the tree of the Cross.

We have now reached a point where a luminous advance is dependent on a careful analysis. We have seen that man has three lives, physical, intellectual, moral; his moral and highest life, in the unrenewed state, terminates in an inadequate object, the creature, and is, therefore, so completely a negation of what it should be that it is called a dead life; or, if you prefer, a living

death. Mark here the point of critical interest: when the sinner in the consciousness of his need turns to Christ and believes on Him, he is born again. In this change, his third life has been taken off the creature as having a supreme interest and placed upon God where it originally belonged; and so, being in Christ Jesus, the man, dead in trespasses and sins, is made alive from the dead. But the new man that is born in him is, to use the apostle's figure, a babe in Christ. There exists still in the converted man the remains of the old nature, and these remains are summed up by the apostle and called the old man. And now what have we? A marvelous phenomenon! a man with *four* lives in him. The physical and intellectual lives remain; then we have the new life, the babe in Christ, called the new man; finally we have a fourth life in the remains of the old life, called by St. Paul the old man. We agree that when the new man was born this old man was struck with death, and is henceforth to live a dying life. He never absolutely expires until he secures the death of the body. Like certain venomous insects, it dies with its victim. In the *soul* of the renewed man then we find two lives; and let us mark their relation to each other. In the first place, the new man though a babe holds the ascendancy. He is so much the creation of the Spirit that we can say of him that he is the child of a king. In his minority in this world he has to retain his throne by warfare. The old man, though dethroned, is not wholly overthrown and asserts to the last a tremendous power. He is never discouraged in his attempt to regain his empire. We have here an arena with two combatants in mortal struggle. If the combat is not always raging, it is because the enemy of the new man, exhausted, suspends hostility "for a season" to regain strength for a fresh onset. The nature of this conflict and the strength of the contending parties is given in graphic detail in the seventh chapter of

St. Paul's epistle to the Romans. Here we see the works of the flesh and the works of the Spirit in fierce contention; but victory prevails in spite of temporary repulse and seemingly prolonged defects on the side of him in whose veins flows the blood of the Lion of the tribe of Judah. It is because the believer is thus a duplicate, has two selves in him, that self-denial is possible. One self, the new, is pitted against the old self. These two selves are the two lives to which our Lord refers when He says "whosoever would save his life shall lose it: and whosoever shall lose his life for My sake shall find it." The self or life which a man retains, he can have only at the cost of the sacrifice of the other. The self or life to be denied is obviously the old man; and the growing babe, the new man filled with the Spirit, is to do the work of denying. He it is who, in the Apostle Paul, smote the old man in him and kept him under and brought him into subjection.

Our interest here centers upon this process of self-denial or self-subjection. We see when and how it begins in regeneration, in a new creature or self springing into being in the soul. This new arrival is a declaration of war. Be not surprised to find as we look into the nature of the conflict that ensues that it is reduced mainly to a question of diet. We have seen that all life lives by eating; and the four lives we find in the believer must live in this way. The two preliminary or subordinate lives in him live on natural food as heretofore; the regenerate or new life born of the Spirit lives on a peculiar diet, called in the text "the spiritual milk which is without guile." The foregoing context makes it clear that this spiritual milk is the word of God—a form of diet never received without an appetite evoked by tasting of the things of God in Christ and finding them to be good. This new-born spiritual man is to live by every word that proceedeth out of the mouth of God. It is our Lord Himself who emphasizes

this figure of the diet in offering Himself as the bread of life; He includes Himself in the spiritual milk which is without guile. When St. Paul exclaims, "I live, yet not I," he has distinct reference to himself as a duplicate. In his first statement, "I live," he speaks without due discrimination; his words imply that the old man in him has not been slain, and is still ascendent; but, assured that this is not true, he springs to a modification, "yet not I, but Christ in me." In this experience the apostle yields to the condition, "Whosoever will save his life"—by recovering it lost—"shall save it;" but "whosoever will not save his life thus, shall lose it and continue in death."

In the text, St. Peter, addressing believers, urges them to exercise the appetite, characteristic of new-born babes, in their longing for the spiritual milk of the word which is without guile, that they may grow thereby. He assumes the existence of life, and life that is to grow by eating in compliance with an awakened appetite. The reign of law is supreme in all growth. All the characteristics of life in the lower kingdoms of nature reappear here in the spiritual sphere. We have seen that all appetite, wherever found, finds its corresponding supply in its environment. This is true of the life of the believer. That life is divine in its origin from heaven, and in its nature spiritual; therefore corresponding to it is an objective supply equally divine and spiritual. The spiritual milk which is without guile is the word of God, the sum total of revealed truth. It needs to be kept in mind that this world is fitted up with a view to the need of believers as diseased by sin, and is therefore a hospital, and all its inmates are patients nourished upon a diet that is both nutritious and medicinal. There can be no Christian growth without divinely medicated food. Such is the diet furnished in the word of God. Without guile, which means unadulterated, it is richly nutritious, conducive to growth, and remedial and sure to

cure. But you ask, How about the old third life, now called by the apostle the old man, and which we have seen to be living a dying life? Does it grow? I reply that the old man still lives, but, struck with death, is in a mortal decline; there is growth too; but, in proportion as the new man grows strong, he grows weak. If the new life is stationary, the old life holds its own; if it is retrograde, the old life waxes and regains ascendancy, "sin reigns." But you say that if the old life lives in any form, even a lingering death, it must have food, and what is it? This is a vital question; can we find an answer? We have seen that the new life is in spirit totally unlike the old life; they differ in kind as light from darkness, Christ from Belial; and cannot therefore live on the same diet, unless it is mixed. Here we fall upon the great source of weakness among believers—*adulteration of food*. The divine plan for the new life is that it should live and grow "on spiritual milk, which is without guile." The word *spiritual* here does not refer to the Holy Spirit as the originator of this diet, but to the spirit of the new life itself, with which this diet is perfectly congruous. The new life is spirit, and has a diet fitted to it as such; but the diet must be without guile, unadulterated, the pure Word of God. When the new life has this food, and only this food, and enough of it, it hastens on to full growth. Instances abound in the Church of persons of signal excellence, in whom this life has had a luxurious exposition. But this food, so nutritious and medicinal to the new man, is innutritious and destructive to the old man. The divine plan is to kill the old life by the natural process of starvation—give it nothing to eat but what it can find on the table set for the new man. It is said that in certain soils clover will not grow under butternut trees; the roots of the butternut extract from the soil all the elements the clover lives on, and so the clover starves and dies. It is by this same law of death by starva-

tion that the old life in believers is to end its career. But the painful fact is that its law is not obeyed. Strange as it may be, believers do not insist that the spiritual milk they drink shall be without adulteration. They allow a mixed diet—elements introduced that are agreeable to the old man. When the diet is half and half, when both the old and the new man can sit at the same table and partake of the same food with equal pleasure, neither is satisfied; both live a stunted life. It is just here that we find an explanation of the mystery of the weakness that abounds in Christian living. Believers half live, because fed on a diet half of which is prepared for the old life. They consult with flesh and blood. They are self-indulgent; and the self they indulge is the old self. They hanker after forbidden good, and God grants them their request, but sends leanness into their souls. How few believers within the range of our observation show a perceptible growth from year to year; in how many the new life finds its symbol in Pharaoh's lean kine, or in the ears of corn blasted by the east wind! In them the old life is robust and well to do, the new is pinched and emaciate. Why is this? Because the divine law of growth in the text is not heeded. Believers are not studious as to their diet. They do not live on the spiritual milk of the Word, and insist that it shall be without guile. They are too tender and sympathetic with the old self. Vigorous self-denial is here demanded; and it is interesting to notice that in the Christian warfare *this* is the Gatling gun. This denial, too, is all comprehended in simply feeding the new life on its required diet. Let all believers live on the food given by our Lord to the two disciples on their way to Emmaus; let them all be compelled to exclaim, "Did not our hearts burn within us while He talked with us by the way and opened to us the Scriptures?"—and the Church of God on earth would be at once transfigured and become irresistible. We

need to remember that the incarnate dwelling-place of the Holy Ghost on earth is the Word of God; and it is only as believers put themselves into receptive contact with *it* that they are filled with Him. The diet they get from the Scriptures is an inspiration of their indwelling author. As the physician falls back upon and utilizes the *vis mediatric nature* for the cure of disease, so in the divine science of redemption, the Gospel, in order to put away all wickedness and all guile, and hypocrisies and envies, and all evil speaking, falls back upon and utilizes the new life which it has implanted. This order is never introverted. It is always the new man in us that drives out the old; and to have the strength required to do it, he must have for his diet the spiritual milk of the Word, which is without guile.

CHRIST, THE KINGLIEST TEACHER OF THE AGES.*

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"Rabbi, we know that thou art a teacher come from God."—John iii. 2.

I ESTEEM it an eminent honor to address this throng of graduates in the presence of this vast audience of prospective teachers. Respecting the sublime life-work you confront, the philosopher Aristotle dared to say, "Those who educate the young well are more to be honored than are those who give them being, for the art of living well is better than life itself."

The centuries have produced moral teachers of celebrity. With respect and gratitude, students have hung on their utterances. Moses, the illustrious founder of the Hebrew nation and institutions; Sakya-Mouni, the distinguished creator of Buddhism; Confucius, the renowned sage of China; Zoroaster, the builder of Parseeism; Socrates, the martyred teacher of

Plato; Calvin, Arminius, Luther, and Wesley are among the famous moral teachers of the world. But towering over them all is the personage referred to in the text as "*didaskelos apo theou*" ("the teacher from God"). Sixty times do the four evangelists refer to Jesus as a teacher imparting knowledge—a tutor guiding human thought along moral lines.

Nicodemus, the first of the two Jewish senators converted to the Christian faith, is having a night interview with Christ. He has recognized His celestial origin. He is receiving his first lesson from the Redeemer in the philosophy of salvation. He is destined to defend Christ when He shall stand before the Sanhedrim. He will remove His remains from the cross. He will give to Him embalmment and burial. He calls Him "Rabbi," or "Chief Teacher." To "Christ, the Kingliest Teacher of the Ages," let us direct our meditation.

Tradition informs us that the splendor of Christ's features baffled the efforts of an artist in painting for a Roman officer the face of Jesus. No orator or essayist can perfectly depict Christ as the kingliest of the moral teachers of earth. Leonardo da Vinci knelt in prayer and invoked divine help when about to portray the Divine Man in his creation known as "The Last Supper." With kindred emotions of reverence and responsibility would we enter on the work of this morning.

1. *Christ is the solitary moral teacher claiming a superhuman and super-angelic origin.*

Who among other illustrious teachers of morals and ethics ever claimed a divine, eternal, and celestial nature? In Christ we have a greater revelation and interpretation of God than elsewhere. As at Rome we study the marvels of Guido's fresco, the "Aurora," not by looking upward at the palatial dome it graces, but by looking down on the great circular mirror beneath it, so we are to study God the Father in Jesus Christ. Before heaven's eldest archangel was created "the Word (Christ)

*Baccalaureate discourse before the graduates of the Indiana State Normal School.

was with God and the Word was God." The Gospels and Epistles are aglow with evidences of the Deity of this Teacher of the nations. Holding up His perfect humanity, it cries, "Ecce Homo!" and lifting more loftily His supreme divinity, it exclaims, "Ecce Deus!" The Father's natural attributes—eternity, foreknowledge, supremacy, immutability, omnipotence, omniscience, omnipresence, wisdom and self-existence—the New Testament ascribes to Jesus. God's moral perfections—blessedness, benevolence, compassion, faithfulness, forbearance, goodness, holiness, impartiality, justice, mercy, freedom, and truthfulness—it lavishes on Christ. The divine titles it showers on Him. He received the adoration of the dying Stephen. John represents the celestial hosts as offering ceaseless worship to Him. In marvelous utterances, He claimed equality with the Father. His divine credentials were attested by a series of brilliant miracles. He spoke to the jars at Cana filled with water, and the crystal liquid blushed into crimsoned wine. Tossed among the white caps that crested the stormy breast of the lake, He bade them be calm, and they fell at once into repose. He held a few loaves before the hungry thousands, and they expanded into food sufficient for the multitude. His ears caught the plaintive appeal of a blind beggar for sight, and He conferred on Him an unclouded view of sky and city. He saw a widow following her only son to the sepulcher; a distinguished father bemoaning his dead daughter; sisters weeping at the front of a brother's tomb—and He returned to them alive the beloved ones whose visible presence they craved. Proofs of the Deity of Christ bestud the sacred oracles as the stars spangle the fields of the night. Annihilate the doctrine of the divine origin of this Teacher, and men will witness the fall of the doctrine of a vicarious sacrifice for sin; the enthronement of uncertainty in Christian experience; the banishment of the dogma

of spiritual purification by the blood of the cross, and Christianity will sink to the level of Oriental systems of religious faith. If Christ was a created moral Teacher, the statements of Evangelists and Apostles are misleading, and primitive saints surrendered life in martyrdom for a baseless fiction. Christianity stands permeated with strength or weakness according to its response to the question, "What think ye of Christ?"

When a group of literary men asked Daniel Webster if he could understand the two-fold nature of Christ, his reply was: "No, I would be ashamed to acknowledge Him as my Saviour if I could comprehend Him. I need a superhuman Saviour—one so great and glorious that I cannot comprehend Him."

The denial of the supreme divinity of Christ has met with a general failure in its mission from the days of Cerinthus and Marcion to this date. But it has poisoned the theological thought of a multitude. The poison that ended the life of Alexander VI. of Italy was no less destructive because it was concealed in a glass of wine. The virus that sent to the grave Sir Thomas Overbury was not the less fatal because it was hidden in a jelly handed to him by a fascinating lady. The bite of the asp that closed the career of Cleopatra was not the less deadly because the reptile rested on roses. Doctrinal poison is none the less mortal because the pen of a prince in erudition inscribes on it the word "scholarship." As the Roman Senate gave its decree that Christ should be the supreme God of the Roman empire, so, by an almost unanimous decision, have the learned men of the Christian civilization given their verdict in favor of the supreme divinity of Jesus as the coequal and copartner of God the Father. As the English peers at the coronation of George III. laid their subordinate diadems at his royal feet, so the great congress of evangelical theological scholars recognize in Christ a divine teacher—"come from

God"—and they would "crown Him Lord of all."

2. *Christ surpasses all other moral teachers in wealth of information, celestial equipment for His work, and the superlative importance of His themes.*

Concerning His mission to the nations, He always claimed that He spoke by authority of God; that His relation to mankind was ambassadorial and representative, and that His equipment was heavenly. Who among the famous teachers who preceded or have succeeded Him has said: "As my Father has taught Me, I speak these things;" "My doctrine is not Mine, but His that sent Me;" "I have not spoken of Myself, but the Father that sent Me. He gave Me commandment what I should say and what I should speak"? An evangelist says of His instructions, "He taught as one having authority." God specially qualified Him for His statements of cardinal truths. Every utterance of Christ was under immediate inspiration of God. Fifty times He announced His union with the Father. He said: "He that hath seen Me hath seen the Father." "Believest thou not that I am in the Father and the Father in Me? The words that I speak unto you I speak not of Myself, but the Father that dwelleth in Me, He doeth the works." The connection between the mind of Jesus and the divine throne was as intimate as that between the sun and solar light. The Holy Spirit overshadowed and influenced all of His thoughts, utterances, and deeds. He is the solitary person of history claiming a divine corporeal paternity. At His baptism the Holy Spirit, in the embodiment of a dove, sat upon His brow and overshadowed the physical, intellectual, and moral factors of His nature. Before His former neighbors at Nazareth, He publicly declared that He was the divine one referred to, when, eight centuries before His incarnation, Isaiah wrote: "The spirit of the Lord is upon me, because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me

to bind up the broken-hearted; to proclaim liberty to the captives, and the opening of the prison to them that are bound." He told the Pharisees that the Holy Spirit conferred on Him the power to cast out demons from demons. His whole tripartite manhood was imbued and permeated by divine influence. Referring to this fact, John said: "God gave not the spirit by measure unto Him." Where in history is there a teacher speaking under such divine control, celestial directing agency, and the continuous ascendancy of the Spirit of God?

Read the biographies and literary creations of the teachers of the past. How little the wisest of them knew! Sakya-Mouni, the founder of Buddhism, incorporated no idea of one supreme God in his religious philosophy. He never claimed divine inspiration for his theories. He denied the existence of all spiritual beings, and claimed that, to seek Nirvana, the extinction of being was the highest manifestation of human wisdom. Confucius never pretended to have received his utterances from God. He never spoke kindly of a woman. He sacrificed to the spirits of his ancestors. He made no statement concerning the immortality of the soul. Zoroaster taught the Persians and others to offer sacrifices to mythological deities and to the sun, moon, and stars. Brahmanism is but the lowest philosophy of pantheism. Its devotees worship water, fire, and the astronomical orbs, besides such imaginary deities as Brahma, Vishnu, and Siva. The transmigration of human souls for ages through successive generations of beasts, reptiles, and birds is its idea of the future life. Its religious rites of penance and beggary have populated the sacred rivers with suicides and the soil of the Indian Empire with mendicants. Mohammedanism is the most sensual form of Unitarianism. The Koran is replete with childish superstitions. The religion of absolute fatalism, it teaches that all human actions and destinies are

already determined, beyond the possibility of the control or modification of men.

The wisest human teachers have had little knowledge. Well said the eminent Isaac Newton: "I do not know what I may appear to be to those about me, but to myself I appear only as a boy playing upon the seashore, and diverting myself by now and then finding a pebble, or a prettier shell than ordinary, while the great ocean of truth lies all undiscovered around me." The knowledge possessed by men like Plato, Newton, and Sir William Jones has been only a bouquet from a world-wide conservatory of facts—only a cup of spray drops from a Niagara of important truths.

But Jesus knew all things. The inspired Apostle beautifully says: "In Him dwelt all of the fulness of the Godhead bodily." As a teacher He repeatedly announced that He could read the secret thoughts of His auditors. His divine mind saw the events transpiring in heaven and on earth. Every fact of existing truth lay before his intellectual vision continuously, as human features lie on the mirror they confront. He saw the farthest star on its orbital march and the humblest pansy that unfolded on the mountain slope. His gaze was telescopic and microscopic—taking in the far and near, the great and small, and the particulars of history from the creation to the adjournment of the final judgment. Back of His utterances lay an infinite thesaurus of knowledge. Hence His themes were of surpassing importance as related to time and eternity. With the sweep of His divine hand, He struck down all false and typical systems of religious faith, and then on massive foundations, and by divine authority, He erected the palatial temple of our Holy Christianity.

To this Kingliest Teacher of the ages men have gone for 18 centuries for authoritative information as to the vicarious nature of the atonement—the vital relation of the grace called "faith" to

human salvation, the character and necessity of regeneration, the essential facts of eschatology, the present enthronement of the administration of the Holy Spirit, and a correct map of the solitary path from earth to heaven.

His reasoning was comprehensible to the educated and the illiterate. The common people heard with gladness His simple but mighty announcements of truth. His doctrinal utterances were as transparent as crystal. His parables were like diamonds burning in rims of pearls. While the productions of other illustrious teachers are read by a few scholarly men, the words of Christ are being studied by multiplied millions, and are already translated into two hundred of the languages and dialects of the world. While their names kindle but meager enthusiasm, the name of Jesus is greeted by transcendent acclamations of applause on earth, and is welcomed by the ceaseless praises of the angels and redeemed hosts of heaven. Christ's utterances are to-day the highest authority in literature, and from His words supreme jurists take no appeal.

3. *Christ is the solitary moral teacher who has perfectly exemplified the system He taught, and placed a perfect example before the world.*

The private and public lives of other renowned moral teachers have been crowded with blemishes. God refused to permit Moses to enter the land of promise because of his misdeeds. Calvin had his defects of character, Luther his failings, and Wesley his weaknesses. In Christ's career all conceivable virtues blended as symmetrically as the seven colors in the rainbow. In absolute perfection His character stands majestic, unique, and in solitude among those of the model men of the race. He breathed the atmosphere of uncorrupted sanctity. Purity filled His inner life and flashed out in His every word. He completely illustrated the moral graces He recommended to others. He stands the ideal and peerless teacher among the most celebrated instructors

of the centuries. Each virtue reached maturity and then took its position in a full and resplendent constellation of excellencies. He publicly challenged His foes to name a flaw in His character or a defect in His moral conduct. His was the life that Goldsmith pictured in the line, "He allured to heaven and led the way." His was the example Shakespeare delineated when he wrote, "He hath a daily beauty in His life." To His matchless exemplification of His teachings liberalists in theological doctrines have paid eloquent tributes, led by such scholars as Kant, Fichte, Richter, Goethe, Rousseau, Carlyle, Renan, and Strauss. His is the only perfect life humanity has seen. The New Testament writers emphasize the spiritual beauty of Christ. Teaching His disciples humility, He served them at supper, washed their feet, and told them that He sought not His own glory nor craved honor from men. Inculcating obedience, He told them that His loftiest ambition was to do His Father's will, and as He approached the cross He looked heavenward and exclaimed, "I have glorified Thee on the earth; I have finished the work Thou hast given Me to do." Enforcing self-abnegation for human good, He had no cottage in which to lay His own head, and was compelled to work a miracle in order to secure a coin to pay the Roman Government for a legal right to live. Recommending meekness, He was profoundly silent when wrongs were heaped on Him before Herod and Pilate.

Impressing on men the duty of a life of active philanthropy, His life was replete with moral toil. His earliest recorded words were, "Wist ye not that I must be about My Father's business?" His career, more than any in the chronicles of time, illustrated Paul's remark, "No man liveth unto himself." Amid the darkest environment, fidelity to duty rose like the pillar of fire that piloted the marching Hebrews. His heroism in peril was only excelled by His passiveness under reproach. The motives

that gave complexion to His words and deeds were as pure as the sea of glass seen by John from Patmos. Faultless beauty so invested His character and life that, both as He began and closed His public teachings, the Father spoke from heaven and said, "This is My beloved Son, in whom I am well pleased."

4. *The influence and utterances of no other moral teacher have wrought such personal, social, political, educational, and moral transformations among men.*

The earthquake shock that buried Lisbon in 1755 vibrated until it was felt throughout Europe and among the islands of the Mediterranean Sea. Christ's teachings and influence began the transfiguration of the entire world. When He ascended this great hall would have held His followers; but to-day they number, as nominal Christians, half of the population of the world. In less than four centuries after His crucifixion the Roman Senate voted Him the supreme God of the Roman Empire. His teachings pioneered the overthrow of idolatry, brutal sports, the degradation of womanhood and childhood, slavery, popular illiteracy, open licentiousness, polygamy, and manifold evils among the nations of the world. Popular education; political liberty; the press; schools, colleges, universities; asylums for the insane, the blind, the deaf, the dumb, the magdalen, the poor, the orphan, the inebriate; the elevation of womanhood and childhood; and the churches and Sunday schools of Christian civilization, are some of the fruits of the system founded by Christ. What have Buddhism, Brahmanism, Mohammedanism, Sinitism, Parseeism, Confucianism, and the other false religions of the world done for the individual sanctification, the domestic uplifting, the social purification, the governmental exaltation, the educational elevation, or the moral ennoblement of the nations over which they have had and now have sway? But wherever the teachings of Jesus have been received, Christianity has seen the wilderness blossom as the rose. Long

lines of historians, from Justin Martyr and Arnobius down to Milman and Guizôt, have eloquently described the triumphal march and vast and varied achievements of Christianity. Like the famous Duke of Marlborough, it has never entered on a campaign without success. Like Edward the Black Prince, it has always seen victory perching on its banners. Hours would be consumed were its chief achievements enumerated as related to the fields of personal regeneration, family purification, the elevation of art, literature, science, scholarship, legislation, civil jurisprudence, the rights of women and serfs, and the general cleansing of the ethics of nations and of the moral life of mankind.

The influence of this Kingly Teacher of Palestine will continue to enlarge in all nationalities and expand in all of the cities and villages of the world. It will invade each heathen community and win coronation. It will successfully assail every false system of religious faith, however venerable. It will make assault on popular ignorance until the children of all lands bask in the sunshine of culture. It will make hostile encroachment on political corruption until an ideal ballot-box and pure municipal administration shall be crowning glories of every city in this Republic. It will make steady advancement on gigantic public evils until distilleries, breweries, saloons, gambling-tables, and recognized brothels shall be mere incidents of history. It will so march forward on the avarice of employers and the mistakes of their struggling employees that at the bridal altar of permanent wedlock Capital and Labor shall join their right hands and each say unto the other: "I take thee to be my life partner, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, and accursed be the political demagogues who may seek our separation; for what God hath joined together let no man put asun-

der." Six centuries before the birth of this greatest of teachers, Daniel saw the universal conquests of Christianity and wrote: "I saw in the night visions; and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion and glory, and a kingdom, that all people, nations, and languages should serve Him." John, the last survivor among the twelve disciples of the illustrious Teacher of Palestine, was divinely permitted to hear "great voices in heaven saying, 'the kingdoms of this world ARE become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever.'"

Before me are 1,200 candidates for future teacherships and a large class of graduates. Remember that Diogenes closed his own school that he might listen to the words of the great teacher, Socrates. In the four Gospels He speaks who overshadows the kingly instructors of the past. He is the Divine Tutor, in whom Paul declared that the treasures of wisdom and knowledge lay hid. Pay to Him the divine honor that He merits. Have His image stamped on each and all of your endowments. Let your thought and affection turn toward Him, as the sunflower turns sunward throughout the day, to drink in His light and warmth. Say with Judson, "I do not desire to be like Peter or Paul, but only like Christ." Heed the dying words of the gifted young Dudley Tyng: "Stand up for Jesus." So interlace Christ's example and precepts with your own experience and professional life that you may say with the majestic champion of Christianity, "For me to live is Christ." May your future continuously echo the celestial acclaim, "Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing."

SOME men can put their light under a bushel without making the bushel very bright.

THE JOY IN THE LIFE OF JESUS.

By REV. WILLIAM C. SCHAEFFER,
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*These things have I spoken unto you, that
My joy might remain in you, and that
your joy might be full.*—John xv. 11.

*Who for the joy that was set before Him
endured the cross, despising the shame,
and is set down at the right hand of
the throne of God.*—Heb. xii. 2.

THE common conception of the earthly life of Jesus is that which is embodied in the title, "The Man of Sorrows." I suppose that most persons who have given the subject any consideration have pictured Him as a sad and sorrowful figure, with very little in all His earthly life to relieve the heavy load of suffering which He carried from the manger to the cross. It is not difficult, I think, to account for this conception. Isaiah drew a picture of a suffering Saviour hundreds of years before the Christ was born; and so true to reality is the picture, that the whole world has recognized in it a description of the life of Jesus. "He was despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid, as it were, our faces from Him; He was despised, and we esteemed Him not. Surely He has borne our griefs and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him." His life, as described in the four Gospels, answers in full to the prediction. That He was "the man of sorrows" spoken of by Isaiah, admits of no doubt; and the popular conception, to which we have referred, is hence in so far correct.

Yet Jesus Himself speaks of His joy; and He refers to it as sufficient to give to the disciples fullness of joy. In His farewell address He said to them, "These things have I spoken unto you, that My joy might remain in you, and

that your joy might be full." In His great high-priestly prayer He again refers to it, praying the Father that they might have His joy "fulfilled in themselves" (John xvii. 13). St. Luke records an instance where this joy of His life broke forth into fervent thanksgiving and praise (Luke x. 21). And the writer of the Epistle to the Hebrews speaks of a vision of joy which Jesus had, and which made the sufferings and shame of the cross fade away into insignificance (Heb. xii. 2).

Can we reconcile these two pictures? Can it be true that Jesus was "the man of sorrows" described by Isaiah, and yet possessed of a joy such as is implied in these other statements? Can the two things exist side by side in the same life?

Undoubtedly they may. There may be such an inner serenity and peace that it becomes a perpetual well-spring of joy, and yet the possessor may be placed in such surroundings that there will be a flood of sorrows brought upon him from beyond. The life of many an earnest Christian worker and sufferer bears testimony to this fact. This is especially true of the earthly life of Jesus. The sorrow which He suffered was from without. Isaiah is very particular in saying, "Surely He has borne *our* griefs and carried *our* sorrows. . . . He was wounded for *our* transgressions, He was bruised for *our* iniquities; the chastisement of *our* peace was upon Him." There were no griefs and sorrows of His own which He had to bear; but as the Great Physician, He so entered into sympathy with us, that in effecting our cure He Himself bore our griefs and carried our sorrows. His sorrow all came upon Him from without. From within there was a perpetual well-spring of joy, as wide and deep as the being of Almighty God.

In order, therefore, to form an adequate picture of the life of Jesus we must study also this other side. We miss much of His blessed example if we fail to recognize this. Many a prac-

tical lesson which His life teaches is lost, unless we can realize what He means when He says, "My joy," and unless we can in some measure analyze the sources whence His joy came.

In order to get a realizing sense of the joy that was His, let us look at a few facts. At the very opening of His ministry we find Him at a marriage feast; and not only did He participate in the festivities, but He even performed a miracle to help its cheer. How different in this respect was He from John the Baptist! The Baptist dwelt in the wilderness, lived on locusts and wild honey, and shunned the pleasures of life that he might escape its ills. Jesus, on the other hand, freely mingled in the society of men. Frequently we find Him at feasts. He was no ascetic; but by His example and participation, He bestowed His benediction upon the innocent and legitimate enjoyments of life.

Let us turn now to the sources of joy in His life, bearing in mind that the flood of sorrows came upon Him from without, while the spring of joy is to be sought within, in the conditions and in the communion of His inner life.

1. The primal source of joy is to be found in *His unbroken communion with the Father and the whole heavenly world.*

Let us not forget that Jesus was truly human. He was very man as well as very God. As the Son of man, His life was subject to all the conditions and requirements of our human life. He needed food and drink and rest for His body. So He needed the communion and sympathy of kindred spirits for the comfort and strength of His spirit. How touching is the scene in Gethsemane, when in His deep distress He turned to His disciples and rebuked them when He found them asleep, saying: "What, could ye not watch with Me one hour?" Above all, He needed the communion of His human spirit with the Divine. St. Augustine gave utterance to the deepest need of the human spirit when he said, "Thou madest us for Thyself, O God, and

our heart is restless until it rests in Thee." As the ideal man, Jesus had that need as much as any of us.

We know, moreover, that in the case of Jesus this deepest need of the human spirit was most fully met. We know not at what period of His life He woke up to the consciousness of His peculiar relation to the Father. We know that He possessed it at the age of twelve; for on no other basis can we explain His answer to His mother, "Wist ye not that I must be about my Father's business?" From that day onward His communion with the Father certainly never was broken. How often we find Him alone and on the mountain, engaged in prayer! And He did not simply say His prayers and then have done with it, as it is to be feared so many of us often do; but He continued whole nights in communion with the Father. As when a son or daughter returns from a distant journey, the whole family sometimes sit up for hours in the night in sweet converse, so Jesus, when He had been far out over the wilderness of this world, tarried long on His return in sweet communion with His Father.

In His conversation with Nicodemus Jesus said, "And no man hath ascended up to heaven but He that came down from heaven, even the Son of man which is in heaven." Notice that He does not say, the Son of God which is in heaven, but "*the Son of man which is in heaven.*" Though on earth, mingling in its daily affairs and sharing in toil like other men, He was yet as the Son of man continually in heaven. Not only did He at certain times enjoy the ministry of the angels, but that was His continual privilege. He said to Nathanael, "Hereafter thou shalt see heaven open, and the angels of God ascending and descending upon the Son of man." He did not say, descending and ascending, as if the heaven of the angels were far off from Him; but He says, ascending and descending, implying that He stood in their very midst as the head and center of their heaven. And living thus in the very bosom of

heaven, He possessed a joy which this world could neither give nor take away; and well might He pray that His disciples might have that joy fulfilled in themselves.

3. Another source of joy in His life we find in *His spotless purity*.

After the loss of that direct communion with God and heaven for which we were created, no greater source of unhappiness and sorrow has been brought upon our race than the inner pollution of spirit which has come upon us as a consequence of the Fall. Men may not always be conscious of the fact that they are polluted, yet the fact of their pollution makes them unhappy, all the same. Now we see them vainly trying to get away from themselves and to hide the ugliness of their inner selves in a round of dissipation and pleasure. Again we see them vainly trying to sweep and garnish their house by external reforms. In one way or another, that running, putrefying sore within—the consciousness of uncleanness—haunts men and poisons their happiness and joy. So it has been with the natural man always and among all nations.

When, now, we turn to the life of Jesus, how great and refreshing the difference! As we watch Him moving about among men, how calm and self-possessed He is! The presence of the great does not abash Him. Even as a boy, he is not one whit abashed in the presence of the learned doctors of the law. We observe the most perfect self-possession when He is with the openly wicked and with the social outcasts of His day. Never do we see in Him the least effort to hide either from His own conscience or from the scrutiny of friend or foe. He betrays no fear of contamination from contact with sinners. And the reason is to be found in the fact of the perfect innocence and purity of His life. He alone of men knew no sin. There was no presumption or sham in Him, which could for one moment cause Him to hide from the most searching scrutiny of the lofty

and learned. There was no weakness in Him, which was for one moment in danger of contamination from contact with the outcast and sinful. His soul was absolutely pure and spotless, like the newly fallen snow.

Can any one measure the joy which that condition of heart and mind must have brought Him? Those of us who have been with Jesus, who have experienced the blessedness of forgiven sin, and who have begun to walk in the way of His holiness, may have some foretaste of that joy; but what the fullness of that joy was it has not yet entered into the heart of man to conceive.

3. A third source of joy in His life was *His constant activity in the way of doing good, relieving suffering and pain, and walking in the way of God's appointment*.

There is pleasure in healthful activity itself. One may see this on any fine May morning,—

"While the birds thus sing a joyous song,
And while the young lambs bound
As to the tabor's sound."

It is this which gives pleasure to the child in his playful sport, and to the man in his more serious occupation.

But the joy which comes from the activity of doing good, of relieving suffering and pain, and of a conscious walking in the way of God's appointment is infinitely greater. In confirmation of this I appeal to the experience of every earnest Christian worker. The sweetest experience which any of us has had, we may with confidence affirm, has been that which has come to us in the act of relieving some suffering one, or of bringing the light of eternal joy into some heart.

Out of this well-spring of joy Jesus drank constantly and freely. He went about everywhere doing good. Not only did He help some sufferer occasionally; not only did He once in a while bring everlasting blessing into a life or a home, as we must confess is the case even with the best of us, but such experiences were a matter of daily and hourly occurrence with Him. Can we

measure the joy which came to His heart, as He saw the gratitude of the leper whom He had touched into health, as He saw the look of happiness in the eyes which He had opened, or as He shared in the bliss of that home in Bethany to which He had restored a brother from the corruption of the grave? Oh, the joy unspeakable which such experiences must constantly have brought Him!

4. A fourth source of joy for Him was *in the glorious prospect which spread out before Him.*

To this the writer of the Epistle to the Hebrews refers when he says, "Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of God."

What was the joy that was set before Him? I will not spoil the picture by attempting any description of my own. St. John, when he was under the enrapturing inspiration of the Spirit on Patmos, strained every resource of metaphor and language to give us a picture. "And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband . . . having the glory of God: and her light was like unto a stone most precious, even like a jasper-stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: on the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles" (Rev. xxi. 2, 11-14).

As you have followed Jesus through the Gospel narrative, did it ever occur to you that His countenance had a far-off look, that He seemed like one having His eye fixed on something beyond the horizon? He had His eye fixed on the throne yonder; He saw the holy city, the new Jerusalem; He was look-

ing for the glorious marriage of the Lamb. And He saw all that glory with far greater distinctness than the eagle-eyed seer on Patmos. That was the joy that was set before Him, in the prospect of which He endured the Cross, despising the shame.

Does this subject bring to us any practical lessons? Yes; it is full of practical suggestions.

1. The Christian religion is a religion of joy. If any one on earth has a right to a cheerful and joyous spirit, the disciple of Jesus has. Once a long face and a morose look were regarded as signs of piety. The world moves, and we have come to a better apprehension of the life and spirit of our Master. He who has shared in the blessings of redemption has a right to share also in the joy of Christ.

2. The antidote to the sorrows of life is found in this joy of our Lord. How can we meet the trials that await us? We cannot hope to get out of the reach of trial. Some may be sick beyond the possibility of recovery; others may have friends who give them pain; still others may be placed in such external surroundings that a veritable flood of sorrows flows in upon them from circumstances over which they have no control. We can meet these trials even as He met His. We can have in us His joy, even in the midst of trial and sorrow.

3. We can have this joy on the same conditions on which He had it. By His help we can live a life of communion with God; we can by degrees attain ever more and more to the same inward purity of thought and life; we can imitate His example in doing good to our fellow men, and we can fix our eyes upon the joys beyond our present horizon, even on the joys which are at God's right hand.

DUTY performed is a moral tonic; if neglected, the tone and strength of both mind and heart are weakened, and the spiritual health undermined.—
Tryon Edwards.

CAPITAL AND LABOR.

By S. REESE MURRAY, D.D. [METHODIST PROTESTANT], CHESTERTOWN, MD.

GEN. XXXI.

THE case presented in this chapter is clear, and needs little if any explanation. Jacob builds up immensely the fortune of his uncle, Laban; and when satisfied that his labor ought to end, departs, taking with him his family, his household goods, and other worldly possessions. Laban, who doubtless thinks that he owns Jacob quite as much as he owns his ancestral pastures and flocks, or at least is entitled to the lifetime toil of his nephew, since he gave Jacob a start in life, determined not to let him go, pursues after him, and takes an armed force to make sure of his capture. On his way, while his heart is hot with revenge, God meets him and in a dream speaks to him, saying: "Take heed that thou speak not to Jacob, either good or bad." That is, "Enter into no altercation, do not dispute his journey onward." For God knew that if a controversy arose between them, warfare and bloodshed would be the result. Or if Laban insisted upon Jacob's return, Jacob would resist to the death. Laban therefore alters his intended address, though he abandons no wish of his heart. He meant to smite and brutally take back all that had deserted him. But being deterred from that, he tells a pretty story of sending his nephew forth with songs and harp, and claims that he has been ill repaid in the reprisals that have been made upon his household. At this point the scene changes, and in the picture that follows we find the uncle claiming everything as his own which his nephew possesses, while the latter proceeds to the boldest and severest charges of outrageous cunning and fraud upon the part of the former.

I use this little panorama of the past to draw an analogy between this case of master and servant and the relations of Capital and Labor to-day. Labor is

Jacob demanding his own. Capital is Laban contending that *all* is his. Labor is Jacob breaking asunder from the powerful control of his uncle, but working some incidental injury by surreptitiously going, leaving it somewhat unprotected and embarrassed, and taking away possessions not its own. Laban is Capital arming itself with instruments of war, hot with vengeance, determined to make good its demands with sword and slaughter and pillage. Each has been injured, and each seeks redress. Labor breaks away with all its acquired advantages. Capital retaliates with the strong arm of force. What would have resulted had the two clashed, let the history of the recent past and a thousand similar instances, ancient and modern, testify. There was fighting-stock in the Chaldean and in the Hebrew. Hot blood rushed in the veins of each, but Law came in to temper their complaint and adjust their differences. God was Law; and Law said to Laban, Divine Justice said to Capital, "Beware of your demands and your right. Other interests are at stake besides your own, and must and will be guarded." Law averted strife, but it did not exclude debate. Nor did it care to do this. A full and fair review of the case was the best means of settling it, and accordingly it was discussed.

The contention of Capital was: "I own all you see and enjoy. I made you and all you possess. But for me you had been a vagabond and starveling."

But Labor replies: "I *earned* all I have. You *gave* me naught. Through insults, and domineering, and injustice, and even grinding cruelty, I went on my way. Day and night, summer and winter, through perils of robbers and beasts, I protected your property and got but scant reward. You denied me even the most ordinary rights of toll. You took base advantage of me. I was poor. I could not pay for a wife. I could not maintain my family. So, for the love of wife and child, I became as

a slave and served you seven years. Then you defrauded me of the dearest rights of my life. You robbed me of the only possession I had. So I served another seven years, and the fourteen years of toil bear witness to your infamy of conduct. But still you wished my labor, and I, out of sheer poverty, accepted your hard and detestable bargain. I served you six years for wages, and because you had it in your power to grind me between the upper and nether millstone you changed my wages ten times. And even now, but that God had intimidated you, but that Law, which even your monstrous greed is bound to respect, had prevented, you had sent me away empty,—not only impoverished me, but broken up my household, swept away my family by violence and bloodshed."

It is an old story this, of Capital and Labor. Nothing but the setting is new in any age of the world. The principle and the contention are always the same. Each has rights: rights, too, which God seems to admit. But God does not admit violence as one of the rights of either side. When Labor is headed off, pursued, captured with strife and blood, God says, "Take heed. 'Tis a fatal snare thou dost set for thine own feet." God, however, permits discussion; and sober discussion brings about settlement.

On this occasion God seems to have been wholly on Jacob's side. Labor had a good cause, and Capital a bad one. Oppression, everywhere condemned and specifically denounced in later ages in the "Book of the Law," was characteristic of Capital here, and Divine Justice would not tolerate it. But even oppression could *speak* for itself, no matter how hideous its actions.

It could paint its case, if it pleased, in the most attractive colors. But no doubt the liberty allowed it was to give suffering a chance to reply, that the victim of systematic robbery might shame the tyranny of greed into silence, if not into decency of future conduct;

that the bloated insolence of wealth unrighteously gained might be crushed before the virtue of toil and uncomplaining distress. For another reason also was oppression allowed tongue—that by discussion Labor and Capital might see their interests as practically one; that they might form a compact of life for each, and that Law, in its highest and noblest forms, might preside over their operations. When Jacob and Laban had set forth their differences, they entered into an agreement that each could honor and live by, and they called upon God to witness their integrity in the matter. Then building a watchtower of stones, they used the solemn oath that reminded each that the cause was one of divine adjustment and oversight, and not one of mere human forbearance and prudence: "The Lord watch between me and thee when we are absent one from another."

The case of Laban and Jacob suggests three thoughts that are worthy of mention for the present moment: First, that Labor imposes upon itself conditions; second, that Capital assures advantages to Labor; third, that Law guards the rights of each.

We have here, in the first place, a penniless wanderer seeking employment of a rich and powerful herdsman. He is a refugee from home, and must find employment or starve. It is therefore a grateful relief to his mind, and a blessed security to his person and life, that he is given employment. No matter is it that this opulent lord needs laborers—there are always "hands" to be had. Nor is it a defense of the workman's case that he is a skilled laborer and conscientious in his tasks. What we have to look at is that he could *not* have done without work, while the lord *could* have done without him. Their cases are vastly different. The workman has no alternative. He is poor and suffering, and must needs die if he does not get a place. But the man of wealth can live upon his present possessions, and has no real need of this hireling's services. There is, therefore,

in the workman's case a measure of obligation, and there ought to be some sense of gratitude that his position in life and in the world has been bettered by his new relations. He is dependent, and a position of dependence, if it be honorable, ought always to elicit some feeling of thankfulness. It is not something that is owed him, for demerit of conduct or incompetency may snap the bond. It is not necessarily permanent, for he may himself abandon it when he sees chances of greater profit elsewhere. It is a place to which distress has driven him, where comfort has come to him, and where the outlook upon his life has changed his whole being. This should not be forgotten, though he may render an equivalent for it in muscle-stretching and bone-aching toil. For it remains true, in the midst of all his doings, that wealth once held his life and happiness in its hands, and that it made him what he is, and opened to him his present prospect and enjoyment. For these twin blessings thus derived—defense from the gaunt wolf of poverty and betterment of personal estate—he owes, first, a protection to the industry in which he is engaged, and, second, an increase to its operations according to his time and ability. Less than this is an injustice to his position, for honor as well as gratitude must enter into every relation of work and pay. And besides one's personal intentions, employment proceeds upon just such conditions—conditions which need no explanation—that the employee will exert himself in the line of his employer's schemes, and not frustrate them by sloth or other misconduct. Of course wealth does not mean to be idle and stagnant. Its one purpose is development. It gives to its outlet and growth a lifetime of thought. It takes risks. It endures hardships. It suffers long in certain directions to insure its ends by and by. And it demands, in accordance with those laws of reason and common morality and obligation which everywhere prevail, that all who live by its benefits should share in its just

endeavors. No one will deny that it has this right, or that its demand in consequence is excessive. Common sense and common honesty enforce its claim and exalt it. But if Labor imposes upon itself these conditions in asking and obtaining relief for its necessities, Capital does not become its *permanent* savior, demanding its eternal thanksgiving and praise. At the point where Labor safeguards wealth and makes opportunities for its enlargement, there wealth must concede advantage. It cannot grow of itself. It needs a multitude of hands to do its minor offices, that it may plan. And the laborious and faithful performance of duties, without which none of its ventures could be possible, compels its acknowledgment of the fact and its reward of the debt. If Labor simply lived upon Capital, contributing nothing to its progress, never enhancing the profit of its leisure, never permitting it to range into unexplored fields and to reap in new and higher delights; if it were but a suppliant at the door of wealth, always taking, never returning, measure for measure, it would be an eternal debtor. But this is not true of it. The vast wealth of our land, the splendid homes of luxury, the palaces by the sea, the European tours, the gilded career of "the 400" in every metropolis in our land, utterly repudiate and denounce such an idea. Labor has given impulse to every industry, and flung wealth and comfort on every hand for millions of our people to enjoy. It has given brain and brawn and even life itself for the furtherance of the enjoyment of Capital. What but this would lay the foundations for such stupendous tasks as the Brooklyn Bridge, endure the fear of exploding firedamps, or ply the brakes from the roofs of freight trains in the deadly winters of the West! If there be heroism, if there be magnanimity, if there be fidelity and foresight and skill, if there be pride in the show of prosperity and the increase of material happiness of those whose interests they serve, pass not by the

workmen of America for most illustrious examples of these virtues. I know not where on earth would be found more intelligent, capable, sympathetic, zealous, heroic workers than these be. And but that they combine in themselves so many of the qualities of advanced industrial enterprise, America could not and would not lead the world as she does in her gigantic material advancement. This is a matter that cannot be overthrown or belittled, and it ought to weigh in the scales of life, and become a factor in wages and happy homes.

To offset this argument—the increment of blessing from the strong hand of toil—wealth, like Laban of old, claims everything. No matter what has resulted, it was first, and made possible the changed aspect of things. "Without it nothing could have gone forward." But possibility and fact are as wide asunder as the poles. Wealth was simply the soil in which toil plowed and sowed and gathered the harvest. There must needs have been soil, and there must needs have been laborers. But every clod broken and every seed scattered in that soil made it richer and richer, until thousands of men counted their half-millions or millions, and some even possessed hundreds of millions. To acknowledge this fact, as well as to urge the dormant potentiality of wealth, is not a matter of grace, but of simple honesty and truth. Wealth, however, is but slow to do it. In the statements of certain recent journals occurred such paragraphs as show the Laban spirit of old—the attributing of a large settlement, with its industries, homes, and comforts, to the creation of money alone, whereas it was money and muscle, drudgery and dollars, that gave birth to it.

This view of wealth no doubt brings round to constant review the matter of wages. Laban had it in his power to change the wages of Jacob, and he did it ruthlessly ten times in six years. And from that day to this wages have

had the same precarious existence; and they will continue to remain in the same condition until the complaint of Jacob has force in the world: a complaint which has both right and God back of it. Jacob contends—and God compels Laban to respect this view—that his sleepless vigilance and his wonderful reduplication of his uncle's prosperity were never justly rewarded, but were savagely discounted by reprisals upon his income. If he had had his due, he would have been able long before to set up a home and pasture his flocks upon his own lands instead of being a retainer on his uncle's domain. He does not threaten injury or seek to secure his deserts, but he flings the perfidy in his uncle's teeth, and holds up the desperate meanness of such a fellow to the contempt of all his company.

The Divine Providence and intervention here between wealth and toil suggest something more than a mere livelihood to the toiler as the fruits of his work. There is an intimation of reciprocal duties. Let prosperity pay well for itself. Let the wealthmaker share bountifully with the wealthholder. Let there be something besides the market price of wages. Let not mere demand and supply govern the case, but let the whole matter of increase and development enter into it. Laborers are not animals, simply to be fed and housed. They have careers in the world as well as the aristocracy. They have ambition and intelligence; they have a thirst for knowledge; they have immortal longings, like others of more favored position. And why should they be denied the development of their being, while by their toil they gratify all the sensibilities, the tastes, and glorious passions of those just above them? It is divine to acknowledge their aspirations, and to admit them as participants in our advantage. It is but honoring our own indebtedness to the past to share generously with them their contributions to our greatness.

Law is intended to guard and defend

the interests of each of these parties. And if God were law in *every* case, as here with Jacob and Laban, these disputes between riches and poverty would soon end. Unfortunately law has too often kept an eye open to the rich, but the other eye shut to the poor. It has been bribed to keep silence, to make false decisions, to wreak vengeance on the defenseless. Every sort of outrage upon helplessness has been perpetrated under its name. Nevertheless, in the end, and *in the main*, it has been the counselor and defense of the poor.

It is the friend of the oppressed and baffled, and though it may not secure them justice, and certainly cannot make for them generosity, it at least grants them protection. It is their final appeal, and it is not too much to say that, as things are constituted, it renders them splendid service.

This law is a common sentiment with this great nation, and that sentiment wealth *has to respect*. Take our best journals, our best pulpits, our best political assemblies, and the heart of this great land finds no uncertain utterance there in sympathy with the sacred cause of Labor. None of these agencies can wring the neck of corporate wealth and plunder it for the poor, nor would they wish to do so. They cannot dislodge it from its eminence. But every decade shows that the combined influences of the press and the pulpit are potent in restraining it, often successful in making it grandly beneficent, and in forcing it to make more tolerable the condition of its dependents.

Law permits the settlement of controversies by peaceful conferences and arguments. It looks to arbitration as the way out of difficulties. Let men state their differences. Let the oppressor present his claims and the oppressed his counterclaims, and then let the happy adjustment come and end the strife.

But Law will not permit combat. It looks aghast upon bloodshed. No more futile and devilish way of settling troubles can be devised than by fight-

ing "money" against "men." No more senseless contest can be undertaken than by pitting *poverty* against the power of entrenched *wealth*. When Capital or Labor resorts to arms, and in the awful throes of the struggle life is yielded up, it is the saddest comment upon the inhumanity of riches and the most humiliating reflection upon the honor of toil that can possibly be made. No man in his senses can justify this, and least of all those whose lives and *cause* are sacrificed at the same time. And it so happens that in nearly all these cases life and the cause of Labor go down in the same struggle. If wealth arm itself for murderous fray, the power wealth dares not oppose—the condemnation of the land—compels its disarmament. But if labor meets it with military weapons, and in the deluge of blood seeks to redress its calamities, it only drowns itself in the swirl of furious carnage. The heart of the land stops beating with it, the shout of common sympathy and encouragement becomes ominously hushed.

Law is mightier than the screams of anger and the whistle of bullets; and to Law the appeal comes, and always comes. The appeal may be delayed, and the barbarous crash of cannon and the flash of fire may intervene. But wounds and death make men sober; and when they have taken second thought, and widows and desolate homes make the interval between that and their first intention, they feel the grandeur of Law and the pitifulness of murder, and to Law they submit their case.

What, then, is gained by this red-handed process of resistance? What future wages will atone for these brave lives sacrificed, these orphans and widows left helpless and heart-broken? Far better were it to endure affliction than to fall at last upon Law with damaged cause and empty firesides. Jacob's scale of wages slid ten times downward. Fraud and dishonor and treachery met him at every turn of his opportunity. But Law righted his case at

last! And so will it deal with you, and me, and all who submit to its decrees.

Two or three things need to be said in closing.

1. Capital and Labor both have rights, and among these rights is that of self-protection. If the laborer may guard his home, so also may the capitalist guard his property. Neither has any right to molest the other. Were the principle of interference allowed, no home would be safe nor would any industry be secure. Law guards each, and *equally*.

2. But veritably it should be Law that is engaged to defend the workshop even more, if possible, than the home. The corporation, in defense of its property, may hire men to shoot and do murder, but the individual who presumes to do so may endanger his life with the courts. It is for this reason that wealth, which has always such tremendous advantages, should link those advantages with Law, and not array them in defiance of it. Capital has its magnificent hours of opportunity at such times as these. *Protected industries*, by which poor men may and do amass millions, can afford to be magnanimous. Wealth has no such opportunities anywhere as it has in this land of ours, and it does not need to stand in everlasting jealous guard over them. It may "suffer long" and "render good for evil" in ways that would mean poverty and destruction to Labor if Labor attempted to live by the employment of the same principle. And where destruction of industry to thousands is involved, and not bloodshed and murder, it may (for so runneth the divine requirement) delay or avert the strife and sorrow by the exercise of mercy, that mercy which is "thrice blessed."

I speak here neither to defend Labor nor to condemn Capital, but to preach righteous dealing and charity, which the Word of God commends to us. And I say that if these had been recognized; if wealth, in glorious recognition of its power, had thrust some large sweets of indulgence upon the palate

of need, an anguish and heartache which no human service can now avert would be unknown. Christianity is abroad, and it teaches a higher and diviner duty than mere *fair-dealing*. To love mercy, to exercise pity, to pour out charity, are as much commended as to repent of sins and to walk humbly before God. We may not live to see the day when either private or corporate riches will exalt the divine law above its selfishness, but the law stands, and is eternal. Men may violate it and Christians may disown it, but "Thou shalt love thy neighbor as thyself," and "Do unto others as ye would they should do unto you," will last as obligations while Jesus reigns and His kingdom endures.

The President's "Labor Commission" may apply a more wholesome rule to the vexing question of work and wages than society has yet known. But even then, until men respect the rule of divine right—regard one another as brothers, and in this regard do as under similar situations they would be done by—there will be occasion to preach God's law on the subject. It is false to say the Gospel is not equal to all these troubles, for every adjustment of them is in the line of its spirit. Man may be governed by certain necessities which "know no law," so to speak; nevertheless those necessities must not transgress the principles of right, which are at least each man's welfare equally.

It is to this that every distinct advancement in civilization leads, and to-day more so than ever, because to-day it is the individual who makes himself heard. The highest advancement is to do justly, to love mercy, and to walk humbly before God. When the Gospel has implanted these three virtues—justice the first but lowest of all; mercy, the vast improvement upon the inflexibility of justice; and humility before God, or the spirit of bringing all actions before His approval—then will the earth realize in full measure the long-delayed prophecy of "peace on earth and goodwill among men."

BELIEVING BETTER THAN BEHOLDING.

BY PASTOR WILLIAM OLNEY, HADDON HALL, BERMONDSEY, ENG.

Blessed are they that have not seen, and yet have believed.—John XX. 29.

Strong Son of God! Immortal love!
Whom we, that have not seen Thy face,
By faith, and faith alone, embrace;
Believing where we cannot prove.

So sang England's great poet, who a few months ago exchanged, as we hope, the Laureate's crown on earth for the "crown of righteousness that fadeth not away." Where, in this company, there is a man or a woman who can take up Tennyson's sweet lines and say, "Yes, Jesus, though I have never seen Thee, yet my faith embraces Thee," they are included in the benediction of our text, "Blessed are they that have not seen and yet have believed."

It is a great strength to faith to remember that others have seen. It was on a Sunday night and the people had gathered together in an upper room. The doors were shut for fear of the persecuting Jews without. There was a crowded attendance, for a week ago Jesus had come, and the question during the week between the disciples had been, "Will He come again, do you think?" Expectation sat upon the face of each as the meeting commenced. Very likely one of the Apostles gave out a psalm. Perhaps already the congregation had begun to chant, "God is a refuge for us," when suddenly, behold, there Christ was! No one could tell how he had come, but there He stood. "Jesus stood in their midst!" Not a mere vision flashing before their eyes for a moment, like the mock miracles of the Spiritualists of the nineteenth century—when a man says, "There, there it is," and you see a flash of light, and then the vision fades away. Not such a mock miracle, but a living, substantial, real Person standing in the midst of the expectant crowd, quietly taking His place in the very

midst of the assembly. What a sight it was! Turning His eyes in the direction of Thomas, the Master lifts up His hand, as though He would beckon His disciple to His side, and says, "Reach hither thy finger and behold My hands." There, sure enough, were the nail-prints! Then, once more, "Reach hither thy hand, and thrust it into My side." Yes, there was the gash the spear-head had made. Then He added, "Be not faithless, but believing." Miracle of the Resurrection! Seal of the Gospel of God's Son!


It is said that Comte, the prophet of Positivism, was very greatly distressed because he did not see the cause of Positivism prosper as he wished it to. He communicated the sorrows of his heart to one of his friends. The friend, a wise French statesman, said: "M. Comte, if you would have Positivism succeed, I will tell you what you must do. *You must submit to be crucified, and to be buried, and the third day you must rise again.*" This is the power of the Gospel to-day. It is founded, not only upon the cross, not only upon the tomb, but upon a living Person—Jesus Christ Himself, the living foundation-stone. As Thomas looked he believed. Then came the profession of his faith—a very short and very concise summing up of what the heart was feeling—"My Lord and my God," after which came the words from the lips of Jesus, which we have taken for our text to-night, "Blessed are they that have not seen, and yet have believed."

This text is a *rebuke to those who are constantly wishing to see.* We might say that the greatest lust of the heart at the present day is this hankering after sight. The preaching of faith to-day is not fashionable. Men desire to see. Christ rebukes this in the words of our text. "Ah!" says one, "if only I could have looked upon Jesus Christ for five minutes, then I think I must have been a Christian. This believing, it is all too mysterious a thing for me." Dear friend, this saying, "I will not believe unless I see," is a great sin. God has

chosen to save men, not by sight, but by faith; not by seeing, but by believing. He who turns away from this and says, "Nay, not faith, but sight for me," is going contrary to the Gospel of the grace of God. One who thus said, "I cannot believe that anything is real but that which I can see," was holding a conversation with a Christian missionary. The man of God answered, "Then I cannot hold any further discussion with you at all." "Why not?" said the man. "Because," said the servant of God, "I only care to converse with intelligent men." The man colored up. "I demand to know your meaning." The missionary replied, "I like to talk with a man with brains, and *you* will not admit you have any, for *you certainly never saw them*." He who will not believe in anything but what he can see is not only going contrary to the will of God, but also to the demands of common sense. "Blessed are they that have not seen, and yet have believed." Here is God's own chosen way for the soul to pass from death unto life.

We must remember, too, that *seeing did not always lead to believing*. Three most solemn words out of Matthew (xxviii. 17) show us this. When the disciples were gathered around Jesus upon the mountain in Galilee, we read, "but some doubted." We do not know their names, but there, in that little group, was the doubting heart. Seeing did not lead immediately to believing. If you could turn history back these 2,000 years and catch a glimpse of the Son of God as He stood upon the earth, who knows but the thought might rise in your heart, "Even my senses may be mistaken; I dare not say that I can always believe my sight?" Yonder traveler in the desert, as he is about perishing of thirst, thinks he sees a well of water and trees yonder. He leads his fainting camel to the spot, but alas! it is a mirage in the desert. When he reaches the spot there is nothing but a heap of sand, and he and his weary beast sink

down to die. The senses may be mistaken—seeing is not always believing. There was one who came up for examination (I think it was for the navy), and he was asked, as his examiner held up a watch, "Can you hear this watch tick?" "Yes," said the man. Then the examiner took it back a farther distance and said to the man, "Can you hear it now?" "Yes," said the man again. "Well," said the examiner, "you are a clever fellow, for *the watch stopped two months ago*." We are not sure whether, in that case, a positive lie was told, or whether, in his eagerness, the man thought he heard the ticking of the watch, and so his senses deceived him. Not so with faith. When a man grounds his confidence upon the word of his God, *that* can never deceive him. Although the eye may have been deceived, and the ear may have been deceived, the very touch may have been deceived (as in Isaac's day), yet faith can never be deceived when it is founded upon the Word and the truth of Jehovah Himself.

It is a blessed thing to know that *God has given to us who cannot see Jesus a very wonderful substitute for seeing, even faith*. One of the grandest temperance workers of the present day is Lady Henry Somerset. The story of her conversion is very singular. She had been convinced of her sinful state before God, and wished to be a Christian, but the whirl of fashionable life caught her, and for months she delayed accepting. The Spirit of God again aroused her to a sense of her need, and to desire to know the Lord Jesus Christ. One day, while walking in her garden meditating on things divine, there came a voice to her heart, which was as real as if it had been spoken in her ear. It said, "Act as if I were, and you shall know that I am." That little sentence changed the whole current of Lady Somerset's life. If only some in this house would act upon the same teaching, the current of their lives should be changed too. Act as though Christ were your Redeemer. 

Him with your guiltiness, that His atoning blood may cleanse it all away. You will soon find out that He is your Saviour indeed. Act as though He were your Saviour. Go to Him with your poor, weak, silly heart that He may give a new nature and grace to serve God. You would soon find out that He is indeed a living Saviour. Act as though He were your Friend. Speak out into His ear your trials, your temptations. You will soon find out that He is indeed "a Friend that sticketh closer than a brother." Though eyes cannot see Him, He is very real to faith, and when we trust Him we find him to be all that the Word of God declares Him to be.

This blessed believing leads the heart into the enjoyment of the very things that others have seen. Let me explain this. Dr. Andrew Bonar once used a very blessed parable, which I dare say was, indeed, akin to the facts. He told how that Paul, on his first visit to Jerusalem after his conversion, visited Peter. Paul tells us of this visit in the Epistle to the Galatians. One morning Peter said, "Paul, let us go out for a walk together." The course the walk took was down the hill upon which the temple was built, and over the little brook Cedron, and up the Mount of Olives. Presently they came to a gate, and Peter said: "Stop, brother! This is where most of them stayed, just here by the gate. It was only the Master, with James, John, and I, who went farther." Then Paul knew he was in Gethsemane. Walking on a little farther, Peter said again: "Stop, brother! It was just here where we sat down. He told us to stay and watch for Him; but no sooner had we sat down than the weakness of the body overcame us, and we were soon asleep. The next thought we had was that the Master was by our side. He called us, and woke us up, and as we looked at Him, we saw the lines of sorrow on His face, and I made up my mind that I would not go to sleep again. He went a second time, and oh, if I had known what He was suffering, I

would not have slept, but I did! He came again, and we saw the mark of blood upon His forehead; and yet, Paul, when He left us, we were asleep again soon, so weary were we. The third time when He came back it was too late to watch, for Judas and the servants were coming through the garden gate." I am sure Paul could not have heard the story without the tears starting to his eyes. He might have said: "Well, Peter, I did not see it, but you make it real to me. How the Lord must have loved us when the very thought of the work He had to do for us caused Him in an agony of prayer to sweat, as it were, great drops of blood, falling upon the ground!" The next morning (so Bonar's parable runs) Peter said to Paul, "Would you like to go out for a walk again?" Paul said, "That I would, brother, if it is going to be like yesterday morning's walk." This time they went along a street leading to one of the outer gates, the way Jesus went when He bore the cross upon His shoulder. When they passed the gate and reached a little mound, in the shape of a man's head, called Golgotha—the place of a skull—Peter said, "Stop, Paul. There it was, dear brother, that the cross was set up. I was a long way off; but, oh! I saw it all. Just about as high as *that* there were His pierced feet; and as I looked up to Him I saw every now and then how the eyes closed as if He was in prayer, and then I noticed the crimson drops as they fell from the thorn-crowned head, and from the pierced hands and feet." I can think that Paul said: "Peter, I thank you for bringing me here. Next to the privilege of seeing, I prize your talk about it. I can believe it, though my eyes never looked upon it. He loved me to the death. Oh, thou blessed, blessed Christ!" Yes, brethren, you and I are not permitted to see, but *we can believe*; and that which the eye can never look upon—the sufferings of the Lord Jesus for us—faith can rest upon, and we can picture Him, "the Lamb of God slain

for sin, slain for me!" "Blessed are they that have not seen, and yet have believed." Are you among that company, young man? Are you, dear sister, among this favored class? If not, cry, even as you sit there, "Blessed Holy Spirit, bring me by faith to understand and enjoy the story of Jesus' love."

And then notice, *faith does not insult God by asking to see*. I will imagine the case of a man in the congregation who says to me, "I have heard, Mr. Preacher, a good deal about love. I do not believe in love myself, neither will I ever believe in love without I see it. Show me love incarnate, and then I will believe in it." One of the best gifts that Adam brought out of the Garden of Eden with him was Love. What, man, are you a stranger to love? Can you remember the child who was taken from your side years ago, its tender looks, and the music of its voice which still seems to echo in your ears, and can you doubt that there is such a thing as love? And that wife of yours, who came to you years back and left her father's house, and committed her well-being into your hands, and yet do you doubt there is such a thing as love? You, who, before you came to the service to-night, felt the twining of the babe's arm around your neck and heard the little lips lisp, "Father," can you doubt there is such a thing as love? Do you not see that to ask a sight of love is to insult this blessed gift of God! How much more is it, then, to insult the living God, when we ask a visible witness of His wondrous love to us in giving His Son to die for sinners? This is a story that could never be manufactured in the human mind. Listen to it again. The Son of God, pitying men in their lost condition, became man in order to redeem his fellow man. He went to Calvary's cross and died the death, was buried in the tomb, and rose again the third day, leaving behind Him this wondrous message, that the man who is linked on to Him by faith will share His dying, and will share

His perfect righteousness, and so, redeemed by His poured-out blood, shall be everlastingly saved. Tell me, did man invent the story? In all the books of the religions of the world—travel north and south, and east and west—there is no story to match this. Nay, there is nothing to approach it. It is so sublime in its wonderful divinity of love, that God alone could have done the work, and God alone could have sent the message. "Blessed are they that have not seen, and yet have believed."

In closing, notice this very sweet thought, that although seeing is denied us, yet *believing on the Lord Jesus Christ we receive all the benefits which they could enjoy who had a sight of Him*. Let me illustrate this to you. Yonder little tax-gatherer is short: he cannot see over the heads of the people, so, as the Bible story tells, Zacchæus ran before and climbed up into a sycamore tree, that he might see Jesus, who He was, for He was to pass that way. Here comes the Son of Man, and Zacchæus watches Him through the leaves, and sees the marvelous shades of feeling on the face of Jesus; His pity and compassion as He looked on some poor sinner in the crowd; the joy of His heart reflected in His face as He turns His eyes to the blue sky where is His Father's home. Now the Son of Man has come right beneath the tree. See, He has stopped! Zacchæus feels his heart beating. Jesus has His eyes fixed upon him. He calls him. "Zacchæus, make haste and come down, for to-day I must abide at thy house." Down from the tree comes the tax-gatherer, and in a moment is side by side with the Son of Man. Oh, sirs, a sight of that wondrous countenance is denied you and me, but the call of the Son of God is sent to us also. The invitation of Christ is as surely directed to us as to Zacchæus up yonder in the sycamore tree. If your faith wills, you may put your hand in Christ's hand, and He will come home with you as he did with Zacchæus; nay, your heart shall be His

home. There shall be the forgiveness of past sin and the implanting of a new desire to love Him, and live for Him, and to be like Him. "Blessed are they that have not seen, and yet have believed."

Let me give you another illustration to show that those of us who are denied a sight have the same blessings as those who saw, if we only believe. There were three crosses yonder. Jesus upon the center cross. Upon the right hand was one who had been a great sinner, but who now, at the twelfth hour, in the very evening of life, as the sun goes down quickly, repents and prays. Listen to his cry, "Lord, remember me." Listen to the Saviour's answer, "To-day shalt thou be with Me in paradise." What a sight yonder dying malefactor saw—a sight we should have loved to have seen. But the prayer that went up from that dying sinner may go up from every heart. The lips of faith may speak it. Pray here and now, "Lord, remember me." Although thou canst not see, yet to the ear of faith the answer shall come, "Thou shalt be with Me in life! Thou shalt be with Me in death! In eternity thou shalt be with Me!" "Blessed are they that have not seen, and yet have believed."

Have you heard the lines of Ray Palmer? They seem to take our text and weave it into a song—

Jesus, these eyes have never seen
That radiant form of Thine;
The veil of sense hangs dark between
Thy blessed face and mine.

I see Thee not, I hear Thee not,
Yet art Thou oft with me;
And earth hath ne'er so dear a spot
As where I meet with Thee.

Like some bright dream that comes unsought,
When slumbers o'er me roll,
Thine image ever fills my thought,
And charms my ravished soul.

Yes, though I have not seen, and still
Must rest by faith alone,
I love Thee, dearest Lord, and will,
Unseen, but not unknown.

"Blessed are they that have not seen,
and yet have believed."

HOW TO KNOW GOD.

By C. V. ANTHONY, D.D. [METHODIST EPISCOPAL], SACRAMENTO, CAL.

For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.—1 Cor. ii. 11, 12.

THERE is a profound philosophy in these words, yet they contain a practical teaching of the utmost importance to every man. Paul was a great thinker, and he has put a great thought into these words, yet he has an eye to a most valuable duty and responsibility as well. There never was a time in the history of men when a proper understanding of these words was more needed than now. There have been some careless thinkers in the world who, following their thoughts to the utmost limit of human apprehension, have denied to man the knowledge of the Infinite. Their argument reduced to a logical form is about this: The infinite is unknowable, unthinkable. The idea of God is infinite; therefore, God is unknowable. Professor Huxley has coined the word that expresses these men's theory, Agnosticism. An atheist denies that there is a God. A deist of the old style admits the existence of God, but denies other knowledge of Him than that revealed in nature. The agnostic simply denies the possibility of any certain knowledge of God in any way. The fallacy of the formula given is seen in the first proposition. The infinite is knowable. While we cannot grasp the thought, nor comprehend it altogether, we have the thought and can use it. As a factor in mathematics, it becomes of real service in fixing material relations. Now Paul, in the text, tells us that God can be known, and that by a process entirely reasonable. That process is *knowing Him from likeness to Him.*

One of the most common facts of nature is this, that "like begets like." Where intelligence is involved, like loves to beget like. A man loves to see his own characteristics in his son. Even if he is not altogether correct himself, he will not be displeased if his own imperfections reappear in his child. Tracing this tendency back to its origin, we may well believe that if there is a God, he would create beings possessing, in some respects, His own characteristics. So when the Bible tells us of angels, archangels, and heavenly powers, we may readily believe that the universe is full of creatures bearing somewhat the character of God. Man seems to have been a new creation of this same type. God said to those whom He took into His eternal councils, and whom He employed in carrying out His infinite plans, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea and over the fowl of the air and over the cattle, and over all the earth." Here are two things to be considered: first, likeness to God; and, second, dominion. These two should go together. Man should be lord of this lower world. He is rapidly learning to be that, but the lesson will never be perfectly learned until in moral and spiritual character he becomes like God. The millennium, whatever the word may mean, waits for a regenerated humanity. Man, conformed to his Creator's will, can make a paradise of this earth in one generation. But as an immortal being, we may well conclude that great power as well as glory shall be his. He is to rule. "Be thou ruler," was the decision of the Judge of all to one that had used his talents well. Says Paul, "Do ye not know that ye shall judge angels?" Oh, that men might see that only by regeneration into the likeness of God, shall man ever succeed in being both happy and great.

Now, the argument of the text is that we can know one we are like. We have a nature common with the beasts that perish. We live in the flesh. We

have nerves that feel. Even our reason is not altogether different from the brute. Therefore there is the ground of a mutual understanding. Though the chasm between the lowest man and the highest brute is so broad that, instead of a single link, it will take a whole chain of existences to cross it, yet we can know them, and on the earthly side they can know us. There is a kind of fellowship between an educated lady and her pet dog. So in a much higher sense there is a kinship between man and man. On all points we are alike. The anatomy of one serves for all, of every nation and every clime. So if a man would write a book on mental science, he can make it universally acceptable if he but thoroughly knows himself, and can succeed in writing himself into his production. Why, then, should we hesitate in looking upward to believe we have a kind of kinship with the angels? We belong to the family to which Christ has given his name, "of whom the whole family in heaven and earth are named." Let us hope that we may know some time what these words mean, "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect."

Now it is on this divine, this heavenly, this spiritual side that man can know God. It is because the Spirit has given us piety that we may know the things of God. It is by this that we can hold "fellowship with the Father." We can walk with Him. By the "kindlings of His love," we are able to hear Him "speak to our hearts." This, so far from being beyond us, out of our reach, is so simple that childhood learns it often sooner than men of science and philosophy.

The only difficulty in this process is the difficulty that sin has made. The genesis of losing the idea of God is given

by Paul thus: "When they knew God they glorified Him not as God, neither were thankful, but became vain in their imagination and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." It is true that our agnostic friends no longer bow down to "images made with hands," but it by no means follows that they are free from the blinding effects of sin, which dominates the natural man and from which only the grace of God can set us free. Indeed it may be doubted if, from the standpoint of God's sight of human affairs, the thoughts of the wise of this world are not as vain and foolish as were the degradations of a religion brought down to the groveling conceptions of a sensual and selfish humanity. For "hath not God made foolish the wisdom of this world?"

We reach the following conclusions:

I. We can know God. We cannot know Him perfectly. That is to say, what we know is perfect in itself, but it must of necessity be but in part. Indeed, we know nothing perfectly in this sense. Matter itself is a mystery that eludes the most careful study of the scientific man. And after all why should we make so much of the infinite? The infinite in space is but the extension of what we occupy to an illimitable distance. The infinite in time is but duration without beginning and continued without end. We know it in the sense that we know it must be, and a portion of it we use as much as though we comprehended eternity. Now God is infinite. He knows all things, past, present, and future, so he knows us, and at the point where he knows us we can know Him and feel that though "this knowledge is too high for us," some of it we can use—indeed, all of it that we are capable of using—and we can "grow up" in this knowledge forever and ever. He is infinite in power. He not only made all things, but is able

to make infinitely more than He has made. Nor is His power exhausted by what he has done, but remains omnipotent forever. But he has made us with peculiar power, and endowed us with a knowledge of what he has done, not only in us, but around us, and here His power turns to our benefit. We can trust Him. The ancients thought the Atlantic extended to eternal limits. At least, there was no crossing it. Yet they knew it. They could bathe in its waters, find food from its inhabitants, and bear the riches of other lands to their own homes on its bosom. Happy for us if thoughts of the greatness and majesty of God shall not obscure our conceptions of Him as our Father, "in whom we live and move and have our being." Happy if we can see that a measure of His own infinite nature has been inbreathed into our souls, so that in some good sense we can feel as He feels, love as He loves, and know as He knows.

II. *The process by which we know Him is consistent and reasonable.* Every different kind of knowledge has its own way of being known. By induction we study natural science. We test by experiment. We go into the laboratory. We climb mountains. We make observations. We compare and classify. There is another way to do it. If we attempt to do it by any other process we utterly fail. We get our knowledge of ideas by a very different process. Here we have no need of the chemist's apparatus. Here the syllogism comes in play. We reason and form judgments. There is no other way; we are shut up to this and make ourselves ridiculous if we try. In mathematics, we gain our knowledge by demonstration. Here experiment, analysis, and syllogism alike are discarded, simple facts and relations are alone considered. Now, it must be very apparent that in gaining knowledge of characters and persons we have entirely a different process to follow. We know each other only as we come in personal contact with each other. I

must see a man, talk with a man, and hold communion and fellowship with him before I can fully know him. Even then there must be the element of *likeness* in order to make knowledge perfect. Many a biography has been a failure for want of due sympathy between the writer and his subject. The same law holds good in the study of the divine personality. Prayer, communion, fellowship—what words are these? And yet inspired record puts them into our mouths. These are the channels of knowledge by which alone we can know our God. No man can study this subject as he studies the stars, or rocks, or ideas, or numbers. By such searching we shall never find out God. We must go at it in a very different way. "Come, taste and see that the Lord is good," is the invitation of the Psalmist. "The secret of the Lord is with them that fear Him." We can pray in the language of the poet, with a certainty that our aspirations will meet with a ready response from the Lord of lords and King of kings:

Talk with us, Lord; thyself reveal,
While here o'er earth we rove—
Speak to our hearts and let us feel
The kindlings of thy love!

III. This brings us to the greatest truth of our holy religion, the fact that *the agency of the Holy Spirit is a necessity to our knowing God*. Christ came to "show us God." He said, "He that hath seen Me hath seen the Father," and yet how little His apostles knew of God or of Him until the Spirit was given? The office work of the Spirit was to make us know "the things of Christ"; knowing these, we know God. The Spirit knows the things of God, and He alone can reveal them unto us. "They are spiritually discerned." This work goes on exactly in proportion to the work of purity in our own souls. "Blessed are the pure in heart for they shall see God." "God is love." We must be transformed into this image of God and be controlled by love before we can possibly know and appreciate Him. This is the "narrow way," but

it is the only way. Repentance toward God, and faith in our Lord Jesus Christ, will bring us to a knowledge of Him whom "to know aright is life eternal."

THE LEGACY OF THE REFORMATION.*

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And we have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, and the day star arise in your hearts.—2 Pet. i. 19.

BELOVED in the Lord, fortunate the congregation in the heart of which the memories of the great Reformation are still living realities, who still have the consciousness and appreciation of the great things that God accomplished in His Church in those heroic days. Only recently have the Churches of Germany celebrated with one accord the Harvest Home festival. Reformation day is the spiritual Harvest Home festival for our Christian people, the greatest glory of whom is the possession of the Word of God restored to them under God through the Reformation of the sixteenth century. In view of this, it is eminently proper on this occasion to discuss THE WORD OF GOD, THE LEGACY OF THE REFORMATION.

I. Its precious possession.

II. A sacred duty this involves.

III. A noble aim.

I. In the first place, then, the celebration of Reformation Day reminds us of the fact that in the restored Word of Holy Scripture we have a precious possession. The Apostle Peter calls it "the word of prophecy made more sure." And just at the present it is the duty

* Anniversary sermon for October 13, the day upon which Luther nailed his ninety-five theses to the cathedral door at Wittenburg, thereby inaugurating the great work of the Reformation. In the Protestant Churches on the Continent and in the Lutheran Church of America this day is universally observed by special services.

of all positive Evangelical Christians to evince a keen appreciation of these words and appropriate the confession of the Apostle with regard to the character of the divine Word for himself and make it his own personal confession. If such is the case, then, just on this anniversary day, can we feel how rich in the highest and greatest of gifts the Evangelical Church of Christ on earth is? We have a prophetic Word made more sure. These are the words which the Apostle cries out to the little bands of primitive Christians as a firm, reassuring conviction, full of comfort and cheer under the most adverse circumstances and surroundings; and whoever was in that day rooted in the apostolic doctrine and teachings and appreciated the significance of the Gospel of Jesus Christ—so necessary—saw in this apostolic declaration the expression of His own innermost soul-cheering conviction, and must have felt constrained to cry out in return: "Yea, we have such a prophet's word!" And in making such a confession, the Christians of the apostolic period indicated the source of their greatest wealth and glory, and thereby they called, in appealing tone, to those who had not yet felt the joyousness of a communion of faith in Christ Jesus, showing to them unto what a glorious possession they too could enter by an acceptance of the Gospel of the Nazarene. And, indeed, they were right, in those days of primitive faith, to proclaim the Word of God as such a sure basis of faith and hope. The sure prophetic Word concerning the grace of God in Jesus Christ their Lord; the prophetic Word of the reconciliation with God and the restoration of childhood with God; the sure prophetic Word of life eternal, fixed and established in the communion of life with the Lord and Saviour—is unconditional faith in the love of God. This was the assurance that filled their hearts and souls.

But has this consciousness always been maintained and retained in the heart of Christendom? Has the spread

of the Gospel over the whole earth, and the faith in the sure prophetic Word, also gained ground steadily? Just to-day, the anniversary of the great Reformation of Luther and his coadjutors, the knowledge of the fact that this was not the case is all the more emphatically prominent. It was indeed through that great deed of God that the Word of prophetic power again became the leading factor and force in the development of Christianity and the life of the Church. Church history shows how soon after the apostolic era the Word of God was confused and mixed with the word of man, and that the old, firm, fixed, and certain foundation of Christian faith and life was undermined, and that the wisdom of God's Word was compelled to give way in a greater or less degree to the wisdom and philosophy of men. It was only thus, by a departure from the landmarks of this sure prophetic Word, that it became possible to establish a hierarchical system with a pretended vicar of Christ at its head, instead of acknowledging the one Lord and Saviour as the sole and undisputed Head of the Church, thus depriving the Church of God on earth of its dearly bought liberty and freedom and glory. With this could go, and caused by the same departure from the sure prophetic Word, the inner corruption of the Church doctrine and confession, in which the brightest jewels of Christian creed, such as the central doctrine of justification by faith alone, were hidden, obscured, and even lost, bringing in its wake a whole legion of teachings, false and soul-destroying. Indeed the message may yet, from time to time, have been heard, that the Church of God had a sure prophetic Word, but it was no longer understood or appreciated; the words were mere sound without contents or substance for the Church. Hence it became necessary that God should awaken for His cause a chosen instrument to deliver, through His grace and by His power, the Church from its ignorance, error, and false doctrine, and restore to her the grand and glori-

ous possession of God's own eternal trust. This was the historical significance of the great Reformation; it was essentially the reestablishment of the Church of God upon the original foundation of the prophets and apostles, of which Christ Himself was the chief corner-stone. It was not a revolution, it was a reformation along the original lines laid down by the Founder and His inspired helpers, the lines of the word of prophetic and apostolic teaching. The Church of the Reformation is preeminently the Church of the Word of God; and this is confessedly its formal principle. It was this, according to Luther, in his grand old battle-hymn of the Reformation, where he says "a firm stronghold our God is still." With this principle the work of the Reformation stood and fell; and accordingly the Church of that day sang also its famous hymn:

"Preserve to us, O Lord, thy Word!"

"The Word of God they shall let stand
And not a thank have for it"—

are the words of challenge in the Church of the Reformation. Luther himself had, through a most wonderful spiritual experience, felt and learned to know what it was to have such a sure prophetic Word upon which to establish faith in life and death. This, then, he upheld against sin, death, and hell, and in the promises of this Word he found life, light, and the certainty of eternal happiness. This spirit he and others transmitted to the Church restored to its primitive character, and ever since that the Word of God has been the rallying cry and war-cry of the hosts of Protestant Christendom, with which they have ever won the victory. With this he and they gained the day, and against this the gates of hell shall not prevail. Nothing contributed more to the success of Luther's work than the translation of the Bible into the German, and nothing has done more to keep German Christianity in the ranks of conservative positive faith.

Let us, therefore, on this day, recall

what a glory, inheritance, and legacy the Church of the Reformation has entrusted to its descendants. Just at present, when the struggle for the Word and its divine character is of such prominence in the Church itself, let us never forget what a treasure its possession was to the Church of God in its primitive days, and again what a power it proved to be in the glorious days of the restoration to primitive faith and life. In this sign the Church has always conquered, and if this sign is discarded victory is lost.

II. But possession brings with it also responsibilities—to whom much has been given, from him also much will be demanded. While we this day glory in the possession of the Word of God as a legacy restored to us by the Reformation, let us not forget the duties which the possession of this good treasure involves. The Apostle continues, saying: "Whereunto ye do well that ye take heed as unto a lamp shining in a dark place." These words sound like the advice given by a good friend; in reality, however, they contain earnest admonitions of grave and responsible duties devolving upon every Evangelical Christian. Would it have been possible for those to whom these words were originally addressed to be in any doubt concerning this matter? And in view of what is going on all around us, can we who profess to be Evangelical Christians be in doubt as to these sacred duties? Yea, indeed, "Ye do well if ye take heed," for your soul's salvation is at stake, and for its sake we should heed the sure prophetic Word, to make it and its teachings and spirit a living reality and truth in our spiritual life and growth. The apostolic words imply that those who heed their injunctions and listen to and follow the Word of prophetic teachings are blessed over all.

And how deeply significant are the times in which we live! How pregnant with dangers on this very cardinal and fundamental point of Christian teaching! In many circles there is a strong

tendency to deny the faith of the fathers, to desert the Church, and to cast aside all belief in God and His guidance and love for the human family. And within the Church itself a tendency to remove the Scriptures from the prominence given to them by apostolic injunction and by Reformation teaching and example has arisen that portends anything but good for the prosperity of the Church. As a natural result of the wonderful complex and nervous life of our own day and date, the Word of God is no longer the center of thought in Christian family circles and in individual Christian life, as was the case in earlier generations. Our people are not so well grounded in the Scriptures as their fathers were; its instructions are not to the same extent made the basis of the education of the children as was the case at one time; the thought and activity of the age is not so saturated with Scriptural ideas and ideals as was the glory of Christians at one time. Hence there is all the more reason to heed St. Peter's injunction, to take heed to this apostolic word of sure prophecy, as it is a light that shines in a dark place. How true this proved to be the case in the age of the Reformation! Wherever the Word of God came, the Gospel light penetrated, and a revived and reviving Christianity went out conquering and to conquer. It was the life principle of the wonderful work of those days.

In the memory of those days, we should seek constantly to be mindful of the duties devolving upon us as the possessors of the revealed truth. The struggles of the Church are by no means over, just as little as the struggles of the individual Christian in the development of his Christian life and virtues toward the attainment of Christian sanctification are over. And in this struggle the Church and the Christian must use that weapon with which alone they conquer, and that weapon is the Word of God, the two-edged sword of the Word of the Spirit. The courage of victory and conquest one can

have only with this in his hands. The anti-Christian Church of Rome is fighting against Protestantism as much as it did three centuries ago; the struggle between the principles of darkness and of light continues as before. If the former is to be victorious now, as it was in the heroic days of the Reformation, it must use the same weapon that then proved so effective and successful, namely, the Word of God, as a power of God unto salvation. Only recently there was exhibited by the representatives of the Roman Catholic Church for adoration a pretended seamless coat of Christ, and countless thousands flocked to do veneration. Signs like these show how keenly this Church of error feels the consciousness of its strength, and how much the Church of the Reformation must continue the struggles begun by its fathers. Let us take heed to the prophetic Word, and let this be a light shining in the dark places, and the contest with the darkness of human error need not appall the Church of the Reformation in our day. Thanks be to God, Evangelical Christendom has not yet lost its treasure, and in large portions of the Church its value and blessings are yet appreciated and the duty to use it for the prosperity of the Church in the heart, in the family, in the congregation, and in the world at large is yet understood. And as long as this is the case, as long as the Word is yet the leaven in Christian consciousness and life, so long the Church is safe and is sure to accomplish its divine mission and work. Equipped with this armor, victory will surely be hers.

III. And this brings us to the glorious aim and ideal held out in our text by the Apostle for all Christendom, and for every congregation and member, in the words, "Until the day dawn and the day star arise in your hearts." Oh, that the promises which attach themselves to these words were appreciated in their whole blessed content and the hope they bring would become a reality in the soul of Christendom! How often

the Christian, both for himself and for the Church, is inclined to tremble when he sees the anti-Christian forces at work in and all around about him; when he sees how man in his deception and error will desert the truth of God's own precious Word and promise! Then, in the midst of such glory, he asks, "Watchman, what of the night?" and his heart is filled with the longing for a dawn of the day in which this spiritual gloom shall be entirely dispelled, and this can be realized. We have the promise and the prediction of this in the words of St. Peter. He said, notwithstanding this gloom, look into the future with cheerfulness and assurance. The morning star, the star of the day, Jesus Christ, will arise and be such for all mankind and for all living souls. A continuance in faith, with the Word of God as the fountain-head and source of Christian faith and life, clung to and adhered to, will bring the growth and spread of the Gospel to the ends of the earth. Faith is the means which God has appointed to be a power unto salvation—will bring this salvation to the people of the four corners of the globe. Such visions may seem the expression of fantastic dreams, but firm Christian hope cannot be otherwise than optimistic in the hope that the Lord will accomplish His ends and that the kingdom of our Lord will be established and become what it was intended to be, the regenerative power of the world and of mankind. Christianity should heed the apostolic admonition to heed the Word and do so confidently, hopefully awaiting the day when the day star shall arise in the hearts of all mankind. In this hope the Church of the Reformation, in the faith of that Reformation, goes on her way, holding fast to its great treasure and legacy, the inspired Word of God, which can make us wise unto salvation.

THE timely warning has been given that Protestantism be on its guard lest it mistake esthetic for spiritual satisfaction.

STRIKING THOUGHTS FROM RECENT SERMONS.

EVERY sin is an unpardonable sin until it be repented of, and the sin which persistently and defiantly hates God and calls evil good, every sin which willingly puts darkness for light and light for darkness, every sin which willingly sells itself to do evil, is an utter abnegation of the spirit of love, and is therefore death, and is therefore corruption. But this, at least, is certain—no man who is sorry for sin, no man who comes to Christ for forgiveness, no man who flies for refuge to the hope set before him, can have committed a sin against the Holy Ghost, for Christ flung wide open the golden gates of repentance when He gave that most gracious epitome of all that is most tender in revelation, the parable of the Prodigal Son; and He flung those gates wide open when He said, "Come unto me, all ye that are weary and heavy laden, and I will give you rest, and Him that cometh unto Me I will in no wise cast out."—*Farrar*. (1 John iv. 8.)

He who can cling to a righteous cause because he believes that God is in it, and that it is the right thing for man, at the very time when the world is pushing it over the precipice with contempt; he who can endure shame for the sake of righteousness, and bear the cruelty of lies for the sake of truth; who can be serene when all else despair, for he knows that God is Master of the world; who never lets go his grip, but tightens it closer round thoughts and aims that belong to truth, the more bitter and heavy grows the opposition of the world; and who can pass away, if need be, as Jesus passed, not by a glorious death in battle, but by the ignominy of the cross, alone, despised, apparently defeated, yet convinced of the future, and seeing the Father in the hour of His dissolution—he has the highest courage, the courage which makes him know that he is immortal, the courage which is absolute peace, the courage which is the serene and noble victory of faith, and which leaves to mankind the dearest legacy: "Peace I leave with you; My peace I give unto you."—*Brooke*. (Matt. viii. 23-27.)

ENTHUSIASM cannot listen to practical wisdom when it attempts to deter it from a Divine service because it pronounces it Utopian. Its only answer to such a suggestion is, Away with the thought; it is from beneath, not from above; it is of the earth, earthy; it may be, even, that it is of the devil, devilish. But, nevertheless, it has much to teach us. It cannot define what is possible to faith, but it has much to say as to the method in which our work is to be conducted. It is a very insufficient master; it is an invaluable servant. God has given to His Church diversities of gifts, and the consecration of them all is essential to success in this heavenly work. It is a solemn obligation that we serve Him with our best, and it needs wise thought in order that our work may be of the best. But, above all, it needs the most passionate fervor of the heart, and with this no tame and cowardly counsels must be allowed to interfere. It is necessary that we measure our forces and use them to the best advantage. What we have to dread is lest we listen too readily to the selfish love of ease or fear of difficulties. If the extreme of enthusiasm is unreasoning rashness, the extreme of prudence is timid and cowardly indolence. Let us beware, at least, lest we fall into the latter evil. Alas! for the Church if, amid the luxury of Capua, its children should lose any of that hardness which is to be endured by good soldiers of Jesus Christ. There are

still frowning heights of Alps and Apennines to be climbed; there are still desperate conflicts of Canaan to be fought; and we shall be unequal to the task if we content ourselves with talking of the heroes of the past without ever seeking to emulate their valor and devotion.—*Rogers*. (2 Cor. v. 13, 14.)

If you have a bar of gold and want to double its value, you may do so, no doubt, by doubling its length, but you may also do so by doubling its thickness, and in certain circumstances this may be more serviceable. Now life, in the same way, may be increased in value, not by being prolonged, but by being deepened. If two men live a year, but one of them puts into every day twice as much work and enjoyment and usefulness as the other, his life is of course far more valuable than the other. This is what Christ does. He deepens our lives. I well remember a friend of my own who had gone a great length, living what is called a fast life and exploring, as he thought at the time, all the heights and depths of existence, but on whom God had mercy. I remember him saying to me with great earnestness, on one occasion, that he would not give one day of his changed life for all the years of pleasure that he had previously enjoyed. And that is the tone in which all true Christians are disposed to talk when they are contrasting their old lives with the new. Among men of the world it is a common enough question whether life is worth living, but among true and hearty Christians there is no such question possible. God makes their life golden. He deepens it, and that is what He means when in our text He says, "I am come to give life, and to give more abundantly."—*Stalker*. (John x. 10.)

THEMES AND TEXTS OF RECENT SERMONS.

1. The Obligation of Culture. "The Lord God hath given me the tongue of the learned that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning; he wakeneth mine ear to hear as the learned."—Isa. l. 4. Rev. G. W. Belsey, Geneva, Ohio.
2. Decay of Moral Perception. "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter."—Isa. v. 20. Rev. William Hayne Leavell, Houston, Tex.
3. The Irresistible Influence of Christ. "The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? Behold, the world is gone after Him."—John xii. 19. Rev. R. T. Snaith, Croydon, North Queensland, Australia.
4. Lessons from the Great Railroad Strike. "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth."—James v. 4. Henry M. Field, D.D., New York City.
5. Signs of the Times. "And He said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is," etc.—Luke xii. 54-56. William Durant, D.D., Saratoga, N. Y.
6. The Reign of Law. "Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall

in no wise pass from the law till all be fulfilled."—Matt. v. 17, 18. Rev. Henry Neill, Chicago, Ill.

7. Love for the Sanctuary. "My soul longeth, yea, even fainteth, for the courts of the Lord."—Ps. lxxxiv. 2. Rev. William L. McEwan, Pittsburg, Pa.
8. The Capitalist and the Laborer. "Is not this the carpenter?"—Mark iv. 3. Rev. James S. Moore, Alden, N. Y.
9. Seashore Opportunities and Obligations. "He lodgeth with one Simon, a tanner, whose house is by the seaside."—Acts x. 6. John Balcom Shaw, D.D., New York City.
10. The Crisis of the World and the Attitude of the Church. "Now is the judgment of this world."—John xi. 31. Rev. John Rusk, Ph.D., Chicago, Ill.
11. Laughter as a Grace. "Then was our mouth filled with laughter."—Ps. cxxvi. 2. T. De Witt Talmage, D.D., Brooklyn, N. Y.
12. Public Worship an Occasion of Giving. "Give unto the Lord, O ye kindreds of the people, Give unto the Lord glory and strength. Give unto the Lord the glory due unto His name; bring an offering, and come into His courts."—Ps. xci. 7, 8. D. C. Abbott, D.D., Monaghan, Ireland.

Suggestive Themes for Pulpit Treatment.

1. Enthusiasm in Mission Work. ("For whether we be beside ourselves, it is unto God; or whether we be of sober mind, it is unto you; for the love of Christ constraineth us."—2 Cor. v. 13, 14.)
2. The Sure Test of Love to God. ("If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love (God) whom he hath not seen?"—1 John iv. 20.)
3. The Glory of the Commonplace. ("What God hath cleansed, that call not thou common."—Acts x. 15.)
4. The Service of Example. ("Be thou an example of the believers, in spirit, in faith, in purity."—1 Tim. iv. 12.)
5. The Entertaining of Divine Guests. ("And he pressed upon them greatly; and they turned in unto him and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat."—Gen. xix. 3.)
6. The Suicidal Character of Sin. ("They shall eat every man the flesh of his own arm."—Isa. lx. 30.)
7. God's Withdrawn Promises. ("I said that thy house, and the house of thy father should walk before me forever, but now the Lord saith, Be it far from Me; for them that honor Me I will honor, and they that despise Me shall be lightly esteemed."—1 Sam. ii. 30.)
8. The Charity of Sorrow. ("Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions."—2 Sam. i. 23.)
9. Increasing the Value of Life. ("I am come that they might have life, and that they might have it more abundantly."—John x. 10.)
10. The Prohibition of Emptyhandedness. ("They shall not appear before the Lord empty; every man shall give as he is

- able, according to the blessing of the Lord thy God, which he hath given thee."—Deut. xvi. 16, 17.)
11. The Nakedness of Death. ("Be not thou afraid when one is made rich, when the glory of his house is increased; for when he dieth he shall carry nothing away: his glory shall not descend after him."—Ps. xlix. 16, 17.)
12. Prayer the Cure of Care. ("Be careful for nothing: but in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God."—Phil. iv. 6.)
13. Adaptation to Circumstances in Christian Work. ("I know both how to be abased, and I know how to abound; everywhere, and in all things, I am instructed, both to be full and to be hungry, both to abound and to suffer need."—Phil. iv. 12.)

HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

Marginal Commentary: Notes on Genesis.

GEN. xiv. 5. *And smote the Rephaims* (Sept., *giants*). Og seems to have belonged to this tribe, and to have been the last survivor. His bedstead (or sarcophagus?) was 13 or 14 feet long, of course much longer than the body for which it was made. The valley of Rephaim was named after this tribe. It is a curious fact that this word Rephaim seems in after time to have been used for the *dead*, or *ghosts* (Isa. xiv. 9, etc.). *Ashteroth Karnaim*, or Ashteroth of the double horn, was probably the place of Og's abode, and named after Astarte, or Ashtoreth, whose image suggested a horned figure, like Moses' statues, which the Latin Church made horned because the Vulgate renders the word "shone," by *cornuta*.

In Ex. xxxiv. 29, where the Hebrew word is *Kāran*, to shine, but which by a very obvious metaphor is linked to *keren*, a horn (from the radiation of rays), and so, curiously, the Vulgate rendering is: "Et ignorabat quod *cornuta* esset facies sua ex consortio sermonis Domini." This is one of the most quaint of all the misapprehensions coming through Bible translation. The Zuzims and Emims are thought to be other giants or heroes.

6. *The Horites*, i.e., "inhabitants of caves." They abode in the mountainous country of Sin. The rock structures near Petra may be traceable to them.

There follows now a brief narrative of a battle between the King of Sodom,

with his five allies, and Chedorlaomer, with his four allies; and the former were routed in the vale of Siddim, where the asphalt pits are, which gave to the Dead Sea its name—Sea of Asphalt. The King of Sodom was one of those who fled to the mountain. Lot and his goods were taken captive. Abram is told of the fact, and at once arms his retainers to the number of 318 and pursues the captors, with the help of certain confederates (comp. verse 13, 24). By skilful strategy he defeated the foe and recovered Lot and his family and goods.

The narrative seems introduced here mainly for the purpose of bringing to notice the typical personage, *Melchizedek*, who is the first and most prominent type of Christ found in the Old Testament. Incidentally, there is no doubt significance in *Abram's rescue of Lot*. The whole history of Lot foreshadows a backsliding believer, who becomes ensnared in this world and its lusts and associations. Here is the first marked result of his pitching his tent toward Sodom—he is *taken captive*. The very world he courts becomes his foe and carries him away as a prey, and he has to be delivered by a more faithful and consistent and spiritual believer, who has broken with the world and its seductions (comp. James v. 19, 20; Gal. vi. 1). This is the history of the Church in miniature. Some there are who prove too weak to resist the world's attractions, and they are taken captive by its lusts. If they are restored at all, it is by those who are

spiritual, who bestir themselves to attempt their deliverance. Those who in a selfish spirit choose the best which the world can offer and compel others to separate from them in self-denial afterward owe to them the rescue which can be wrought only by prayer, holy example, and devotion to God.

18. *And Melchizedek, king of Salem, brought forth bread and wine; and he was the priest of the most High God.*

This first mention of this unique personage demands careful attention. All that we know of him is compressed into two or three passages: Gen. xiv. 18-20; Heb. v., vi., vii. 1-21; Psa. cx. 4.

Few questions in the whole range of biblical discussion have excited more widely differing opinions or conjectures than this: Who was Melchizedek? The name means king of righteousness. Salem seems to be the ancient equivalent of Jeru-Salem. Opinions may be thus classified:

1. The name is a *title*, not a proper name.
2. Melchizedek was Shem. This is traceable to the Targums and Jewish traditions.
3. A prince of the country and king of Jerusalem.
4. Christ himself in a preincarnation.
5. An angel of God.

His position in both Testaments is sufficiently important to justify a careful collation of testimony concerning him.

Whether, if human, he was of the Semitic or Canaanitish race does not appear. The name is Semitic. He was a worshiper and priest of the true God, but so were Job and others not Semitic in race.

He is described as "without father, without mother, without descent, having neither beginning of days nor end of life."

This may mean no more than that he had no traceable or recorded genealogy, and no history like the patriarchs, whose birth and death are so carefully noted.

What most concerns us is that he

was obviously a *type of Christ*, as the epistle to the Hebrews expressly teaches:

1. He was the representative of an earlier and universal faith, antedating and outranking the Levitical system, as well as surviving it.

2. Hence he was *the priest of the Most High God*, Nobe—not simply Jehovah, but a broader and more comprehensive name.

3. His priesthood was not local, national, temporary, but catholic, universal, and the type of permanency; not one of a class having his "course" and limited period.

4. Hence he was superior to Abraham and received from him tithes, a token of subjection and inferiority, and blessed him, a sign of superiority on his part.

5. He was both king and priest, and not unlikely combined with these the prophetic character also.

6. No beginning or ending is assigned either to his life or official service, nor has he any human genealogy.

7. He is both king of righteousness and king of peace. King of righteousness first, that he may be king of peace, which comes only through righteousness (comp. Heb. vii. 2, 3); and it is a point to be noted that *righteousness* lies in his very name, peace in the name of the realm he ruled. Christ is inherent by righteousness, for that is His attribute. Peace is not an attribute, but a result and effect seen in the realm Christ rules (comp. Isa. xxxii. 17) when this relation is only delineated. A fine outline by Dr. MacLaren is connected with this passage in Heb. vii. 2, 3.

Righteousness precedes peace—

1. In Christ's work with God in reconciliation.
2. In His work in man, in the experience of the new life.
3. In His work in the world—peace only so far as righteousness.
4. Here is a prophecy of the final end or result.

It is also worthy of note that Melchizedek is here specially mentioned as bringing forth "*bread and wine*."

The early Church counted this a type of the Eucharist. Literally translating the terms of the 18th verse, it becomes a significant first glimpse of Christ in his greatest Old Testament type.

And the king of righteousness (who was also the king of peace) brought forth bread and wine; and he was the priest of the Most High God.

And he (prophetically) blessed Abram and said: "Blessed of the Most High God, possessor of heaven and earth, be Abram; and blessed be God, most high, who hath given thine enemies into thy hand." And to Melchizedek Abram gave tithes of all (the spoil).

Let any one read these words carefully and note the obvious typical forecast of the person and work of the Messiah.

Before we leave this mysterious personage we note:

1. This is also the first mention of *priest*. The word here occurs first, and in connection with worship antecedent to the Levitical system. Melchizedek was more than a patriarchal priest; he was also a king, and performed various priestly acts of which we have no account hitherto—receiving tithes, conferring blessings, etc. Tradition attributes to him also sacrificial acts, offering first fruits of the spoil, etc.

2. The first time *Elion* (Most High God) occurs is here. Four times it is here found (18–22).

This title, *El*, occurs about 250 times, as *Elohim* does 2,500, and *Jehovah* 7,600. *El* means strong, first, preeminent; and seems to point to God as almighty, the great first cause of all. Hence it calls attention principally to God as *creator*, the "possessor (by creative right) of heaven and earth." When this name is used, it is commonly in connection with some of the attributes or perfections of the Creator, such as almighty, everlasting, jealous, or demanding exclusive homage, truth, holiness, etc.; greatness and terribleness—living, merciful, faithful, mighty, and terrible, etc.

Those who care to examine this mat-

ter further may refer to Gen. xvii. 1, xxi. 33; Exod. xx. 5; Num. xxiv. 16; Deut. iv. 31, vii. 9, 21, x. 17, xxxii. 4, 18; Josh. iii. 10; Psa. vii. 18, ix. 2, xviii. 13, xlvii. 2, lxxviii. 35. It is also to be noted that Abram immediately after uses the same name, and couples it with *Jehovah*, showing the two to be tithes of *one God*.

20. And he (Abram) gave him (Melchizedek) tithes of all. If this statement is equivocal here, Heb. vii. 4–10 makes plain who paid and who received the tithes. This being the first mention of *TITHES*, we tarry to consider the *tithe system*, its origin, growth, and significance.

1. The word *tithe* means simply tenth part. The rendition of tithes can be traced to the very beginnings of authentic history. It is connected with *stewardship*, and undoubtedly sprung from it. A steward was a servant who was entrusted by his master with the care of goods, and even of estates, as Eliezer was with the property of Abraham, and Joseph with Potiphar's. As landed estates grew, the owner was compelled to give into other hands their administration; and often the property thus put in care of another was at a distance, where there could be no practical supervision of the estate save through the steward.

One of the first questions that would arise would be as to the *steward's proportion* of the yield of the estate. We will suppose a vineyard on Mt. Lebanon belonging to a proprietor in Bethlehem. A steward is sent there, with his family, to take charge. He must have from the proceeds of the vineyard a suitable provision for wants of self and family. The yield of the vineyard is uncertain, depending on many changeable conditions; sometimes it will be very large, sometimes very small, scarce enough to pay for the labor. It is necessary to fix some rate or proportion to be paid to the owner from annual proceeds; and it is quite obvious that if the steward were permitted to reserve for himself and family in no circumstances *more*

than nine-tenths of the produce, this would leave one-tenth at least uniformly due to the owner. The origin of the tithe system is somewhat obscure, but as far as it can be traced this seems to be its beginning, the uniform reservation of at least one-tenth or tithe for the proprietor by the steward.

2. It follows, then, that the tithe represents not the *maximum*, but the *minimum*. It was what in most unproductive years was reserved for the owner. Of course, when plenteous years came and the yield was very abundant, the steward would "render of the fruits in their seasons" to his lord more abundantly, still reserving for his own wants amply sufficient.

Accordingly we find that among the Jews the tithe was what the poorest gave; and as a matter of fact the rich and even those not wealthy gave two, three, and often as high as seven-tenths of their income to God and his service. Very erroneous impressions obtain about the whole tithe and first-fruits system. Christians nowadays talk about the tithe as though to give one-tenth to God exhausted all claim upon their income. If a man out of \$1,000 gives \$100, he may cause himself no little self-denial. But to give \$1,000 out of \$10,000, or \$10,000 out of \$100,000 may necessitate no real self-denial. God must certainly regard what we *keep* rather than what we *give*.

Those who care to study the Jewish tithe system will be surprised to find how much more it involved than is commonly supposed.

A *twofold tithe* was required of each Jewish citizen: First, a tenth of the produce of field, and flock, herds, and trees, for maintenance of Levites, etc., and a second to be expended in tabernacle or temple (comp. Gen. xiv. 20, xxviii. 22; Num. xviii. 21-24, 26-28, xxxi. 31; Lev. xxviii. 30-32; 1 Sam. viii. 15, 17; and Deut. xii. 17-19, 22-29, xvi. 22-27).

Then every third year a special "poor tithe" was collected (Deut. xiv. 28, 29).

Divine blessing was withheld when

these tithes were not paid. And in addition to these tithes and first fruits, there were the free-will offerings, etc.

3. The tithe system was both a *perpetual recognition of stewardship* and a *constant challenge to faith*. Every such tithe paid to God's service was a tribute to the original and inalienable *Owner of all*; and every rendition of first fruits while as yet the harvest was unreaped was a venture of faith. For how knew the man who brought the firstling of his flock whether he should have any other lamb that escaped disease and death, or he who brought the first sheaf whether the rest of his crop might not suffer blight? There is a sublime double lesson taught by the whole order, that God owns all things and is to be so acknowledged, and that all power to till the soil or increase flocks and herds depends on His favor and blessing.

4. As to the tithe now sufficing, the whole New Testament teaching is *on a higher plane* than the Jewish code. We are bought with a price, and are to regard ourselves and all we have as the Lord's. Disciples may rebel, but the consistent teaching of the Gospel is that whatsoever we do we are to do for the glory of God; that we are to sanctify all income and outgo—even our meat and drink and clothing are to be to God's glory. The redemption of Christ is all-inclusive, and those who thus live, abide in the smile of God; but it is a melancholy fact that they are few.

This chapter closes with the record of another transaction which has doubtless some reference to the lesson already taught us on stewardship.

The King of Sodom offers to allow Abram to retain any property of his he may have taken, restoring ^{only} the people he has rescued. Abram solemnly, with an oath after the form of Oriental peoples, with uplifted hand, refuses to take even the value of a shoe-latchet or thread from the King of Sodom.

The reader of Scripture has only to observe this marked contrast to learn

the *first great lesson of Scripture* on the *relation of money to the kingdom*.

Observe the contrast at every point between the two occurrences :

Abram receives from Melchizedek sustenance and refreshment, and bows his head as he pronounces blessing upon him ; and to him he renders tithes of all. From the King of Sodom he will receive nothing, however trifling, for his own enrichment, lifting his own hand in solemn adjuration. To Melchizedek his bearing is respectful and reverential, but to the King of Sodom cold, reserved, business-like, and marked by the principle of separation. That worldly king is identified with the vicious, licentious, blasphemous Sodomites, and he avoids all complications and association with him and them. We think of those who in later time "went forth for His name's sake, taking nothing of the Gentiles" (comp. 2 Kings v.)

He must be a dull student of Scripture who does not see in Holy Scripture *one uniform teaching* concerning money and the kingdom, namely, that on the one hand God is to be regarded and treated as the universal proprietor, and we are to think of ourselves as his stewards and render him tithes of all ; and on the other, we are not to become complicated with this world even for riches' sake. Most of all are we not to ask money of the ungodly to carry on the affairs of God. God needs not unsanctified capital. The altar must sanctify the gift, and the offerer must first offer himself if his gift is to be acceptable. What has brought more reproach on the Master than the practice of looking to worldly support and even appealing for help from the positively idolatrous worshippers of mammon in promoting the sacred cause of missions ? We are taught that all things belong to God ; that we need only to ask in faith and all things are ours ; that we are to make sacrifices for His kingdom, and to avoid conformity to the world. And yet our churches are built, our ministers sustained, our benevolent

work carried on by a distinct appeal to those who do not even confess allegiance to Christ. And this double result is inevitable : First, the Church becomes a worldly body by catering to the worldliness whose support it seeks, and paying court to the men of the world whose patronage is desired ; and secondly, the men of the world themselves are ensnared into the belief that they have laid God under obligation by their gifts, or at least accumulated some merit in his eyes by their "benevolence." Let us read the sublime lesson of Ps. l., where God teaches those who have entered into covenant with Him in the matter of offerings and sacrifices, that *He has no needs*, and therefore giving is for our good, not for His benefit ; and that no gift is acceptable from one who casts behind him the words of the Master and is in rebellion against His authority. The doctrine is still a part of "the offense of the Cross" ; but it is in every part of Scripture taught that God is independent of all unsanctified offerings. And the Church will inevitably decline in piety and conformity to God whenever there is dependence upon worldly patronage for her sacred enterprises or even for the support of the ministry. "No taxation without representation" is a broad principle of political equity, which gives donors and patrons a right to a voice in the affairs of the society or institution they help to maintain. If the Church seeks support outside of the brotherhood of faith, then it is legitimate to admit to her councils and put on her official boards the parties whose help is sought. Hence comes that monstrous anomaly, wholly unknown to the New Testament, professedly unconverted men occupying positions as trustees of Churches of Christ.

THE flower sheds its leaves, and ordinary mortals mourn over the departing glory ; but the prophet looks from the falling leaves to the coming fruit, for which the flower but prepares the way.

THE PRAYER-MEETING SERVICE.

By WAYLAND HOYT, D.D.

OCT. 1-6. — CONCERNING PRAYER.
—1 Tim. ii. 1, 8.

I. Consider what *various elements* there are in prayer. "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and givings of thanks be made for all men." It is quite impossible precisely to distinguish a perfectly differentiated meaning in these four words to set forth the variety and the width of prayer. The significance of the words overlaps and shades into each other. Yet there are certain real differences of meaning in the words.

Supplication mean petition springing out of a sense of personal need for specific things. Prayer means the communion and interchange of spirit with the Divine Spirit, which one may have with God and with God only. Intercession means the longing, yearning prayer which one lifts toward the Throne in behalf of others. Thanksgiving means devout mindfulness of the favors flowing to us from God's hands.

Get a conception of the width and variety of prayer. You are not shut up to a single exercise in your use of prayer. You pray when you petition for some special thing you much desire from God. But you also pray when you hold yourself in confiding communion with the Father of your spirit; when sometimes, in a wordless way, your soul reaches up toward God and finds Him; when you crave benisons for others, not thinking of yourself, and also when you cease request and let the soul exhale in thankfulness. And since prayer is so wide and various a matter, do not refuse to use all sorts and shades of prayer.

II. Consider the *value and validity* of prayer. "For this is good and acceptable in the sight of God our Saviour."

(a) God will not cheat you. The instinct of prayer has been implanted in us.

(b) And be sure God can answer your prayer without the breaking of natural law. As man, through better knowledge of natural law, can manipulate it to ends of service—*e.g.*, the laws of steam and of electricity—certainly God, the source of all such law, can, through the use of law, cause to fall upon your head the blessing for which you cry.

III. Consider again: the Apostle is here enjoining *intercessory prayer*.

(a) Notice what such prayer will do for ourselves. It will cause us to render acceptable service. "For this is good and acceptable," etc. It will broaden our sympathies.

(b) Notice for whom we are to offer this intercessory prayer—"for all men."

All men includes those *in business relations* with us.

All men includes our *enemies* (Matt vi. 43), etc. Said General Gordon: "I believe very much in praying for others; it takes away all bitterness toward them. The only remedy with me is to pray for every one who worries me; it is wonderful what such prayer does. In heaven our Lord intercedes for us, and He governs heaven and earth. Prayer for others relieves our own burdens."

All men includes our *rulers*. Remember the habit of the ancient Christians. Says Tertullian: "We Christians looking up to heaven with outspread hands because they are free from stain, with uncovered heads because there is nothing to make us blush, without a prompter because we pray from our hearts, do intercede for all the emperors that their lives may be prolonged, their governments be secured to them that their families may be preserved in safety, their senates faithful to them, their armies brave, the people honest, and the whole empire at peace, and for whatever other things are desired by the people or the Cæsar." And prayers like this were lifted even for rulers of the type of Nero.

All men includes the *outlying nations* who do not know the Lord Jesus. Steadily should we pray for missions.

IV. Consider what we can always do—we can pray.

"More things are wrought by prayer
Than this world dreams of."

V. Think of it. What a strange wonder, a man not praying either for himself or for others!

OCT. 7-13.—THE YOUNG MAN TIMOTHY.—1 Tim. i. 2.

It is a most wise thing, now and then, to cull out and gather together the scattered biographical hints concerning some personage in the Bible; look at them as a whole, and seek to learn the lessons which such study of a human life may teach. One of the most interesting and stimulating of the New Testament characters is the young man Timothy.

Scene 1. It is at Lystra, a city of Lyconia. This Lystra was the residence of Timothy. He was a boy under the care of his mother, Eunice, and his grandmother, Lois. Remember what occurs at Lystra. Paul and Barnabas are there on Paul's first great evangelizing journey. They are preaching; there is the miracle of the healing of the impotent man; the acclaim of the populace; then the swift change of the mob's mood. Paul and Barnabas are stoned. It is probable that this preaching, healing, popular applause, quick hatred of the changeful mob, stoning, Timothy heard and saw. It is probable that Timothy became at this time one of Paul's converts (2 Tim. iii. 10, 11). Timothy was at the time a young boy, scarcely fifteen years old.

Scene 2. It is again at Lystra. Seven years have sped away. Think a little of what has been taking place during those seven years: the return of Paul to Antioch, his rehearsal of his missionary experiences to the Church there; the plying of his ministry there for a good while; the breaking out of the discussions about the relations of the

Mosaic ritual to the New Covenant; the council at Jerusalem; the proposal of Paul to Barnabas to go upon a second missionary journey; the break with Barnabas about Mark; the choice of Silas as companion, and the Apostle is again at Lystra. Here the Apostle is told about the young Christian Timothy, who during all these seven years has been standing firm and growing. Paul finds Timothy in high repute among the brethren (Acts xvi. 2). Him would Paul have to go forth with him (Acts xvi. 3). Timothy is now a young man of twenty-two. Timothy's mother yields him to the Lord's service. Timothy is circumcised; Titus was not (Gal. ii. 3). Notice the reason of the difference: In Timothy's case his circumcision was a wise expediency. In Titus' case, to have caused him to be circumcised would have been false to principle. Be wisely expedient. Be firm as granite when a principle is at stake. So Timothy, properly accredited and ordained, goes forth on his ministry the companion of the Apostle.

Thenceforward the lives of Paul and Timothy are intertwined. Timothy is toward Paul his most loved and trusted companion, sympathizer, helper, messenger, consoler.

It is not needful to trace further Timothy and Paul along their winding ways of evangelizing journeying.*

When there is any special and delicate duty to be done, as, for example, at Corinth, to bring the churches into the remembrance of the ways† of the Apostle, Timothy is the one sent oftenest to do it. When the Apostle must hasten on, and the believers gathered in some city, as at Berea, need further edification and organization amid embittered foes, it is to Timothy the duty is chiefly delegated.‡ When, as at Corinth, there is a long period of settled labor, Timothy is the Apostle's trusted helper.§ When, as among the Thessalonians, the hearts of believers are sink-

* 1 Tim. iv. 14; 2 Tim. i. 6, iv. 5.

† Cor. iv. 17.

‡ Acts xvii. 10, 11.

§ Acts xviii. 5.

ing amid manifold tribulations, it is Timothy who is sent to establish them and to comfort them concerning their faith.* When the Apostle writes letters to the various churches, it is Timothy whose name the Apostle oftenest associates with his own. When the Apostle is a prisoner at Rome, though we have no record of Timothy's presence with him during the long journey thither—probably he could not travel with him as a prisoner—it is Timothy who comes at once to Rome to identify himself with the Apostle, to be his rejoicing support and stay.† And it is of this true and steadfast friend Timothy, here with him at Rome, that the Apostle writes to the Philippian Christians his grand commendation: "But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort when I know your state. For I have no man like-minded who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's." But Timothy still was true. "But ye know"—the Apostle appeals to their knowledge of Timothy when he was with Him and them at Philippi—"but ye know the proof of Him, that as a son with the father, he hath served with me in the Gospel. Him therefore, I hope to send presently, so soon as I shall see how it shall go with me."‡

After the deliverance of the Apostle from his first imprisonment at Rome, it is still Timothy who is his companion in much of his journeying.§ Subsequently, the Apostle gave him oversight of the Church at Ephesus. It is while he serves in this capacity that the Apostle addresses to him, from Macedonia, the letter we call the first Epistle to Timothy.¶

But soon the great Apostle's course is hastening to its close. In a little time he is seized and carried to Rome a

prisoner a second time.* It is amid the rigors of the great first general persecution under Nero. The first imprisonment was like a June day compared with the second, which was like an Arctic winter. To be known as Paul's friend now was a very serious and dangerous matter. It is too hazardous a thing for some who have hitherto called themselves his friends. Demas forsakes him. Crescens leaves him, too. Possibly even Titus fails in thorough friendship.† Only Luke stands faithful. And the aged Apostle yearns for Timothy. And so he writes to him what we know as the Second Epistle to Timothy, urging him to come to him. There are most pathetic touches in this Second Epistle—the last one we have from the hands of the Apostle. Paul is aged, and his prison is cold, and his covering scanty, and so he asks Timothy to be sure to bring the travelling cloak he left at Troas. Also he tells him to certainly bring as well the books and parchments‡—these will ease a little the tedium of his captivity.

If, as is the opinion of many scholars, we believe that the Epistle to the Hebrews was not written by Paul but by some other hand, possibly by that of Barnabas or of Apollos, and shortly after the death of Paul,§ we learn there how nobly Timothy, true to the last, responded to this call of Paul the aged. For in the 18th chapter of that Epistle and at the 23d verse the author says, "Know ye that our brother Timothy is set at liberty?" So that Timothy came to Paul at Rome, and stood by him even to sharing his imprisonment, though at that time he misses Paul's fate, for Paul was slain. Afterwards, tradition says, Timothy himself met also a martyr's death at Ephesus.¶

Gather up now certain lessons.

1. The value of a religious ancestry (2 Tim. i. 5).

* Conybeare and Howson, "Life of St. Paul," vol. ii., pp. 482, 491.

† 2 Tim. iv. 10. ‡ 2 Tim. iv. 13.

§ Conybeare and Howson, "Life of St. Paul," vol. ii., pp. 511, 516.

¶ From my "Gleams from Paul's Prison."

* Thea. iii. 2, 3.

† Colos. i. 1, Philemon i.

‡ Phil. ii. 19, 23.

§ 1 Tim. i. 3.

¶ Conybeare and Howson, "Life of St. Paul," vol. ii., p. 462.

2. The power of a Christian motherhood. Get a glimpse of the house-training of Timothy's mother, Eunice (2 Tim. iii. 14, 15).

3. Learn never to think the conversion of a child of small account. Timothy was but fifteen years old. Doubtless the oldest converts at Lystra spoke of him as "only little Timothy." But little Timothy was the most important convert Paul gained in Lystra.

4. Learn what exceeding carefulness should be exercised about introduction into the Christian ministry (Acts xvi. 2; 1 Tim. v. 22; 1 Tim. iii. 1, 7).

5. Learn the power of Christ over natural disposition. This Timothy was not naturally a great, strong pioneering character (1 Tim. v. 23); nor one who naturally, in an easy way, shouldered responsibility (2 Tim. ii. 1, 3); nor naturally a man careless of criticism and insensitive (2 Tim. i. 4). But how the power of Christ in him triumphed over natural disposition.

6. What a great and noble thing it is to be the means of the conversion of a young Timothy.

OCT. 14-20.—THE NEED OF A RIGHT DOING WITHOUT.—John xii. 24.

The noble life is not the life ascetic. True words these of Frederic W. Robertson's: "To shroud ourselves in no false mist of holiness; to dare to show ourselves as we are, making no solemn affectation of reserve or difference from others; to be found at the marriage feast; to accept the invitation of the rich Pharisee Simon, and the scorned publican Zaccheus; to mix with the crowd of men, and yet, amid it all, to remain a consecrated spirit—a being set apart alone in the heart's deeps with God; to put the cup of this world's gladness to the lips and yet be unintoxicated; to gaze steadily on all its grandeur and yet be undazzled, plain and simple in personal desires; to feel the world's brightness and yet deny its thrall—this is the difficult and rare and glorious life of God in the soul of man."

Behold the domain and possession of the Christian (1 Cor. iii. 21, 23).

And yet, though the noble life is not asceticism, and though it have possession as wide as the world and as limitless as eternity, in most real and even grim sense sacrifice must be in the noble life; there must be in it a real yielding, a right doing without. For, according to the teaching of the Master in our Scripture, the symbol of the noble life is the buried seed. And the buried seed, in order that it may grow and greaten into harvest, yields much—its beautiful smoothness and roundness, its stores of nutriment—that the germ within it may be fed, the outer air for the darkness of its burial.

A right doing without—this is the inexorable need and the inexorable note and badge of the true life.

See how true this is, and in several directions.

I. A right-doing without is the need and badge of the better life in the direction of a *material prosperity*.

And every one should desire this sort of prosperity. That is admirable advice which Robert Burns sings to a young friend:

"To catch Dame Fortune's golden smile,
Assiduous wait upon her;
And gather gear by ev'ry wile
That's justified by honor;
Not for to hide it in a hedge,
Not for a train attendant;
But for the glorious privilege
Of being independent."

But a man cannot do this in right ways and honest except he make up his mind that there are multitudes of things which he must do without. Thomas Carlyle says, "A man who has a sixpence is master of the world to the extent of that sixpence." But a man can only hold such mastery as, doing without a useless expenditure, he keeps his sixpence. This is the true path to honorable fortune.

II. A right doing without is the need and badge of the better life in the realm of the *acquiring of knowledge*. Here is a bit of a story I once came on. Fifteen years ago two poor boys from

the old town of Plymouth, in New England, went down to a lonely part of the coast to gather a certain seaweed from the rocks, which when bleached and dried is sold as Irish moss. The boys lived in a little hut on the beach; they were out before dawn to gather or prepare the moss, which had to be wet with salt water many times, and spread out in the sun until it was thoroughly whitened. They had one hour each day free from work. One of them spent it lying on the sand asleep, and in places of amusement and grogshops. The other had brought out his books and studied for that hour, trying to keep up with his schoolmates. The first boy is now a middle-aged man. He still gathers moss on the coast near Plymouth. The other, in a Western State, is a wealthy and most influential citizen. "No matter what was my work," he said lately, "I always contrived to give one hour to my education. That is the cause of my success in life." The bit of a story is easy of application. No education was ever won, even in the most favorable circumstances, but the one who won it did bravely without leisure, disinclination from attacking hard problems, many a soliciting delight, when study was the duty.

III. A right doing without is the frequent need and badge of the nobler life in the direction of *the yielding of a helping and controlling Christian influence*.

Paul's refusal to eat meat, if in any way he should thus run the risk of making a weak brother stumble, is a case in point.

IV. A doing without and yielding of sin is the inexorable need in the direction of *becoming Christian*.

The Christian life is not the ascetic life. The domain of the Christian is very broad and beautiful. But in order to enter and possess it, a man must yield and do without a conscious sinning. Christ came to save us from our sin, not in our sin. A man must do without his sin if he would become a Christian.

OCT. 21-27.—OUR HOPE.—1 Tim. i. 1.

Many a time in "dark" hours—for sometimes there are dark hours—the memory of this which some one else has written has come to me, singing its song of a cheerful Hope: "Here is Cyrus Field conceiving the idea of binding the Atlantic with a cord, of making that awful crystal dome a whispering gallery between two worlds. In carrying out this idea the man has two servants to help him, the Faith that it can be done, and the Hope that he shall do it. With these ideas he goes to work. Faith steadies him; Hope inspires him. Faith works; Hope flies. Faith deliberates; Hope anticipates. Faith lets the cable go, and it breaks and is lost; 'Nay, not lost,' cries Hope, and fishes it up again. Faith threw the cord; Hope caught it."

Yes, it is precisely so. What strung the cable through the waste of the Atlantic was Faith indeed, but mainly Hope. It is only where Hope lights her torch and holds it bravely flaming over the way of life that man can have much heart for treading it. The hopeless man is always the defeated man.

I wonder if you have ever noticed this most remarkable thing about the Apostle Paul, that he was a man of steadily increasing and brightening hope, away down to the very end; away down to the stroke of the sword of the Roman executioner. Therefore was Paul such a valiant man and vanquishing.

But do not imagine that the Apostle did not meet immensities of things which would naturally damage his hope and dampen it.

(a) There was his perpetual physical infirmity—the thorn in the flesh.

(b) There was the trouble breaking out in the churches he had founded with such painstaking.

(c) There was the steady dragging at him of his enemies.

(d) There was, I think, a great spiritual disappointment concerning the second coming of the Lord. Not at

once and wholly was revelation made to Paul. I think at first Paul thought the Lord would return during his own lifetime, and that later he came to see that the time of that return was distant and hidden, and that he himself was not to be one of those who, missing death, was to be caught up to meet the Lord in the air. And, as I gather from a quite extensive study of the matter, this fell on Paul as the heaviest sort of a spiritual disappointment. He had so longed otherwise for himself.

And yet the Apostle does not fail in a vanquishing and cheering hope (Phil. i. 23; 2 Cor. v. 1).

And now the Apostle is here a prisoner in Rome, and he writes to his son Timothy; and his first word to him is a word of hope, our Scripture, "And Lord Jesus Christ which is our hope."

Notice the ground and reason of the Apostle's hope. It was not in

(a) Dispositional tendency.

(b) Nor in favoring circumstances—he was prisoner.

(c) Nor in his human friendships—for many of these failed him.

It was in the person, Jesus Christ. "And our Lord Jesus Christ which is our hope."

Think of some of the ways in which our Lord Jesus Christ is our hope.

I. Because He is the revelation to us of the essential worth and dignity of our human nature. For He became incarnate in it. It is so great and worthful a thing, your human nature and mine, that He would become incarnate in it. Oh, where hope flickers,

and you think you can be nothing and achieve nothing, remember that your nature is a thing so grand and great that even Deity deigns to wear it! And thus get heart that you can be and do.

II. Our Lord Jesus Christ is our hope because He is the revelation of the Divine love to us. Gazing at Christ, it is impossible to doubt God's love. Nature may be "red in beak and claw," but God's heart is love, for Christ discloses it.

III. Our Lord Jesus Christ is our hope because He is the revelation of a particular Providence toward us. So we are not in the grip of chance or fate, but in the hand of a care infinite. Hope thus.

IV. Also Jesus Christ is our hope because He is the revelation of another life to us. Read Tennyson's exquisite "Crossing the Bar." It was impossible that such a song be sung save in the light of another life which Jesus Christ reveals to us.

Some practical reflections.

(a) Since we have such a hope as is furnished in Jesus Christ we ought not to allow ourselves to despair.

(b) We ought to persistently look at the brighter side of things; and be sure there is a brighter side.

(c) We ought cheerfully to lay our hands to things.

(d) The way to keep young and fresh is to cheerfully lay one's hands to things in hope. It is impossible ever to think of Paul as a failing and complaining old man.

LIGHT ON SCRIPTURAL TRUTHS FROM RECENT SCIENCE AND HISTORY.

By REV. GEO. V. REICHEL, A.M., BROCKPORT, N. Y., MEMBER OF THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

"FOR WHAT IS YOUR LIFE." The vanity of earthly pomp and power is well shown by the famous painting, "Les Conquérants," recently executed by Pierre Fritel. It represents upon an

immense canvas a scene in the valley of the Shadow of Death.

While the whole lies in appalling gloom, the observer may recognize advancing toward him the form of Julius

Cæsar, who leads a grim procession, in close ranks, of earth's most famous kings and warriors. Among these we single out Napoleon and Charlemagne, with Attila, Tamerlane, and Hannibal, followed by Rameses and Alexander riding in their imperial war-chariots. Each apparition appears clad in the habiliments supposed to have been most generally worn in life. But despite the glittering accouterments of rank, the flush of victory, the pride of conquest, and the conscious air of authority are absent. Sad, remorseful, hollowed of cheek and sunken of eye, the terrible procession issues from the depths of the darkness only to reenter the night again in one endless, unbroken line.

The effect of the picture is deepened by the presence of a double row of naked corpses lying prone, with feet stretched toward the passing multitudes.

"WE BROUGHT NOTHING INTO THIS WORLD, AND IT IS CERTAIN WE CAN CARRY NOTHING OUT" (1 Tim. 6, 7).—Albert Maignan has recently produced a large painting, which he has dedicated to the memory of the sculptor Carpeaux.

In it he has depicted a striking scene. Carpeaux is represented seated in his studio, dying. On every side he is surrounded by all that is finest of his work. These creations have left the marble, and in human semblance are seeking to console their creator in his last moments. One of them, a beautiful nymph, is bending over him and impressing a farewell kiss, while the "Fountain Figures," the "Opera-House Dance," and the "Flore" of the Tuileries, and others are appropriately grouped about the dying figure, looking upon him with intensest sympathy and pity.

"AND THIS IS HIS COMMANDMENT, THAT WE SHOULD LOVE ONE ANOTHER" (1 John iii. 23).—Another work of art, just finished, by Henri Camilla Danger, is illustrative of the above text.

This is a large painting, representing an immense plain under a frowning sky. Everywhere, as far as the eye can see, are strewn naked human bodies, bleeding and mutilated in a most terrible manner. In the background of this awful picture are to be seen many ruins of walls, towers, cities, and monuments. The last fires of a widespread conflagration are paling upon the horizon, while numberless standards of war hang from battered wall and casement, or lie upon the plain torn and shattered. Through all this horror and desolation passes the beautiful figure of the Christ, veiling His eyes from the awful sights.

"I WILL GIVE THEE THE UTTERMOST PARTS OF THE EARTH FOR THINE INHERITANCE."—This is one of the promises to Christ's Church which has not yet been entirely fulfilled.

While almost every portion of the inhabited globe has been reached by the Gospel, it still remains a fact that nearly one-quarter of the globe is altogether unknown to us. It is therefore of vast interest to observe the untiring efforts made to reach these unexplored regions, to bring to them the light and benefits of Christian civilization.

Thus the exploits of Nansen and Peary in the Arctic zone, of Bauman in Africa, to say nothing of those few but intrepid hearts who are seeking to penetrate into the new sections of the Kuen-Lun and the Sulimani Mountains and vast areas of Arabia, fill us with anticipation. Thibet also, and Afghanistan, with Beloochistan, Mongolia, and sections of Siberia, South America, and the Philippine group, wait their natal hour, which by Divine grace we trust is not far distant. As yet, however, only the promise is ours.

"THERE BE FOUR THINGS WHICH ARE BUT LITTLE UPON THE EARTH, BUT THEY ARE EXCEEDING WISE" (Prov. xxx. 24).—The ant, the cony, the locust, and the spider are the four "little" but "wise" things referred to.

The truth of the wise man's observa-

tion has recently been most beautifully shown, for Mr. L. N. Badenoeh, in his "Romance of the Insect World," gives us the following interesting facts concerning the ant.

He tells us that in nothing is the wisdom of the ant so clearly demonstrated as in his wonderful house-building. Take, for example, the instance of the tree ant (*Ecophylla smaragdina*), which builds its nest of leaves. "The leaves utilized," says Mr. Badenoeh, "were as broad as one's hand, and were bent and glued to each other at their tips. How the ant manages to bring the leaves into the required position was never ascertained, but thousands were once seen uniting their strength to hold them down, while other busy multitudes were employed within in applying the gluten that was to prevent them turning back."

So, again, "in the forests of Cayenne, the nests of *Formica bispinosa* are remarkably like a sponge or an overgrown fungus. The down or cottony matter enveloping the seeds in the pods of the *Bombax ceiba* is used for their construction—vegetable fibers that are too short to convert into fabrics, but which the ants contrive to felt and weave into a compact and uniform mass so dexterously that all trace of the individuality of the threads is lost. The material much resembles amadou, and, like that substance, is valuable for stopping violent discharges of blood. In size, the nests generally have a diameter of eight or nine inches. The ant itself is little and dark, and noted for two long spines of great sharpness on its thorax, one on either side; hence its scientific name of *bispinosa*. Popularly, it has been called the fungus ant.

The genus *Chartergus*, one of the important groups of the cardboard or paper-making insects, includes insects apparently similar, which practice two strangely different forms of nidification. The nests of *C. chartarius*, the most common in collections, are of frequent occurrence in tropical America. Their cardboard is white, gray, or of a buff

color tending to yellow, very fine, and of a polished smoothness; at the same time it is strong, and so solid as to be impervious to the weather.

"It cannot be urged sufficiently," says Réaumur, "that this kind of envelope is indeed of a veritable cardboard, as beautiful as any that man knows how to make." Réaumur once showed a piece to a cardboard manufacturer, and not the slightest suspicion of its real nature was suggested to his mind. He turned it over and over; he examined it thoroughly by the touch; he tore it, and after all declared it to be made by one of his own profession, mentioning manufacturers in Orleans as the probable producers.

"DOETH THE HAWK FLY BY THY WISDOM, AND STRETCH HER WINGS TOWARD THE SOUTH?"—In experimenting upon the possibilities of, at some near period, finding means to navigate the air, scientists have been led to study more and more closely the structure of a bird's wing. The marvelous wisdom of the Creator is shown in the following description by Prof. Joseph Le Conte. He says:

"The structure of a bird's wing is a marvel of exquisite contrivance—a wonderful combination of lightness, elasticity, and strength. The hollow quill, the tapering shaft, the vane composed of barbs clinging together by elastic hooks, making thus an impermeable yet flexible plane—all this has been often insisted on by writers on design in nature. But there are two points not so often noticed, which especially concern us here. Of the two vanes of each feather, the hinder one is much the broader. This, together with the manner of overlapping, causes the feathers to rotate and close up into an impervious plane in the down-stroke, and to open and allow the air to pass freely through in the up-stroke. This structure and arrangement produce the greatest possible effectiveness of the down-stroke and the least possible loss in recovery for another stroke. The

plane of the wing, also, is supported not along the middle, but along the extreme anterior border, as shown in any diagrammatic cross-section of a wing.

The same admirable adaptation is carried out in every part of the bird. The whole bird is an exquisitely constructed flying-machine. The smallness of the head, the feet, and the viscera, the lightness and the strength of the bones, all show that everything is subordinated to this one supreme function.

But it is in the use of the wing as an aeroplane that the most wonderful feats of bird locomotion consist. If we are ever to achieve artificial flight, it must be by the application of the principles underlying these. There are four of these feats of bird flight which require special notice as bearing upon the subject of artificial flight. These are hovering, poising, soaring, and sailing."

"HE THAT HATETH HIS BROTHER IS A MURDERER" (1 John iii. 15).—The Rev. G. R. Dodson, of Alameda, Cal., speaking recently upon "Morals and the Nervous System," said: "A part of every action of thinking or willing is that current of nervous energy which passes at the time through some portion of the nervous system. When we think about doing something, for instance, there is a comparatively faint excitation of the nervous system; a stronger impulse causes the act to be done. Thought and feeling are thus actions which do not get beyond the limits of our own bodies." How this reinforces the teaching of Jesus, that not the overt act alone constitutes the crime, but that the sin is committed when the desire is cherished in the heart! Indeed, the desire is the action incomplete, restrained within the limits of the body. Thus, "He that hateth his brother is a murderer," is physiologically true; hate is murder on the way. Lust is adultery begun.

Another important relation between morals and the nervous system is that repetition makes any action easier. The nerve currents meet with considerable

resistance at first, but by repeatedly going over the same paths they "hew out" and "widen" the ways, so to speak, until they become lines of small resistance and actions become easy.

From the close connection between thinking about an action and directing the body in the performance of it there comes a surprising result. To be ever thinking of doing anything is to be always beginning to do it. The continual use of the nervous system in thinking of some evil deed is really practicing the thing itself—is making more pervious to the nerve currents the nerve paths which would be used in the performance of the action. Thus it is that some time, when off guard, the temptation (the physiological stimulus) comes, a surplus of nervous energy is discharged along these lines of least resistance, and the deed is done. In this way many young people, who were supposed to be the models of moral perfection, have to their own surprise, as well as that of their friends, suddenly fallen. In such cases the evil desire, which had before been kept within the limits of the body, is simply continued and completed in the outer world. With what force come to us the words, "Blessed are the pure in heart," and again, "Whatsoever things are true, honorable, just, lovely, pure and of good report, whatever is praiseworthy and virtuous, *think on these things!*"

Physiological psychology gives the strongest emphasis to these old moral precepts. Nerve-paths used constantly in true thinking and noble sentiment become the lines of least resistance, while those for ignoble thought and feeling become like unused, neglected roads—difficult to travel. It thus becomes constitutionally easy to live nobly, and organically difficult to do wrong. In the second place, when evil thoughts are aroused they are at once automatically negatived (inhibited) by good impulses, and without any action of the will there is an instinctive recoil from the evil suggestion.

THE PURSUIT OF TRUTH.—The Bible often reminds us that in the very pursuit of knowledge, to overtake truth, we find our reward. The more persistently we follow our aim, the more do we realize that we are fulfilling it, though it be capable of infinite expansion and opportunity immeasurable.

William H. Dall concludes a recent lecture on biology before the American Association for the Advancement of Science thus:

"But those whose high privilege it has been to commune with Nature in her sacred haunts, to waste in studious mood the midnight oil and grasp by efforts slow, severe, prolonged, some new truth from the mazy labyrinth, these will feel, with Newton, that their labors in the past, and all that any single man may hope to add, are to the contents of great Nature's book but as the gleanings of some little child gathering shells along an ocean strand."

Yet, notwithstanding this, the student rightly feels that every new truth is gathered for all time, and is its own reward; and that, in spite of human error, prejudice, and weakness, imperfect comprehension of the glories of the harvest and faulty applications of experience, progress is constant. Before the strong breath of persevering and re-

peated investigation, flake by flake, the chaff is winnowed away. That which remains fit for the granary of knowledge is imperishable. Let us, then, accept the lesson, in graceful verse recorded by a poet naturalist, taught by the ever-expanding cambered coil of pearly nautilus, contemporary of the ages past as well as of the living present:

"Year after year beheld the silent toil
That spread his lustrous coil;
Still as the spiral grew
He left his past year's dwelling for the new,
Stole with soft step its shining archway
through,
Built up its idle door;
Stretched in his new-found home and knew
the old no more.

Thanks for the heavenly message brought by
thee,

Child of the wandering sea,
Cast from her lap forlorn; from thy dead
lips a clearer note is borne
Than ever Triton blew from wreathed horn;
While on mine ear it rings
Through the dark caves of thought,
I hear a voice that sings:

'Build thee more stately mansions, O my
soul,
As the swift seasons roll;
Leave thy low vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more
vast,
Till thou at length art free,
Leaving thine outgrown shell by Life's un-
resting sea.'"

EXEGETICAL AND EXPOSITORY SECTION.

ST. PAUL'S SERMONS.

By PROF. W. GARDEN BLAICKIE, D.D.,
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It does not appear that nature had been very bountiful to St. Paul in the outward or physical gifts of an orator. Appearance, voice, and manner seem all to have been naturally against him (2 Cor. x. 10). To these disadvantages another was added when it seemed most out of place,—the "thorn in the flesh," as to the nature of which we can only guess, but the effect of which was to impede him greatly in preaching the

Gospel. His natural good sense would lead him to remedy as far as possible the ordinary physical defects under which he labored; and as to the thorn in the flesh, "the messenger of Satan to buffet him," he was so troubled by it that thrice over in a season of very near communion with his Lord he entreated that he might be set free from it, but in that form the entreaty could not be complied with. All his life long, therefore, like Jacob limping on his injured thigh, he labored under some defect which embarrassed him greatly in proclaiming the Gospel.

But both nature and grace were very bountiful to him otherwise. Nature gave him that extraordinary vital force which we see alike in his body, his intellect, his imagination, and his heart; and grace gave him those intimations of spiritual truth and those intense yearnings for the good of others that caused his words to be uttered not only with all the fervor of his own soul, but in the very power of the Holy Ghost. It was not only that he held the truth, he was held by it—*luno et tenor*; his thought and feelings came to him in great waves and currents, and his enthusiasm guided him instinctively to the most suitable forms of expression and modes of appeal. Of labored and artificial oratory he knew absolutely nothing; but during all his preaching life he must have been constantly pouring out passages of extraordinary power and beauty—the appropriate and necessary outcome of a head so richly furnished, and a heart so powerfully moved.

The records of his sermons are very scanty. In the Acts of the Apostles, besides a few brief notices, we have only a short outline of two,—that delivered at Antioch in Pisidia, (ch. xiii.) and that at Mars Hill in Athens (ch. xvii.). These would be altogether insufficient to enable us to form a judgment of his qualities as a preacher. But in his epistles we find passages that are sermons in substance though not in form, and that give us a much better idea of his preaching gifts. We propose in this paper to examine one discourse of each class, and probably the most instructive will be found to be the sermon at Athens, a discourse in form as well as in reality, and the exposition of the doctrine of the resurrection in 1 Cor. xv., a sermon in reality though not in form.

1. The sermon at Athens is in many respects a peculiar one. This arises from the fact that there was so little common ground between the preacher and his audience. At Antioch in Pisidia he was addressing Jews, and with

them he had a threefold common ground—a common history, a common book, and a witness whom they both acknowledged—John the Baptist (see Acts xiii.). But for the Athenians neither history, nor literature, nor biography furnished him with anything of the kind. He must find his common ground elsewhere. And find it he did. Perambulating the streets he had seen an altar with the inscription, ΑΓΝΩΣΤΩ ΘΕΩ—"To an unknown God." So he and the Athenians were at one in acknowledging a God, and in offering Him worship. But the light of nature was too dim to illuminate this very vital region of duty and privilege. Was it not a proof of this that in their city an altar had been erected to a God of whom even his worshipers knew nothing? "You own that there is an unknown God. The very duty committed to me is to make Him known!" Was not this a stroke of genius—making a trifle, which to most men would only have occasioned a sigh, subserve a great end? Some one has defined "genius" to be the power of perceiving analogies, natural but not obvious. Was it not genius that found a text for a Christian sermon on a pagan altar, suddenly turning the gun of the enemy right against himself?

The report of the address is crowded into a few lines, and we have often to read between them to get the sense. We find first a series of appeals to the intellect, and thereafter the conscience is summoned into court.

The folly of idolatry is shown from a variety of sources. (a) It is proved from the immensity of God. He is Lord of heaven and earth (24); therefore it is absurd to think of Him as confined to temples built with human hands. (b) He is the owner and giver to all of life and breath and all things; therefore He stands in no need of our gifts and offerings, nor can we, by means of these, place Him under any obligation to us (25). (c) He hath made of one blood all the nations of the earth, and determined their appointed

seasons and the bounds of their habitation; therefore the idea of local deities or tutelary protectors of this country or of that is out of the question (26). (d) He has implanted in men's hearts desires after Him, made them eager to find him, as being not far from any one of them; but men have been baffled in their gropings after Him, and therefore ought to listen eagerly to any, who, like the Apostle and his comrades, profess to have found Him (27). (e) He is the author of our spiritual nature, of all that raises us above the animals and stamps us with godlike features; "in Him we live and move and have our being." Therefore it is not mechanical but spiritual worship that we should offer to him (28). (f) We bear to him a still closer affinity, as one of your own poets has said, "We are all also his offspring"; there is a community of nature between us; therefore "we ought not to think that the Godhead is like to gold or silver or stone graven by art and man's device" (29). We may readily understand how thoroughly Paul would be in his element expanding these elementary views of theism and the relation of God to man.

But now, like a skilful preacher, as he was, the Apostle changes his tack. Turning round on his audience, he now makes an appeal to their consciences. It was not only an error to worship idols, but a sin. It was not a mere fault of judgment, but a crime against nature, an affront to God. It was to degrade God beneath the level of man—to deny him all His preeminent glory. True, God had borne long with this unworthy treatment. But this season of forbearance was now at an end. His call to men everywhere was to repent. A crisis had come, a day of universal judgment had been appointed, and the Lord had given assurance of these events to all, in that he had raised the appointed judge from the dead (30, 31).

The whole discourse was peculiar. There was nothing in it of the Cross or of the Saviour. Either the preacher was interrupted, or the report of his

discourse is imperfect. It seems most probable that having once roused the consciences of his audience by showing them the folly, the sin, and the coming judgment of idolatry, he designed to show them their need of redemption, and then to guide them to the blood of sprinkling. That he made a certain impression on his audience we cannot doubt. They seem to have been in that critical condition in which a very little thing turns the balance one way or another—like the people of Nazareth when they wondered at the gracious words that proceeded out of Jesus' mouth. In the case of the Athenians it was the idea of the resurrection that turned the scale, and turned it the wrong way. "When they heard of the resurrection of the dead, some mocked." Was this the wonderful solution of the mysteries of life and death which Paul professed to be able to offer: "Parturiunt montes, nascitur ridiculus mus!" On the other hand, some of his hearers were impressed and became converts, although not so many as to make the church of Athens a notable, or even a noticeable, one in the history of the early Church.

The theory of Renan and others that Christianity was the outcome of Hellenism and Hebraism finds no countenance from Paul's experience at Athens. Greek art and culture, Greek philosophy and literature, did not turn out in this case to be much of a "preparatio evangelica."

2. We proceed to what we may call the Apostle's sermon on the resurrection of the body (1 Cor. xv.). It is a remarkable circumstance that the sublimest piece of writing that ever came from his pen bore not on our immortal spirit, but on the inferior part of our nature. And this is the more remarkable because St. Paul was so strenuous an advocate of bodily discipline and control, and counted the claims of the body so unworthy of consideration when they clashed with spiritual duty or enterprise. We cannot but connect his surpassingly high view of the resur-

rection of the body with what he saw on the way to Damascus—the glorified human body of our Lord. That was indeed a memorable sight! Such beauty of expression, such tenderness of feeling, such majesty of intellect, revealed themselves through that bodily form, that the apostle was ravished—it was a revelation of beauty and glory infinitely surpassing all he had ever seen. And must it not have been that glorified body that was in his view when he described the product of the resurrection—sown in weakness, raised in power—sown a natural body, raised a spiritual body—this corruptible putting on incorruption, and this mortal immortality? Not only here but in other passages the glorified body of Jesus is the type to which the bodies of all Christians would be conformed, since God had “predestinated them to be conformed to the image of His Son that He might be the firstborn among many brethren.”

The resurrection is discussed under two divisions: argumentative (1-34), and illustrative (35-57); these are followed by a brief application (58).

The argument, which is emphatically Pauline in form and character, is directed to show, first, the reality of Christ's bodily resurrection, and then, by way of inference, the certainty of the resurrection of the bodies of His people.

The proofs adduced of the resurrection of Jesus culminate in His own experience on the way to Damascus. The Lord appears to have revealed his bodily glory more fully to Paul than to any other apostle, creating an indelible impression both that it was a real body and that it was a body of unsurpassable glory.

The proof derived from our Lord's resurrection of the resurrection of his people is varied and manifold. (a) He begins with a negative proof, a sort of *reductio ad absurdum* (12-19); if the dead are not to be raised, Christ could not have risen, and if Christ has not risen, the whole fabric of Christianity

crumbles into ruin. Christ and his people are of the same nature; but if in the future life the one should have a corporeal nature and not the other, they would not be the same. Either both will have the corporeal nature, or neither; if His people are not to have it, He cannot have it—He cannot be risen; and if Christ be not risen, where is the evidence that God has accepted of His redeeming work, and where is the proof that He is Lord of death and the grave? (b) This is further brought out by the *representative* character of Christ; He is the second Adam, and those whom He represents must share His life (20-23). (c) Further, it is proved by the *exaltation* of Christ (24-28). He has been constituted the head of a glorious dispensation for putting down all rule and all authority and power that conflicts with His own, preparatory to the time when all the objects of His mediatorial dominion having been achieved, He shall resign it into the hands of the Father. And is it to be imagined that He would hold His work completed so long as Death retained its control even over the bodies of His people? (d) He confirms this view by reference to an obscure practice—baptism for the dead (29), and (e) by reference to the unexampled sufferings that he and others were undergoing in the cause of Christ (30-32).

All this makes a long argument. It is time now to change the tone and have a thrust at conscience. This he does by a hint that it is evil company that has been perverting the Corinthians on the subject of the resurrection (33, 34), and that if they would awake to righteousness and sin not, they would not be entangled in the meshes of heresy.

And now comes the more brilliant part of the discourse—the illustration. This likewise is in two parts: first, a series of analogies, and then a living dramatic picture, as often happened in the case of our Lord (Luke x. 29, xv. 2, etc.). It is in his answers to the objections of opponents that the apostle brings out his richest views of

truth. In answering the question, "How are the dead raised?" he gives us his first analogy—the seed dying and losing its old life in giving birth to the new. Then follows a whole series of analogies derived from the difference between one kind of flesh and another, and then, rising higher, between the various heavenly bodies—all of them designed to illustrate the difference, yet substantial identity, of the present body and the resurrection body. Can we find anywhere a more felicitous expression of contrasts? "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body," and so on till the climax is reached: "And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

The way is now fully prepared for the grand finale—the dramatic picture of the resurrection—which is to the whole discourse like the Hallelujah chorus to Handel's oratorio. The end will come with awful suddenness: "In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." This will bring a complete end to that reign of Death, under whose gloomy government all earthly life has hitherto been spent—"death shall be swallowed up in victory." And then, like one possessed by that glorious truth; like one who sees with his mental eye the world passing from the dominion of death to the dominion of life; who sees the old monarch dethroned, his tombs and charnel-houses, and poisoned darts, and crossbones, and skeletons all swept clean off the scene and replaced by the brightness and the beauty and the gladness of the new creation—he bursts into the apostrophe: "O death, where is thy sting? O grave, where is thy victory?" But lest we should forget what it is that has given to Death his dominion, and who that stronger One is that has

disarmed and overpowered him, he adds: "The sting of death is sin, and the strength of sin is the law; but thanks be to God, who giveth us the victory through our Lord Jesus Christ."

Such a discourse needs but little formal application. The preacher has been in contact with the most susceptible parts of the heart, especially toward the close; he has kindled the spirit of wonder and exultation, and made his hearers conscious of an incalculable obligation. A single word of fervent and affectionate counsel is all that is needed: "Therefore, my beloved brethren, be ye steadfast and immovable; always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Could the two great objects of preaching—instruction and persuasion—have been more successfully combined? The appeal to intellect, conscience, feeling, and imagination; the varied figures of speech—analogy, resemblance, contrast, alliteration, antithesis, and apostrophe; the play of life in every part; the sublime heights to which he rises, from which he finds it easy to come yet down to the common paths of duty; the glow of feeling with which the whole is warmed; the glorious vista opened into the future; the hopes that are raised, vague from their very glory, yet disclosing "scenes surpassing fable"—all such things indicate the work of a mighty preacher, and yet of one who made so little of himself and his methods, and had such surpassing confidence in the power of the Spirit as the only power to move man's heart, that he could say of himself: "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." "I have planted, Apollos watered, but God gave the increase." It would be a blessed achievement could we combine the two things—such skill in dealing with the human soul, and such dependence for the desired effect on the Spirit of God!

SOCIOLOGY AND COMPARATIVE RELIGION.

Papers in Social Science and Comparative Religion.

BY REV. B. F. KIDDER, PH.D.

IV.—INTEMPERANCE AND IMMORALITY IN MOHAMMEDAN COUNTRIES.

THAT Mohammedans at present drink less wine than nominally Christian races there can be no doubt. I say *at present*, because indications are not wanting (as, for example, in Algiers, where Christian (?) civilization is most strongly modifying Mohammedan types) that the followers of the Prophet will some time rival their Christian brothers in devotion to the pagan Bacchus. Mohammed's prohibition of the use of wine has certainly exerted a marvelously strong and good influence over his followers for more than 1,200 years. We would not detract one iota from his farsightedness or from their faithfulness in this regard, but rather unite with all good Mohammedans in the earnest wish that the "backsliders" may be "reclaimed," and that the "faithful" may have sense and grace enough in spite of corrupting influences from without to keep the precept unto the end.

Having said this, it is necessary to say a great deal more. The question of intemperance among Mohammedans is not so easily to be disposed of. Unfortunately for the Mussulman as for everybody else, wine is not the only thing that brings "woe, sorrow, contentions, babbling, wounds without cause, redness of eyes." The Mohammedan has studied his Koran far more carefully than many of those who praise him for his abstinence from wine, and he has discovered that the Prophet said nothing about cognac, neither did he prohibit drunkenness; and like many others who profess better things, he often rigidly keeps the letter of the law, and takes advantage of his opportunities.

Among the surprises which Prof.

Max Müller has recently given the reading public is the statement made in his article on "Mohammedanism and Christianity," which appeared in the February number of *The Nineteenth Century*, to the effect that Mohammedanism has cured that cancer of our civilization, intemperance. The very day that my attention was called to this article I had been observing the effect of cognac upon a Mohammedan tippler at Cairo, and came uncomfortably near suffering personal violence for my temerity. This would amount to comparatively nothing, as an isolated experience, any more than the sight of a drunken member of a Christian church; but, unfortunately, it stands for a too general condition of things which is causing increasing alarm among the most thoughtful and conscientious Mohammedans. The use of spirituous and intoxicating liquors is an evil which threatens Mohammedan countries hardly less gravely than it threatens Christendom. I am glad to record that no Mohammedan city which I have visited presents any such array of grog-shops, or turns loose upon its streets any such horde of drunken rowdies, as may be seen in many cities of the West; but the evil is working subtly.

Much of the curse from which Mohammedan countries suffer has been brought to them from lands that are more advanced, and that have the light of a better gospel. Ours is the greater shame.¹ But the evil is not wholly from without. There is a native liquor which is causing greater havoc among the Mohammedans of Barbary, Egypt, and Turkey than any that is imported from Europe or America. I refer to the concoction known as "raki," used not so much by the "aristocracy" as by the "common people."

In the very city in which Professor Müller received from his Mohammedan friends such marvelous reports in regard to their sobriety, I learned of

many recent cases of delirium tremens and death from the use of this peculiar drink. An eminent scientist in Constantinople (a professor in Roberts College), who has made an analysis of the poison, and who has carefully observed its effects upon those who use it, is authority for the statement that it is the worst of all the different kinds of alcohol known to science. This liquor is being consumed in increasing quantities by Mohammedans; and the results are not perceptibly different from those produced by other kinds of alcohol upon other men—drunkenness, disease, death, to say nothing of moral effects.

It is not easy to secure statistics among people who keep no statistics, and whose private lives are so deeply hidden from the general view; but the facts here stated in a somewhat general way are attested, not only by personal observations at Constantinople and in all of the Mohammedan countries of the Mediterranean except the regency of Tripoli, but also by Mohammedan testimony, as well as by the testimony of many Europeans, Americans, and others, who have spent years among the Mohammedans as business men, educators, missionaries, and especially physicians, who often have accurate knowledge of the private life where others can receive only general impressions.

Undoubtedly some will say: "But why such conflicting accounts from those studying social conditions in the same territory? What are we to believe?" If any of the statements made in this paper are incorrect, I shall be pleased for any one who is in possession of *facts* (not merely suffering from an attack of *sentiment*), to point out such mistakes. And if any shall feel that our conclusions or the processes which have led us to those conclusions are unreliable, he is at liberty to take them at his own valuation, or pass any criticism that he may see fit. I must claim for myself the privilege thus freely granted to others, and without intending the slightest affront to the great

savant of Oxford, I shall venture to tell the readers of THE REVIEW something which I know that many of them will be pleased (at least amused) to hear, and that is the way in which the distinguished professor was led to his remarkable conclusions. I give the account as it was given to me by an eminent and most highly respected resident of Constantinople.

Not long since, some Mohammedan in India started the report that the British Government was about to remove the official head of the Sultan of Turkey and place some other man on the throne of the Caliphs. The Sultan was greatly alarmed. This happened just before Professor Müller's visit to Constantinople. A bright young man, whose identity I need not disclose (residing at Constantinople), hit upon a very bright plan to help secure for Professor Müller a pleasant reception in the famous capital; and he caused the report to be circulated in such a way that it was sure to come to the Sultan's ears that the celebrated Professor M., of Oxford, who was about to visit the city, was very widely and favorably known in India, and probably had more influence with the Mohammedans of that country than any other living man. (This was of course without the slightest knowledge or collusion on the part of Professor M.) The ruse worked perfectly. The distinguished professor had hardly arrived in Constantinople before he was invited to the Royal Palace, and he was most royally feasted and fêted by the Sultan and his friends, and told many beautiful things concerning Mohammedans, some of which he saw fit to repeat.

More subtle and more serious than the question of intemperance is the question of immorality among Mohammedans. Professor Müller was led by his Mohammedan friends to believe that this cancer has also been cured. This were indeed a marvel—nay, more, a miracle—if it were true; but the only marvelous thing about it in reality is the fact that a man of Professor Müller's

intelligence could be made to believe such an absurdity. He says: "If I may trust my Turkish friends, no Turkish Mohammedan woman leads an openly immoral life." It may be true that no Mohammedan woman in Turkey sits unveiled at the door of her house, as described by Solomon, or walks the street as a painted, brazen strumpet, seeking her victims; I, with Professor Müller, certainly saw none such; but, unfortunately, the virtue of Mohammedan women cannot be so easily established.

The rigidity of the social conditions to which all Mohammedan women are submitted, however pure and noble they may be (as, for example, the wearing of the veil, and their exclusion from the society of all men except their own husbands), of necessity compels the impure to adopt tactics that are somewhat peculiar to the situation. If any man doubts that these women have procurers, let him take an evening stroll along the streets of Constantinople, Beirut, Damascus, or almost any other Turkish city, and his doubts will soon be dissipated.

But how is any decent man to be reasonably sure that the inmates of these places are Mohammedans? There is good evidence that may be secured. An intelligent young Syrian who had lived a fast life until his conversion to Christ about a year ago, assured me that to his personal knowledge most of the inmates of the houses of ill-repute in Damascus and a large per cent. of those at Beirut were Mohammedans. An intelligent Mohammedan at Cairo, whose veracity among those who know him is unquestioned, told me (without, of course, suspecting the use which might be made of the information) the story of his once dissipated and immoral life; and the picture which he drew of nights in Turkish brothels will quite equal anything that has ever been brought to light in darkest New York. These are only two among many similar witnesses whose testimony cannot be lightly set aside.

It might not be counted a strange thing if Mohammedan countries should furnish a quota of depraved women as well as bad men, even if the precepts of Islam were perfect. Islam certainly contains many beautiful moral precepts, such as exhortations to "truthfulness," "honesty in business," "modesty, or decency of behavior," "fraternity" (between all Moslems), "benevolence and kindness toward all creatures," etc., none of which we would wittingly minimize. But, in spite of all this, it contains precepts and directly sanctions practices which must open the flood-gates of immorality. Evidence of this result is overwhelming.

A Mohammedan may call a woman his wife (and by woman is meant a girl anywhere from eight or ten years of age upward), and after three weeks cast her off, without excuse save his own caprice. (The abuse in regard to concubines is even less restricted.) A few of these unfortunate girls may become the wives of other men; but, as a matter of fact, many of them sink to lives of shame.

It is true that the orthodox Moslem holds up his hands in holy horror at this moral lapse, and is ready to take up stones to stone the offender; but his wrath is too much like that of Judah against Tamar. If the Creator has made any discrimination between woman's sin and man's, if he has discriminated against that which is unholy, for a single day, in favor of essentially the same thing for a little longer period of time, we have not yet heard of it. If both are not damnable, the moral law has failed to disclose the fact, at least to uninspired intelligence. Mohammed said that the Almighty assured him that the thing was all right in his case; but the rest of us have received no such word.

This is not a charge of personal immorality against all Mohammedans. Many of them are living pure lives, each of them the husband of one wife, the keeper of no concubine. But, until the system is revised, Mohammedanism

must bear the weight of the immorality which it sanctions, and the immoral conditions which it creates and fosters.

If any such thing could be laid to the charge of Christianity, the common conscience of Christendom would call for a revision of the system. It is fairly safe to assert that the larger part of the Christian public listened with mingled amazement, sorrow, and indignation to a certain proposition made some time after the so-called "Dark Ages" for the church to open a vestry saloon for its young men (doubtless as a kind of final substitute for the prayer-meeting); but it is still safer to assert that even the few who may have favored the saloon proposition will turn away with unqualified disgust, or boldly utter their denunciation, if any would-be reformer shall ever suggest that the Church of Christ become patron to such relations between the sexes as everywhere prevail under Islam.

The licensing of vice in Mohammedan countries can hardly be balanced against the licensing of vice in nominally Christian countries; for, in the former (where Church and State are one), it is the direct act of the religious body; while in the latter it is in spite of the direct protest of the religious body. If any State-Church or Church-State is guilty of this crime against society, it must individually bear the responsibility; the Spirit of Christ and the Church Universal have no part or lot in the matter.

It is painful to disclose even the small part of the evidence which seems necessary to a fair understanding of this case, but truth demands it.

The present official head of Islam is perhaps one of the best who has occupied that distinguished place. In both mental and moral tone, he is certainly far above many who have preceded him. Yet, may we not ask what must be the moral influence upon the Moslem rising generation when this spiritual head and great religious light, in addition to his numerous wives, probably keeps more concubines than any

other living man? Nay, more, when (if it be true, as every intelligent man in Turkey with whom I conversed on the subject unhesitatingly believes, and as certain of good repute would be willing to prove were it not for the fact that disagreeable witnesses in that part of the world have the disagreeable habit of not living to old age) he receives at least once every year at the close of the great religious Fast of Ramadhan the addition (often temporary) to his harem of the most beautiful woman that can be found in Turkey?

There are many things that contribute to an understanding of moral conditions in Mohammedan countries. Throughout the North African States, as well as in Turkey proper, I was assured by people of irreproachable candor and undoubted intelligence that, as a rule, the young Mohammedan who does not keep one or more mistresses is guyed and goaded by his friends and held up to ridicule as being less than a man.

I am not unaware of the fact that society in Christian lands is far from being in an ideal state in this regard. But everywhere in Christendom, the man, young or old, married or unmarried, rich or poor, who keeps a mistress is branded, not always by fawning, vapid "society," so called, but by sturdy Christian sentiment, as a "rake." One of the most terribly suggestive and painful disclosures that was made to me in the progress of these investigations came from hospitals and medical men. Without exception, in answer to the question, "What are the prevailing diseases among Mohammedans?" the first named was the most loathsome private disease known to the medical profession. In one of these hospitals for the treatment of Mohammedans, the head missionary told me that among those treated for this malady are many of very tender years. When the first of these, a lad of 14, came to the hospital, the physician expressed his surprise, and the boy replied in substance: "I don't believe that you can find a boy

of my age in all — (mentioning the name of the city) who has not suffered more or less from this disease." The same medical authority said to me (I quote his exact words): "Sodomy also prevails among them to a frightful extent."

It may be true, as is often claimed,

that the moral régime which Mohammedanism inaugurated is better than that which it displaced, but this is poor excuse in itself for its continuance. The cancer of Mohammedan civilization cannot be cured, at least by any force within Islam, until the knife is laid at the root of Islam's cancer.

MISCELLANEOUS SECTION.

The Christian Minister and Tobacco.

By REV. N. I. M. BOGERT, CLOVER HILL, N. J.

THE General Assembly of the Presbyterian Church which met at Portland, Oreg., in 1892, passed the following resolution:

"Resolved, That this Assembly would, and does, hereby earnestly call the most thoughtful and serious attention of all our ministers and elders and our candidates for the ministry in the academy, college, and seminary to the very apparent propriety and pressing importance of total abstinence from the tobacco habit." (Minutes, p. 217.)

It is understood, of course, that we have here, not the enactment of a prohibitory law, but a strong expression of the sentiment of the General Assembly. Is such an expression wise? Is it demanded by circumstances? No one can ever look upon this highest court of one of our most respected denominations without a profound regard for its intelligence and spiritual worth, and the presumption therefore is that a matter claiming its notice is of much importance. The fact that the conservative American Tract Society publishes a 64-page essay on "The Influence of Tobacco upon Life and Health" strengthens the presumption in favor of the above resolution. If we draw a circle and, for argument's sake, call it now the field of personal liberty, there are two propositions to which all ministers of Christ will give their assent, for they indicate what plainly lies beyond the territory of indifferent things.

1. *No minister of the Gospel has a right to injure his health or impair his higher powers.*

We say "minister," because what is true regarding *every* man is especially true in reference to the preacher of the Gospel. Is any work in the world so important as his? Does any employment require such a splendid condition of the whole man, physical, mental, and moral? The conception and elaboration of sermonic truth, the optimistic view of life, the powerful utterance, the glow of feeling, with an abundance of effort in pulpit and out, and often of the most exhaustive kind, require that one keep himself in the best possible condition. The physical man must therefore be preserved in vigorous health and strength. A full measure of years, with powers unimpaired, should be eagerly sought by the minister of Christ as by no other man. That tobacco may be, and is, often used to the extent of physical injury, to say nothing of harm to the higher powers, no one will deny. Is it ever so used by ministers? The innocence of the question produces a smile. Any minister in middle life, we venture to say, can recall instances in the range of personal acquaintance of those who have injured health, contracted usefulness, and even shortened life by such use. And these instances multiply with increasing years and a wider observation. When needs of the world are so great for all the moral forces that can be secured, is not such a fact lamentably sad, especially if for years, according to the ritual of

their Church, these victims of tobacco have read aloud to the listening congregation every Sabbath morning the commandment, "Thou shalt not kill"?

2. *The other proposition which cannot be denied is that no minister of the Gospel can, without contracting guilt, put himself in bondage to any physical habit.*

Paul, in 1 Cor. vi. 12, says: "All things are lawful for me, but I will not be brought under the power of any," i. e., I will not make myself its slave. Dr. C. Hodge, in his commentary, says with reference to this passage:

"It is of great importance to the moral health of the soul that it should preserve its self-control, and not be in subjection to any appetite or desire, however innocent that desire in itself may be. This is a Scriptural rule which Christians often violate. They are slaves to certain forms of indulgence, which they defend on the ground that they are not in themselves wrong, forgetting that it is wrong to be in bondage to any appetite or habit."

Are ministers ever thus in bondage? Many, alas! are the very slaves of the tobacco habit. Tobacco shows no respect to great minds or noble hearts; it lays hold of *the nervous system*. When the sexton must keep a spittoon in the pulpit, when at the end of the sermon a quid must be taken, or when one cannot sit down in his study without biting off one end of a cigar and putting a match to the other, surely no further evidence of ignoble servitude can be demanded. Even in the schools, before the arena of life is reached, students, as is well known, will grasp hands for mutual assistance on a pledge for a month's abstinence from tobacco. We write from vivid recollection. To show that we are not dreaming here, we will quote from a volume called "Oats and Wild Oats," written by Dr. J. M. Buckley, of the Methodist Church. The author tells us his own experience and says:

"Its (tobacco's) hold can be seen in the fact that of all I have known to try to quit it, very few indeed have succeeded. And I failed more than ten times, and that after solemn pledges to friends before I finally succeeded."

Dr. Talmage writes to young men:

"To get rid of the (tobacco) habit will require a struggle, as I know by bitter experience. Cigars and midnight study nearly put an end to my existence at 25 years of age. I got so I could do no kind of study without a cigar in my mouth—as complete a slave was I as some of you are."

Mr. Chauncey M. Depew at one time smoked 20 cigars a day. When he became convinced that tobacco was ruining him, he determined to abandon it, and gained the victory, but the severity of the struggle may be seen in these words of his: "For three months thereafter I underwent the most awful agony. I never expect to suffer more in this world or in the next."

Wisely indeed did Dr. John Hall answer when asked in his Yale lectures on preaching, Have you any opinion on clerical smoking? "I would advise those who have not become dependent on tobacco to preserve their freedom" (p. 270). Shall a man sharing the anointing of Christ "to proclaim liberty to the captives and the opening of the prison to them that are bound" be himself a hopeless prisoner, in agony at times for the intoxication of nicotine? Can he with any assurance declare that God's spirit and grace can break every yoke so long as he himself remains in fetters? Will not other bondmen, those of alcohol or opium, for instance, reply when they hear the call to freedom, "Physician, heal thyself"?

Let us now, with agreement on the above propositions, enter the field of personal liberty, so-called, to which we referred in the beginning, where the bondage has not as yet begun nor any injury been given to the frame. In this territory is the real arena of discussion. We may remark, in passing, that this boundary line is very much like the equator, which sailors often pass in the night, and therefore do not see.

We remark that even within the indicated bounds—

1. *Many ministers become unfitted for the discharge of several important offices.*

Some of the most delicate tasks of a pastor—I might say his finest work—demands proximity of person. He holds intimate conversations with individuals or with families, when affliction, bereavement, or some other sorrow distresses the heart. He bends over the sick and converses with religious inquirers. Now, shall he mar his welcome and injure his usefulness by an odor of clothing or of breath which is to many—to the ladies for example, and especially to sick ladies—distressing? This case recently came to our notice: A minister was called in to see a sick woman. When the latter was asked after a while whether she would like another visit, she replied; “No, don’t send for him; I cannot endure his breath.” This consideration of unfitness induced has, as we know, led some to give up tobacco.

2. *The “body is the temple of the Holy Ghost,” and we should keep it pure.*

Some may object to this point, denying that it is relevant to the subject. We admit the delicacy we feel here, and content ourselves with quoting from a sermon by that grand man, President Mark Hopkins, who bore the title of M.D. as well as D.D.:

“It is said that a German professor can soak his system in lager beer and saturate it with tobacco and be as profound a student and live as long as he would otherwise. Be it so. The question here is not that. It is on a higher plane. It is whether he can do these things and consecrate his body, as he might otherwise, to be a temple of the Holy Ghost. A temple may stand as long as it would otherwise and be as strong, and yet be defiled. It is of defilement rather than of impaired strength that a temple is in danger, and he who would hold his body as a temple must study and heed in its broadest import the injunction, ‘Keep thyself pure.’”

He adds further on:

“Let me say, therefore, to those who expect to be ministers, that I believe that sermons, even those called great sermons, which are the product of alcoholic or narcotic stimulation are a service of God by ‘strange fire,’ and that for men to be scrupulous about their attire

as clerical and yet to enter upon religious services with narcotized bodies and a breath that ‘smells to heaven’ of anything but incense, is an incongruity and an offense, a cropping out of the old Pharisaism that made clean ‘the outside of the cup and the platter.’ Not that abstinence has merit or secures consecration. It is only its best condition.”

3. *The example of the tobacco-using minister is injurious.*

He is a man of education and of moral worth. A knowledge of the laws of health, refinement of manner, tenderness of heart, and, above all, high conscientiousness are so many strong cords to hold him within certain limits, and often successfully; but multitudes about him, who observe his habits and hear his voice, do not have these restraints. Many are ignorant, rude, without any culture, even of the heart, and they often wallow in the very filth of tobacco. Shall we by our example encourage others, and especially the young, to do what in their case, if not in ours, will, in many instances, work harm? Does not Paul’s declaration, “If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend,” apply here?

Thus, in the sphere of the lawful, so-called, do not the considerations of unfitness, in part, for the discharge of important duties, the defilement of the temple of the body, and the baneful influence of example indicate an expediency which has the grip of a moral principle? And it may be said also, dropping now all moral considerations—

1. *None are so independent of this source of good (so called) as the minister of Christ.*

No class of men are so broad in their culture and sympathies. God’s thoughts thrill their souls. God’s spirit dwells in them in large measure. Here is exhilaration. (See sermon by F. W. Robertson on “Be not drunk with wine wherein is excess, but be filled with the Spirit.”) All literature, nature, art, refined society, and noble af-

fections minister to the joy of the preacher of the Gospel. He ranges through the eternities, and the universe is his home. He knows not "the formidable curse of 'tædium vitæ,' " of which poor De Quincey speaks. He needs not "an artificial state of pleasurable excitement," as the renowned opium-eater thought he did.

2. *No one should be so devoted to the natural, in the true sense of the word, as the Christian minister.*

He who preeminently stands close to the God of nature should, above all others, it is evident, be a friend to nature. He ponders the divine wisdom in the natural world. He often declares the sad fact of human life, that it is unnatural, abnormal, fallen away from its original constitution. By him, then, natural stimulation by proper food, exercise, and sleep should be sought rather than the artificial. To him God's way is ever better than man's. God-given appetites are enough. Human nature has all that it can do (and, alas! too often more) to govern aright its wild horses, the natural appetites, without making the problem of life more difficult by adding the artificial—a new world of appetite to conquer. Hannah More has well written:

"To acknowledge that we find it hard to serve God as we ought, and yet to be systematically indulging habits which must naturally increase the difficulty, makes our character almost ridiculous, while it renders our duty almost impracticable. The determined Christian becomes his own pioneer; he makes his path easy by voluntarily clearing it of the obstacles which impede his progress."

Besides, nature tells us that the saliva has an important office in connection with our food and should not be ejected from the mouth; that inhalation should be by the nostrils, not by the mouth; and of fresh air, not of smoke. The senses should be kept keen for the odor of God's flowers and the taste of God's fruits. Wives and mothers need a sedative as much as any man who may toil with hand or brain, but the sharp line

between the sexes in the use of tobacco shows how artificial, superficial, and therefore unnecessary the whole business is.

We conclude, therefore, that the resolution of the General Assembly with which we began is a wise and necessary one. No doubt nine-tenths of what is seen in ministerial life here is the fruit of early habit formed before the ministry was contemplated, before, perhaps, grace touched the heart. As the iceberg floats down to the tropics, so early habits are often carried into the ministerial career. The resolution, therefore, speaks of "the academy" as well as "the college and seminary," and so intimates that the early and formative period of life should be guarded. Here is the real battle-ground, where the surest victories may be achieved. Mr. Beecher once wrote: "I rejoice to say that I was brought up from my youth to abstain from tobacco. It is unhealthy, it is filthy from beginning to end." We venture the assertion that every other minister who has been thus by a father's example and counsel shielded from the evil of tobacco remembers the unspeakable good done him all his days. Good Dr. Miller, of Princeton Seminary, in his "Letters on Clerical Manners," pleads earnestly on this subject. He begs his "Student" not to touch tobacco and says:

"I beseech you, my young friend, not to disregard this advice. Rely on it, if you are so happy as to escape the thralldom which the odious vegetable in question has imposed upon millions, you will rejoice in it as long as you live."

We believe that the ideal and ultimate character and equipment of the Christian minister will show, with many other features, of course, an elimination of both stimulants and narcotics. Let none despair, thinking the standard beyond reach. See the advance as to stimulants since the early days of Dr. Goodell (*Memoirs by E. D. G. Prime, D.D.*, pp. 20, 21), when the pastor in his visits felt compelled to drink or give offense, until his head became

affected and he was in danger of saying or doing some foolish thing. When do we now hear of the presentation of a gold snuff-box, a thing common in the days of Jackson and Webster? Already the Methodist Episcopal Church requires of its ministers that they "wholly abstain from the use of tobacco." The Government schools at West Point and Annapolis forbid the use of the weed, to make better soldiers and sailors, and why should not the

beneficiaries of our boards of education be required to abstain as thereby securing, in one respect, the best condition for success and preserving from waste the money given for a definite and sacred purpose?

We sincerely hope that the time may speedily come when all our teachers of the young in school, college, and seminary will, by example and precept, help to raise up a non-tobacco-using ministry.

PREACHERS EXCHANGING VIEWS.

Conference, Not Criticism—Not a Review Section—Not Discussion, but Experiences and Suggestions.

Bishop Moorhouse and Sermonettes.

WHEN the late Dr. Guard entered upon his pastorate in Baltimore, he advertised his people that he should preach no sermonettes, and nobody ever desired him to do so. Bishop Moorhouse seems to forget that all Gospel preachers are not burdened with an almost interminable liturgy, such is exhausting to both preacher and hearer before the sermon is reached. An Episcopal rector recently said to me that the reading of his "service" required fully an hour, and that, however it might be with his audience, before the sermon was reached he at least was quite tired out. It is easy enough to understand that, under such circumstances, a 20-minute sermon, especially if a poor one, would be a godsend, or on a hot day. In case, however, one's introductory be but 15 minutes, a 20-minute sermon would bring the whole service within the limit of 35 or 40 minutes—obviously ridiculously brief. Meantime, sometimes other than a liturgical service is burdened with an unnecessarily lengthy introductory. If, besides the reading of a responsive psalm, two chapters from the Bible are read and the "long" prayer is literally so long as to lull a congregation to sleep, or the choir seeks to entertain the hearer by rendering not less than four set pieces of one sort and

another, it is not difficult, we admit, to realize the eminent fitness of a 20-minute sermon. But where the introductory portion of the service occupies no more than 25 or 30 minutes, leading up naturally to the sermon—assuming the latter to be thoughtful and fervent, a real message and not simply a homily, an essay, or a rehash of doctrinal platitudes—30, 40, or 45 minutes can hardly be deemed unreasonably long for the discourse. Even then the entire service may be brought within the limit of 1 hour and 15 minutes.

Of course the proper length of the sermon must be estimated somewhat by the place the latter occupies in the Church service. If to the liturgy be assigned the first place, as doubtless Bishop Moorhouse holds it should, then the latter is consistent enough in advocating that the sermon, recognized as only a sort of adjunct or appendage to the liturgy, should be brief—the briefer the better. Our non-liturgical Churches, however, on the other hand, proceeding upon the assumption that the factor of worship should be made subsidiary to the preaching of the Gospel, and realizing that the power and success of their religious service depend chiefly on the pulpit, naturally assign not only a large but the chief place in religious exercises to the sermon. Within the limit prescribed by the Bishop, in the

estimation of the average Gospel minister, time is afforded only for a brief explication of the text and a still briefer appeal. Preceded by a praise and followed by what we Methodists call an "altar service," or an "inquiry meeting," such a discourse were admirably adapted to the Sunday evening meeting. But in 20 minutes, plainly no great practical spiritual truth can ever be unfolded, applied, enforced; nor within that time could the average speaker's faculties become fully roused. Shut up to such a limit, who would have ever heard of Simpson, Spurgeon,

Durbin, Punshon, or Robert Hall? The late Dr. Daniel Curry once said that the preacher who, other things equal, could not interest an audience 45 minutes, had obviously mistaken his calling. Meanwhile, suppose, by way of variety, some of the strictures ordinarily devoted to long sermons as the cause of tediously protracted religious or Church services be directed to long prayers, long lessons, long ceremonies, long voluntaries, and long-winded pulpit notices.

R. H. HOWARD.

NEWTON LOWER FALLS, MASS.

EDITORIAL SECTION.

LIVING ISSUES FOR PULPIT TREATMENT.

The Indian Question.

BY CHAPLAIN C. C. BATEMAN, U. S. A., FORT ASSINIBOINE, MONT.

A RESIDENCE of more than 80 years west of the Missouri River, 20 years of which time being spent in the Pacific States and Territories, may have given the writer of this article some knowledge of Indians and Indian affairs. His information was gained in part by actual official service on two Indian reservations. He is more or less familiar with the character and customs of ten tribes inhabiting the far West.

The views herein set forth are not, I fear, those commonly held by readers of the "Leather-Stocking Tales." Cooper's ideal Indians I have never encountered.

In the year 1878, Sheldon & Co., of New York, published a book entitled "The Indian Question," by Lieut.-Col. Elwell S. Otis, an officer of the regular army. The author is to-day no less a personage than the Brigadier-General commanding the military department of the Columbia, including the Pacific Northwest. The book did not strike a popular chord—it was too true to be popular, and is now out of print. But its doctrines are known to embody the

highest wisdom in a setting of unanswerable argument. Truth always burns through to daylight, though ever so deeply covered by the rubbish of antiquated opinion and prejudice.

When the Indian is the subject under consideration, not a few prefer poetry to hard fact and plain prose. There are no flights of fancy in the work referred to, but its premises and conclusions remain unshaken in the minds of those who are acquainted with the American savage.

The history of our "Indian policy" is a record of lamentable blunders. To have ever conceded a national status to roaming barbarous tribes was a colossal legal mistake. There is not, and there never was, a tribe of savages on the continent possessed of the elements of national solidarity. We have for a century treated with chiefs who in turn were unable to hold their followers to the fulfilment of stipulations.

No Indian father exercises control over a son after the latter is strong enough to draw a man's bow or shoulder a rifle. Parental government is a thing unknown to the domestic life of our uncivilized aborigines. The redoubtable chieftain is not altogether master in his own tepee; how, then,

may he be expected to bind the consciences of a tribe to the faithful performance of a covenant? In reading Parkman, no conviction has forced itself so strongly upon me as that the Indian has received more credit than was his just due. This "child of nature" overran primeval America for ages. All the resources were here under his feet and about his dwelling. What use did he make of them? It required from 6,000 acres to 50,000 acres per Indian to supply the game upon which he subsisted.

He left the soil untilled, the forest uncleared, the mines unworked, the cataracts unharnessed. He had proved himself an unprofitable steward of the richest estates ever spread out to the conquest and cultivation of man.

Canaan was a land flowing with milk and honey while the natives still possessed it undisturbed. Were the Canaanites worthy of such a country? Clearly they were not. An inferior race, devoid of genius, incapable of noble ideas, institutions of enlightenment, and national progress, it was in the providence of God that the land should be given to another people. God has not allowed peoples to abuse their privilege beyond a certain point.

This should have been the first lesson taught the Indian: that the European had come to share with him these neglected lands; and that he was to adjust himself to new conditions, joining with a brother in the enjoyment of the arts of peace. Ah, we were not brave and humane enough to announce such doctrines and stand by them!

Instead, we fed and flattered him into the belief that he was a nation; that he owned the land; that the timber, mines, and rivers were his. We confessed to ourselves and to him that we had come to steal his country; we still confess that we are a nation of thieves. A Christian race pleading guilty to the gigantic crime of stealing a hemisphere!

The truth lies in an opposite direction. When the Indian failed to use

the country's resources for purposes of good he forfeited his title to this eminent domain, and henceforth he was a man without a country. To regain any part of his lost heritage, he must consent to develop it. We purchased of him what he had no right to sell; we pandered to his inordinate self-esteem. He boasted that he was a great man, and we agreed with him most perfectly.

That it should have required numerous and bloody wars to convince him that he was not the superior man he had imagined himself to be seems not strange in the light of all we had by implication taught him.

Our Indian wars have cost, in round numbers, the stupendous sum of \$500,000,000, and necessitate still the maintenance of numerous and expensive garrisons on the frontier. The number of Indians killed in these wars has been usually exaggerated. From 1778 to 1878, a period including all our notable armed struggles, about 8,000 Indians fell in battle with the whites—some say not over 6,000. The Indian's antagonist has suffered far greater losses. The compensation for the Indian's property confiscated or destroyed has been munificent.

We are reminded, now and again, that the Indian is fast dying out. What are the facts? It is believed by many whose views are entitled to respect that there are living in this year of grace nearly or quite as many natives as were in existence when Columbus first landed at San Salvador.

Inter-tribal wars always kept the Indian population sparse; many of these were most destructive, and wiped out large villages. It is true some tribes have become extinct since the advent of the white man, but there are several tribes which enroll a greater number than at any previous period. During the past decade there has been an appreciable increase. The present policy of massing tribes on large reservations is one fraught with evil, in that it gives duration to the *blanket age*.

The Indian is somehow to be evolved

out of the age of the blanket and tepee. On large reservations, far removed from localities where the home-life and industries of our people may be best observed, the conditions are found for the perpetuation of tribal peculiarities and customs.

Here, also, race hatreds are nurtured and murders planned. I recall the possible peril which surrounded an agent and his small group of officials upon a reservation where hundreds of Indians were congregated during the progress of the Modoc War, in the autumn and winter of 1872-73. The reservation was little more than 200 miles from the Lava Beds, the scene of conflict. I recall the insolence of the Indians whom we were feeding fast and full, according to official instructions from Washington, to keep them quiet, and how each employee went about his daily duties with nerves strung to the snapping tension, but determined, should the worse befall, to sell his life as dearly as possible. The gleam of the signal-fires along the mountain sides, which finally told the reservation Indians of General Canby's death, and set them laughing in undisguised satisfaction among themselves, is still vivid in memory.

It is, therefore, with an emphasis begotten of personal experience that the following paragraph is quoted from the book by General Otis: "The dimensions of reservations should be determined by calculations based upon some opinion regarding agricultural demands according to the number of proposed occupants. Large tribes ought to be divided as to residence. Experience proves that small tribes are more susceptible of improvement than those which are numerous, after both have been located. An aggregate of 1,000 or 1,500 souls collected upon a single reservation exacts the entire time and ability of the faithful agent and his corps of assistants. Small bodies are also more easily tranquilized and influenced in all respects than great ones. The attempt to collect large

masses upon the reservations in the Northwest and control them efficiently has resulted in disaster, because of continued agitation and turbulence thereby rather provoked than allayed. Agents could do little more than feed them, and if a portion reached a well-considered intention to locate and till the soil, the opposition was too strong to allow of its execution. Those reservations became nurseries for treasonable projects and criminal designs. Pampered indolence indulged in licentious debauchery and all those vices in which depraved barbarous nature takes delight. The agent was at the mercy of his savage people. His safety consisted in the fact that he was the dispenser of Government bounties, and therefore profit insured his preservation.

The policy of allotting to tribes vast tracts of country, in remote regions, only to take the same from them when civilization shall have reached those parts, is a national disgrace. When these lands are required for actual settlement, a commission is appointed who re-enact that childish but expensive play of "trading back." There has been such a commission at work very recently, and representative Indians have paid numerous visits to Washington in order to interview the "Great Father" concerning their real or imaginary wrongs. Prodigal in the use of money, with no real appreciation of property value, they will for a trifle dispose of to individuals that which the Government would purchase at a handsome price. No tribe was ever entirely satisfied with the result of any trade whatsoever.

Touching this phase of the Indian question, I have clipped the following editorial paragraph from a well-known Western newspaper:

"It is but natural that the Indian, in his supersensitive dread of being cheated at the hands of the white man, should flock to Washington whenever a question that interests him comes up; but it is a fact, none the less, that more

good could be accomplished by keeping the ceaseless procession of Indian lobbyists and attorneys at home. In the case of the Kiowas, Comanches, and Apaches, who have petitioned against the opening of the Fort Sill country, there is a well-defined suspicion that they are actuated by the interests of the cattlemen as much as by their own. Secretary Smith has promised these tribes that they will be protected in their lease until the sale of the lands is ratified, but Congress can hardly be expected to annul the whole treaty and keep 3,000,000 acres of fertile land unopened on any such grounds as those set forth in the petition."

The tens of thousands of dollars of public funds expended upon several contract schools, which have been of little real service to the Indian, might have been more wisely used in the purchase of small fertile reservations in the heart of highly civilized and thrifty communities. Upon these, divisions of large tribes should long ago have been placed and set to work. The contract-school system has in not a few instances proved a grave disappointment in quantity and quality of results. The policy of appropriating funds from the Federal treasury for the support, in whole or in part, of sectarian schools among the Indians is one so clearly opposed to the genius of our civil institutions that its discontinuance cannot come too soon. Most of the large religious bodies have signified their disinclination to receive further aid from public funds. The Baptists have been conspicuous always for their consistent course in opposition to sectarian contract schools. The Catholics, who receive very large subsidies, are as consistently opposed to relinquishing any customary claim upon the national coffers. With a few notable exceptions, the Government schools, free from every species of sectarianism, are incomparably superior to those of the contract system.

There is hope, large hope, for Indian youth, but chiefly through a consistent

policy of segregation from the parent mass. The experiment, on trial during recent years, of making soldiers of superfluous able-bodied Indians has practically ended in failure. The uneducated Indian cannot be satisfactorily disciplined as a regular soldier. He is a born savage, not a born soldier. Take from him his liberty to roam, and he will either mutiny at an unexpected time or sink into hopeless or sullen inaction, a prey to the most violent form of nostalgia.

A homesick Indian is about the most woe-begone human specimen yet catalogued. Before, however, the present policy of the War Department to abolish the companies of regular Indian soldiers shall have been fully carried into effect, I hope to see an experiment made which, it seems to me, is worth trying. It is noticed that the discontented Indians in barracks are the more stupid, illiterate ones. Why could not the places of these men be filled by the brightest and best young Indians, who are year by year completing the course of study in the Government schools? This policy would provide positions for a number who are confronted with the grave question on leaving school, "What am I to do?" These Indian youths cannot be left to lapse into the old life of the blanket. To be sure, many will be urged and helped to engage in agricultural pursuits. Some are carpenters, some brick and stone masons, but when the jobs are all manned, there still remains an overplus of unused force.

I have known some of the brightest youngsters to become first-class gamblers, largely because there seemed to be no place to put them. It is simply out of the question to think that the Government can prepare Indians for the learned professions. Such a policy would be an unfair discrimination against the whites and blacks of the country. The Government might place a few hundred vacancies in the file of the regular army at the disposal of the Indian schools as special rewards for

proficiency. Indeed, it was currently reported during the year 1893 that one class of Indian school "graduates" petitioned to be admitted as privates into the army, upon the ground that they could not return to the old life on the reservation without much loss, and there were no positions open to them among white people, with whom they wished to reside in future.

Social sorrows fall heavily upon a race in its transition period. We wish to care for the Indian; in our desire to do so we create in him a dependent spirit. He knows we will not allow him to starve, hence he will lazily rely upon our bounty. If we are a little slow in securing to him his weekly rations, he knows well how to hasten matters. A "row in camp," mutterings against the "dishonest agent," the killing unlawfully of a few head of cattle off the reservation, an insolent remark that "some Injuns go on warpath"—these gentle reminders bring the rations, and possibly an order removing the agent "for cause."

No philosopher has yet found a solu-

tion to the Indian problem; but it is within the truth to assert that nowadays it is the white man who is the one imposed upon. Policies of the immediate future, howsoever wisely conceived, may scarcely be expected to wholly correct the evils which are incident to and have grown up about the Indian question.

It is well always to remember that an Indian's testimony may sadly substitute wants for needs. Good and faithful agents have been sacrificed by official decapitation and newspaper condemnation because they recognized the Indian's needs, but refused to entertain voluble statements of his wants. I have heard Indians argue their wants with such vehemence as would do credit to a criminal lawyer skilled in the art of making the lesser appear the greater reason.

Exact justice is to be done the Indian, the officials who directly control him, and the Government which supports him. Any act which discriminates against either of these three parties postpones the day of equitable adjustment.

EDITORIAL NOTES.

A Drawing Preacher or a Holding Church?

It is said that Dr. Henry Van Dyke, of New York, was at one time requested to recommend to a wealthy church a preacher who would *draw*, and that he replied: "What you want is a church that will *hold*. You haven't got it. Twenty congregations have passed through your church in the last twenty years, and they have passed through because you have not had a church that will hold. . . . Success depends not half so much upon the minister as upon you, the church."

There is more than a little truth in the reply, as it has a general application. The preacher's function is not that of drawing or that of holding; it is that of preaching, and that alone.

His mind is not to be taken up with distracting anxiety as to how to get men to come to him. His absorbing thought should be to present the truth so as to get men to come to Christ. The preacher who is an adept at "drawing" congregations is, in ninety-nine cases out of every one hundred, a failure at winning souls. Unconsciously it may be, yet too surely, he yields to the temptation of tickling ears rather than fulfilling his obligation of touching hearts. This, we say, is almost invariably true of one who thinks much about "drawing." But it is equally true that he who, possessing average ability and making a consecrated use of it in the study of the Word, of nature, of providence, and of man, gives himself to the work of winning souls, will be a drawing preacher.

At the same time, it is in the power of a Church to do either of two things with those who are drawn to it: to thaw them in or to freeze them out. We say

"thaw them in," that is, by manifestation of a truly Christian love, move them to a more and more complete identification of themselves with the Church in its various expressions of life and activity. Love on the part of the people more than the eloquence of the pastor will hold a congregation together, while, on the contrary, indifference and coldness on the part of the people, despite all the ability shown in the pulpit, will serve to dissipate any congregation.

The Roman Catholic Church and the Liquor Traffic.

THE decision of the Papal Delegate, Satolli, in supporting the position of Bishop Watterson with reference to the expulsion of liquor dealers from membership in Catholic societies will be hailed by evangelical Christians everywhere with great satisfaction and delight. The fact that so large a proportion of those engaged in the nefarious traffic have their membership in the Romish Church, and, despite the iniquity of their business, have hitherto been permitted to enjoy all the offices of that Church, renders this decision one of momentous significance. It brings the Papacy into accord on this question with the majority of our Protestant denominations, many of which have long since taken similar action. When it is definitely settled that there is no ecclesiastical refuge for men who seek to enrich themselves at the cost of their neighbors' degradation and pauperization, it can hardly be questioned that many will be deterred from entering upon this business, and some, at least, who are in it will forsake it. That enlightened Christian sentiment is almost unanimously opposed to it as a mighty enemy of the general weal will tend to make men think twice before adopting it as a means of livelihood. The great Roman Church has never been regarded as "cranky" upon any question of public morals, and this action will not be regarded as the outcome of a spasmodic enthusiasm or fanaticism, but of a deliberate conviction which has come to stay. "The morning cometh!" It will yet be seen that Rum and Romanism are not inseparably joined together. The statement, apparently official, that the Pope has determined to make Satolli sovereign in ecclesiastical matters in America, following, as it does, immediately upon this important decision, seems to indicate that the Supreme Pontiff is in sympathy with his representative's views and is ready to support them.

It is gratifying to note the agitation and alarm expressed in the leading organs of the liquor traffic. It is the best of indications that the Delegate's "fulmination" is regarded as something more than thunder. There is considerable lightning in it. By the confession of *The Wine and Spirit Gazette*, "the strict enforcement of this decree would be a severer blow to the liquor trade than anything the Prohibition cranks and the cold-water fanatics have accomplished within the last 40 years."

Suppression of Lotteries.

ALL friends of morality will sincerely rejoice in the action of the present Congress looking to the suppression of lottery traffic through national and international commerce and the postal service subject to the jurisdiction and laws of the United States. By this action "any person who, within the jurisdiction and subject to the laws of the United States, shall contrive, propose, set up, or draw a lottery, so-called gift concern, or similar enterprise offering prizes dependent upon lot or chance, or assist in such contriving, proposing, setting up, or drawing, in any place within the jurisdiction and subject to the laws of the United States, and who, from any place whatever, whether within or without such jurisdiction, shall cause to be sold, transferred, or delivered within any place, subject to the jurisdiction and laws of the United States, and who shall cause to be brought within any place subject to the jurisdiction and laws of the United States from abroad, or deposited or carried by the mails of the United States, or carried from one State to another in the United States, any paper, certificate, or instrument purporting to be or represent a ticket, chance, share, or interest in or dependent upon the event of such lottery, so-called gift concern, or similar enterprise offering prizes dependent upon lot or chance, or shall cause any advertisement of such lottery, so-called gift concern, or similar prize enterprise offering prizes dependent upon lot or chance, to be brought into the United States or deposited in or carried by the mails of the United States, or transferred from one State to another in the same, shall be guilty of a felony, and be punishable in the first offense by imprisonment for not more than two years or by a fine of not more than \$1,000, or both, and in the second and after offenses by imprisonment only."

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REVIEW SECTION.

I.—WHAT THE PREACHER MAY GAIN FROM A STUDY OF COLERIDGE.

BY PROF. J. O. MURRAY, D.D., PRINCETON, N. J.

AMONG the books which should be found in the library of every minister may be named, with some decisiveness, the works of Samuel Taylor Coleridge. It is a large debt which the Christian ministry owes to Dr. Shedd for his writings. And it admits of little question that the edition of Coleridge's complete works,* published under his editorial care, with an introductory essay from his pen, and Dr. Marsh's preliminary essay to "Aids to Reflection," makes a very considerable part of that obligation. Coleridge will never be introduced to the public under better auspices. This edition appeared in 1856. The influence of Coleridge upon American thought is perhaps less to-day than it was a generation since. The same may be true of England. The best authors fluctuate in their hold on the public mind. But there are some signs that interest in the writings of this remarkable man is far from extinct. Such essays as that of James Martineau, "Personal Influences on Present Theology: J. H. Newman, S. T. Coleridge, T. Carlyle;" or that of Professor Shairp, in his "Studies in Poetry and Philosophy," on Coleridge; "The Life of Coleridge," in the "English Men of Letters Series," by Mr. H. D. Traill, clearly evince that he has not yet passed to the limbo of neglected or forgotten authors. As I write these lines, there comes into my hands a little volume of "Selections from Coleridge's Prose Writings," by Professor Beers of Yale University, in a series of "Readings for Students."

But whether or no Coleridge holds the influential place in English and American thought he once held, it is certain that both in England and America he has powerfully molded the thinking of some of our ablest divines. I am well aware that in some quarters there has existed, and does still exist, distrust of his methods and of his influence. The epithet "Coleridgian" carried with it a suspicious sound.

* Coleridge's Complete Works. Edited by Professor Shedd. In seven volumes: Harper & Brothers.

That he exerted a profound influence on Maurice is doubtless true; but it is certainly fair to question whether Maurice's vagueness and indetermination were not in spite of, rather than because of, Coleridge. And it cannot be forgotten that he was the formative influence in the making of that remarkable scholar, Julius Hare, whose "Mission of the Comforter," with its magnificent defense of Martin Luther, is a classic in evangelical theology. If the school of transcendental thought in New England is thought to be a progeny of his philosophizing, let it be remembered that Christian scholars like Dr. Marsh and Dr. Shedd may be the legitimate offspring, and that New England transcendentalism (whatever that may mean) may after all be only a hybrid product.

A general reason for making the intimate acquaintance of Coleridge's writings lies in the fact that he is in touch with so many sides of life. He belongs to the class of "myriad-minded" men—poet, metaphysician, theologian, political philosopher, editorial contributor to the *London Courier*, one of the three or four conversationalists who have left enduring contributions to English literature—this fact of his many-sided genius creates an interest in knowing something of such a man. His "Table Talk" is one of those suggestive books which can be taken in hand at odd moments, and which is always sure to start valuable trains of thought. Coleridge was fond of the aphorism. The aphoristic vein in him was rich, and many of its choice nuggets could be found in his "Table Talk." Open it at random, and they will appear. His "Miscellanea" in the "Friend" and the "Biographia Literaria" are discussions in philosophy and literature and human affairs which are fragmentary; but notwithstanding their fragmentary character, mentally stimulating. His "Literary Remains" is a body of literary criticism which is the best text-book extant on that subject—all the better for its purpose that it is in structure so different from the ordinary text-book. If literary taste in poetry or prose is anything worth cultivating, it is well worth the while of every clergyman to master its secret as Coleridge has unveiled it. Indeed, one of the great services he rendered the world of English-speaking people was the begetting a style of criticism remarkable at once for "fineness of insight and breadth of comprehension." Any preacher will read his Shakespeare to far better purpose, with higher discernment for the elements of dramatic power, who has made himself familiar with Coleridge's way of looking at the drama, and at the drama as embodied in Shakespeare. In fact, his comments on nearly every writer of note in English literature will be found to have in them a germ of true critical perception.

On his poetry, as a field for clerical study, we must dwell more at length. "The same spirit," says Professor Shairp,* "which pervaded the philosophy and theology of that era (eighteenth century) is appar-

* *Studies in Poetry and Philosophy.* Coleridge, p. 22.

ent not less in its poetry and literature." Coleridge is a reaction from and protest against this spirit of hard, dry, cold understanding, both in philosophy, theology, and literature. He struck, together with Wordsworth, the deeper, because the spiritual, note in our poetry. If for no other reason, for this alone Coleridge's poetry should interest the religious thinker. He abandoned early—too early indeed—the cultivation of the Muse for the pursuit of philosophy. For the last thirty years of his life he was wholly absorbed in problems of theology and philosophy. There is, therefore, no very large outcome of his poetry which is worthy of study. Of the seven volumes of his works, one contains his poems of every kind. His daughter marks off four epochs in his poetic production—youth, early manhood, middle, and declining life. All his best poetry lies in one of these, that of early manhood.

I may be allowed to select a number of poems from this period which it will repay any minister to read and reread for the spiritual element in them, as contrasted with the dominant note in the poetry of Pope, *et id omne genus*. I need scarcely mention his "Hymn before Sunrise in the Vale of Chamouni." But the following poems, less known, are vital with the finer and deeper breath of the new poetry: "Fears in Solitude," "The Eolian Harp," "The Nightingale," "Frost at Midnight," "Reflections on Having Left a Place of Retirement," "France: an Ode," "Dejection: an Ode," "Work without Hope," "Complaint and Reproof." They belong to a species of poetry which either elevates the soul to nobler moods, or subdues it from restlessness and turmoil into tranquillity, and in either case fulfils the higher poetic office. If there is in English poetry a gentler and sweeter note than is struck in the closing lines of "Fears in Solitude," I do not know where to find it, and one must read long in the poetry before he will come upon a more lofty and impassioned strain than in the "Ode to France." Throughout his poems, indeed, we find couplets and quatrains, and sometimes entire miniature poems, which are full of the breath and finer spirit of all wisdom. In the third and fourth periods of his poetic career, as Professor Shairp has truly noted, his poetry is mainly gnomic in character, "in which, if the visionary has disappeared, the wisdom wrought by time and experience is excellently condensed." Such lines as those in "Humility the Mother of Charity," or "Love, Hope, and Patience in Education," which contain the whole secret of moral pedagogy, the twin poems, "Complaint and Reproof," are illustrations of this gnomic poetry. I cannot forbear quoting the last named:

COMPLAINT.

How seldom, friend! a good great man inherits
Honor or wealth, with all his worth and pains!
It sounds like stories from the land of Spirits,
If any man obtains that which he merits
Or any merit that which he obtains.

REPROOF.

For shame, dear friend! renounce thy canting strain!
 What wouldst thou have a good great man obtain?
 Place—titles—salary—a gilded chain—
 Or throne of corses which his sword hath slain?
 Greatness and goodness are not means, but ends!
 Hath he not always treasures, always friends,
 The good great man?—three treasures, love and light,
 And calm thoughts, regular as infant's breath;—
 And three firm friends, more sure than day and night—
 Himself, His Maker, and the Angel Death.

The "Ancient Mariner" and "Christabel" stand in a class by themselves. They deserve to be studied, as is finely shown by Mrs. Olyphant in her "Literary History of the Nineteenth Century," as illustrations of the fact that a supernatural element in poetry is essential to its deepest mood.* Too few readers of the "Ancient Mariner" have noticed the remarkable quotation with which it is prefaced. It is taken from the works of the ingenious and eloquent Thomas Burnet, author of the "Sacred History of the Earth." "Facile credo, plures esse Naturæ invisibiles quam visibiles in rerum universilate sed horum omnium familiam quis nobis enarrabit, et graduo et cognationes et discrimina et singulosum numera? Quid agunt? Quæ loca habitant? Harum rerum notitium," etc., etc.

It is quite hopeless to argue with the men who are always insisting that poetry must prove something. The "Ancient Mariner" is vague, mystical, full of a weird supernaturalism and as a study for the imagination not easily surpassed. What imagery!

Or wedding guests! this soul hath been
 Alone on a wide, wide sea;
 So lonely 'twas that God Himself
 Scarce seemed then to be.

And no one can appreciate the divine ending of the poem in the following lines who has not again and again steeped himself in its spirit:

"He prayeth well, who loveth well
 Both man and bird and beast.
 He prayeth best, who loveth best
 All things both great and small;
 For the dear God, who loveth us,
 He made and loveth all."

"Christabel," says Mrs. Olyphant, "is a romance of Christianity—a legend of the saints." It is a presentation of the never-ending conflict between good and evil, innocence and moral foulness, perfect purity and contagious vice, when Christabel, the impersonation of heavenly-mindedness, is all unaware of what evil pain is in Geraldine, the first witch. "Never," to quote again from Mrs. Olyphant, "was there a higher or more beautiful conception." It is a companion to

* Vol. 1, pp. 243, et seq.

the "Ancient Mariner" in its poetic use of supernaturalism. As such, both poems are inviting studies for the preacher.

He will also find in Coleridge a profitable study as regards some prevalent errors in doctrine and morals. The errors of his time are largely the error of our age, only in intenser degree or different form. The error which he combated most stoutly was Pantheism, all the more stoutly, indeed, that, as there is good reason to believe, he himself was at one time more or less entangled in its meshes. In his introductory essay, Dr. Shedd says, "This author (Coleridge) is to be recommended and confided in as the foremost and ablest English opponent of Pantheism." The reader of this luminous and cogent essay will find that Dr. Shedd has clearly traced the growth and the processes of Coleridge's strenuous argumentation, pointing out the different features of his works in which it is brought out. Dr. Shedd has shown how Coleridge successfully assaulted and carried the Pantheistic doubts. It was not by a simple destructive process. It was rather the opposite. Coleridge was compelled to construct a profoundly theistic system of philosophy.

Pantheism in America has never gained any large or lasting foothold among the common people, however it may be in Germany. The system is too abstruse, too metaphysical for this. Hence the preacher will have small occasion to preach against pantheistic notions. The larger part of his audience would not know what he was driving at or talking about. He would seem to them as "one that beateth the air." One does occasionally hear a sermon in which the preacher strikes out vigorously against pantheistic views—but, it seems, no real foe is assailed—a shadowy form, which practical people knew very little about. But agnosticism is a very different sort of matter. It is much more insidious, much more prevalent. To say, "We don't know," "We can't know" anything about God and immortality, "they are not verifiable by any processes of human logic," seems a very simple and very plausible philosophy. And the agnosticism of to-day has bound many an unlettered man in its toils.

A study of Coleridge will form a source of strength in combating agnostic as well as pantheistic error. The preacher will greatly find his account in an acquaintance with the stalwart theism on which Coleridge built up his doctrinal belief. And when we see that "the doctrine of responsible self-determination and not of *irresponsible natural development* is the doctrine by which [he] constructs [his] systems of philosophy and religion,"* we can see how vital this knowledge of Coleridge's method may become to a preacher in his effort to proclaim and send home to the conscience the dread fact of human responsibility. A true ethics, as well as a true theology, is in danger to-day; indeed the peril is greater on the side of ethics than theology. It is well known to every well-furnished clergyman that the

* Shedd's Introductory Essay, p. 36. The italics are ours.

effort to construct ethical systems on a naturalistic basis has been in the past thirty years incessant and able. A vast amount of ingenuity has been exerted to account for the ethical principle in man on a basis of naturalistic evolution. Herbert Spencer's philosophy here has been widely accepted. The nexus between morality and religion has been cut asunder. The discussion has taken a wide variety of form. If any one cares to see over how large a field the discussion has ranged, he can do so by looking through Martineau's "Types of Ethical Theory." That the foundations of morality have been somewhat loosened in the process, there can be very little doubt. At least no one will be much inclined to doubt it who has read an article in *The Quarterly Review* for January, 1891, entitled the "Ethics of To-day."

And what is significant as to all these reconstructions of ethics on a basis entirely independent of revealed religion, is that they all involve, as the root, utilitarian ends. This is their common vinculum. Moreover if any one will be at pains to sound the opinions of common men—the rank and file—as to the foundations of morality—as to why this or that thing is wrong—in half the cases the answer will show that some doctrine of utility is at the bottom of these ethical theories—so far as they happen to have any. And moral heresies are the worst of all heresies.

Now, in his resolute and trenchant onset upon the Paleyan doctrine of ethics—that virtue was "the doing good to mankind in obedience to the will of God and for the sake of everlasting happiness;" or, as stated in another form, "We are obliged to do nothing but what we ourselves are to gain or lose something by, for nothing else can be a violent motive"—Coleridge has furnished the modern pulpit with abundant weapons for vindicating the old and true position, that morality must find its roots in religion. Let any one turn to that chapter in the "Friend" (second section) in which Coleridge takes to pieces the utilitarian theory of morals, and he will find a rich store of keen and sound argumentation. And throughout his writings he is at pains to expose the shallowness of a prudential morality. To him the "Lockean metaphysics and Paleyan ethics" were alike harmful, the one landing us in atheism or pantheism, and the other in a paralysis of conscience, denied to it the true education by a false doctrine of morality. It would be interesting to trace Coleridge's method of defense for Christianity. It was his weariness of the eighteenth century methods of apologetic reasoning which led him to say: "Evidences of Christianity! I am weary of the word. Make a man feel the want of it; rouse him, if you can, to the self-knowledge of the need of it, and you may safely trust it to its own evidence, remembering always the express declaration of Christ himself, 'No man cometh to Me unless the Father leadeth him.'" In other words, Coleridge laid the

* Quoted by Professor Shalrp. *Studies in Poetry and Philosophy*, p. 176.

emphasis on internal rather than external evidence. He did a much needed work here. The stress had been too much laid on the external evidence of miracle and prophecy by eighteenth century writers. Christian apologetics need not, can not, dispense with either type of testimony. Each has its province. Both together make the entire chain of proof. But when it comes to preaching it will be found that internal evidences lend themselves most readily to pulpit uses. External evidences seem most naturally in place in the theological lecture-room or in the reasoned treatise. The preacher can bend his energies to rousing in the human soul the sense of need and then do his best to show how fully and how immediately Christianity meets all that need. The "Aids to Reflection" will, in all this work of handling the internal evidences of Christianity, be found an invaluable handbook. For profound and glowing presentation of this style of Christian apologetics, the writings of all theologians in any century, seventeenth, eighteenth or other, can furnish no parallel. Its very want of system has its advantages. The preacher need not demand a forenoon or evening of uninterrupted study as he takes the "Aids" in hand. A spare hour or half-hour can be profitably passed with Coleridge. The plan of the book, with its aphorisms and comments, is precisely adapted to this fragmentary use of time. And what is there for all our possessions more than time, to which the divine teaching more closely applies, "Gather up the fragments that nothing be lost?" Readers of Charnock's sermons will recall his method of concluding his discourses with several uses of the truth discussed. There are two of these uses to be specified in connection with a study of Coleridge. First, a use of mental discipline. Coleridge is not always easy reading. We grow a bit weary of his digressions, and sometimes find his style exceeding dry. Again, however, we are charmed with his force of statement and by his effective marshaling of words in sentences full of eloquence. There are passages in Coleridge's writings not easily surpassed by any writers of English prose. Still it is eminently true that Coleridge will set his readers thinking. Beyond most writers on such subjects, he has the gift of stimulating inquiry. The mental discipline to be gained from acquaintance with such a writer is great. Mr. Traill, in his "Life of Coleridge," characterizes him as a "writer of the most penetrating glance into divine mysteries, and writing always from a soul all tremulous, as it were, with religious sensibility." The judgment is a just one, and every preacher who deals much with him will find his mental processes quickened and perhaps clarified also. The second use is of warning; warning against desultoriness. For among the bad habits some very good preachers may acquire are desultory habits of reading, of thinking, and of writing too. This was Coleridge's besetting mental sin. He lacked continuity of mental effort. He brought no plan fully to completion. "I have laid too many eggs," he said, "in the hot sands of the wilderness, the world,

with ostrich carelessness and ostrich oblivion." But his example is a warning to many men far inferior to him in intellectual gifts, to avoid these shoals and quicksands of desultory intellectual habits. In spite of his wonderful genius, this mental vice robbed Coleridge of more than half his power for good among men. The sin of desultoriness will play fearful havoc with men of average capacities. They need all their powers focused upon an effort. They cannot afford to scatter their mental energies. They may read Coleridge and take warning.

II.—THE FOUR GOSPELS AND THE FAITH OF CHRISTENDOM.

BY D. S. SCHAFF, D.D., JACKSONVILLE, ILL.

(Continued from page 297.)

The canon of the New Testament fixed itself before ecclesiastical authority sat upon it. "It did not meddle with the canon until that question had pretty well settled itself" (Salmon). Sooner or later, the original documents of Christianity would become matter for conciliar discussion and action. But instead of weakening the authority of the four Gospels and the other writings of the New Testament, it must be considered of the highest apologetic importance that they found their own way, and were accepted by general consent long before any Council enumerated the sacred books. When the Council spoke, the faith of the Church was already fixed. All conciliar declarations are vain concerning the Scriptures, unless there be the living faith in Christians, moved thereunto by the Holy Spirit. Luther found out that Church Councils also could err when he was exercised with the case of John Huss. His statement of the doctrine of Inspiration in the first edition of his German New Testament is liable to abuse, but it is far-reaching. "That which does not teach Christ is not apostolic, though Peter and Paul should teach it; and again, whatsoever teaches Christ is apostolic, though Judas, Annas, Pilate, and Herod should teach it." Church assemblies have claims upon our regard only in proportion as the men constituting them were men of piety and full of wisdom. A Synod of Ephesus (431) gets the notoriety of the Robber Synod, in spite of its being composed of ecclesiastics. The opinion of a single individual like Augustin, Bernard, or Fenelon may be of more value than the decisions of all the Councils of Toulouse or Toledo. There is no virtue in the decision of a Council of itself. The Gospels will not stand by the counsel of man. They came into recognition by their merits, as the diamond among other white crystal organisms. The canon was settled before the Synod of Laodicea (363) convened, or Eusebius made the distinction between Homologoumena and Antilegomena on the one hand, and spurious and heretical books on the other.

The Church expects her documents to be subjected to constant investigation. The sacredness of the Christian system is no reason why it should have immunity from scrutiny and energetic assault. The human mind will always claim the right to test their trustworthiness by the most searching methods. The Berean spirit is the mother of a living faith. If investors test with minute care before they make a purchase of silver mines in Colorado or a sapphire field in Montana, earnest students of the supernatural will demand the prerogative of going behind the decisions of even the most venerable Councils. Annoying as assaults are which tend to shake the faith of Christendom, they are inevitable except in a stagnant condition of the Church. The true attitude of the Christian Church is to welcome all fair investigation. The way to meet assaults is for it to maintain a constant watch over its own breastworks, and in time of peace to prepare for war. On this principle, the English Government has recently reorganized the defenses on the fortress of Gibraltar. The old redoubts of Christian apologetics need to be furnished with all the new defenses drawn from the archeological discovery and scientific achievement of the nineteenth century, in order that the Church may meet the assaults of the doubt of the nineteenth century. Assaults from without are no more dangerous than the sullen or apathetic silence of death within the Church. Indeed, they may be made the occasion of renewed spiritual activity, as has proved the case with the attacks of this century and the latter part of the eighteenth century upon the integrity of the New Testament, stirring up a vast amount of patient and painstaking research, and resulting in the discovery of harmonies and depths in the Gospel before not adequately recognized. "These assaults," Bishop Westcott has said, "upon their historic truth have brought out, with the most striking clearness, the separate characteristics of the Gospels." It is as if the keepers of a castle were aroused by menacing voices outside, but being awakened, not only repelled the enemy, but saw the bright lights of an aurora borealis they would otherwise have missed. Ecclesiastical decisions are valuable, as they are the summing up of the results of clear and far-reaching investigation. Fulminations only for a time seem to clear the ecclesiastical breastworks. The besiegers will make assault again. Nay, in a thinking and restless age, such fulminations will be but as the report of harmless bombs, if not an impediment to future generations, which their apologetics will have to clear away in order that the path of faith may become plain.

A special design of Providence has been discerned in the transmission of more than a single Gospel record. Irenæus went so far as to argue that there must be four Gospels, just as there are four winds, and four quarters of the earth. They have been compared with the four rivers that went out from the Garden of Eden and to the four cherubim of Ezekiel. If there is any advantage to be derived from

seeing an object from different angles, we have that advantage in the four records. If only the Gospel had come down to us which Paul called "My Gospel," we would have had an infallible guide, but we would be, in an unutterable degree, less rich than we are now, by reason of the four narratives. They present Jesus Christ at four sittings, as it were, and yet He is the man Christ. It is as if four tourists had ascended the same mountain from different points of the compass and given an account of what they saw. The hill is the same; the descriptions vary both in their material and in the statement of the same phenomena. A careful comparison of the Gospels reveals a remarkable unity in the main narration; with differences in detail. The underlying purpose of the Evangelists is the same; namely, to depict the mission of Jesus Christ, His work and suffering for the redemption of the world. The cardinal features which they have in common are: First, that Jesus was the Son of God; second, He wrought miracles; third, He spake as never man spake; fourth, He was the promised Messiah; fifth, He came to establish the kingdom of God; sixth, He was crucified; seventh, rose again; eighth, the Gospel must be preached on the earth. With these striking agreements, there are noticeable differences, but not so noticeable as to arrest the average reader. A faultless harmony of the Gospel has not been reached, but in all great essentials the agreement is evident. The differences in details attest the independence of the writers, and at the same time refute the theory that they were simply as phonophones used by the Spirit without any reference to their own natural endowments. They also have served a purpose by stirring up careful study. "Lively attention, minute observation, careful comparison and inquiry, which is never fully satisfied, are awakened at every step by that singular combination of resemblances and differences, and the mind is thus engaged to dwell longer on the scenes, conversing among them in a more animated spirit, and with an interest which is perpetually refreshed" (Bernard). The Church has contended always that, while there are striking differences in the narrations of the Evangelists, there are no discrepancies. Aspects of Christ's person and work may be presented in Matthew that are not found emphasized in John, but there are no contradictions to be reconciled in essential statements of facts and discourses. Sometimes there are difficulties at which scholarship must be silent; but what Origen said may contain some truth, that "the divine Word ordered some stumbling-blocks and stones of offense in the sacred records, that we might not be led away by the unalloyed attractiveness of the narratives, and seek for nothing more divine." Any differences in the fundamental treatment of their subject may be attributed to differences in the intellectual constitution of the Evangelists, their training, the constituencies for whom they wrote, and, as in the case of John, the age in which they wrote.

From the earliest times, the diversity in the Evangelists' treatment

has been emphasized. Matthew, the tax-gatherer, writing for Jews, presents Christ as the Messiah; and a "doctrinal epitome" of his Gospel may be found in the words, "I am not come to destroy, but to fulfil" (Farrar). Mark, with the best opportunities for gathering materials from his residence in Jerusalem, and his companionship with Peter, who calls him his son, Marcus, wrote for Romans, and presents Christ as the Mighty Conqueror. Beginning with the public ministry, he emphasizes the impression of wonderment made by the mighty works. If Matthew's is the didactic Gospel, Mark's is the energetic Gospel. Luke, as the companion of St. Paul, lays stress upon the doctrine of free salvation. He alone gives the parables of the Good Samaritan and the Prodigal Son, and the account of Zaccheus. His is the Gospel of sacred song and of childhood—the Gospel, as Lange has said, "of the Son of Man, of the humanity of Christ, the sublimation of all humanity." Renan has called the third Gospel the most beautiful of all writings, as he has called Matthew's Gospel "the most important book of Christendom, yea the most important book ever written" (*Les Evangiles*, p. 212). John's Gospel plainly states its purpose to be that men might be led to "believe that Jesus is the Son of God, and that, believing, men might have life." The Synoptists used to be called the bodily Gospels, John's the spiritual Gospel, "giving," as Herder puts it, "the echo of the older Gospels in the upper choirs." It is the Gospel of the Incarnation of the "I am"—of the mystic relations between the Son and the Father, and the Master and His disciples. The early Church saw reason for calling John preeminently "the theologian."

The chief problem of New Testament criticism lies in harmonizing the treatment of John's Gospel with the Synoptist Gospels. The presentation of the latter is in fundamental particulars the same. The careful reader observes no difference of level as he passes from the one to the other. It is otherwise with John. Here he finds himself ascending a staircase to another standpoint. This fact may be easily explained by the purpose which John had in writing, the age in which he wrote, the constituency for whom he wrote, and his own personality. From Matthew, the tax-gatherer, and the other disciples, John differed in a metaphysical turn of mind, a mystical intuition. He leaned upon the Saviour's bosom, was in most intimate intercourse with Him, saw into the depths of His soul as no other one did. Peter was adapted to be an ecclesiastical leader; John to be the personal biographer of the Lord. This was his gift. The personality of Christ fixed itself upon his soul as upon a mirror, and when his time came, he was able to present that image with mystical features such as are not prominent in the other Gospels. The parables are missing in his Gospel, but the profound allegorical discourses and the last sayings are given, which reveal the deep feelings of Christ's soul. The time at which John wrote, in the last years of the first century, demanded a

presentation such as John could give. The sharp antagonism of gnosticism, and the refined perversion of docetism had already begun to manifest themselves. At Ephesus, the meeting-place of Hellenic philosophy and Asiatic theosophy, the pure Christian system was already subjected to adulteration, as it has been, say, in India, with the school of the Brahmo Somaj as the outcome. John, discerning the docetic tendencies, laid stress upon the personal contact of the disciples with the Son of God: "The Word was made flesh"; "We beheld His glory." On the other hand, discerning the seeds of gnosticism, He lays stress upon faith as opposed to knowledge, and upon the full assumption by the eternal Logos of human nature. "He dwelt among us," and was not a mere flitting phenomenon, the temporary indwelling of an *eon*.

If John seems to lay an emphasis on the divine side of the Lord's person, which the other Evangelists have been charged with not appreciating, we must not forget that He is no less careful to lay emphasis upon the miraculous agency, not only by recording eight miracles, and some of them the greatest, but by urgent statement (iii. 2; vii. 31; x. 41; xi. 47, etc.). If Jesus was the Eternal Word, He also, according to John's delineation, was subject to human infirmities. He was troubled in spirit; wearied at Jacob's well; He wept at the grave. If John magnifies love, it is not at the expense of faith—a word which, in its verbal form, he uses more often than the other three Gospels together.

The scholarly and well-meant attempt of many theologians, and more recently the most able attempts of Weiss and Holtzmann, to solve the agreements and disagreements of the Gospels by making Mark or one of the other Gospels the original and model Gospel, must be regarded as thus far unsatisfying—in fact, a failure. The same may be said of the attempt to show the dependence of the Synoptists, at least, upon some primary source, whether it be a supposed original Mark, or the *Logia* of Matthew mentioned by Papias and supposed to be a volume different from the present Gospel of Matthew. However ingenious the reasoning may be, these theories will remain conjectures, and nothing more, until a source like the one suggested be discovered. The faith of Christendom finds a sufficient explanation of the four Gospels as they lie before us in the oral statement of the Gospel, as it was made current through preaching, and in the ample opportunity each of the accredited authors had of being acquainted with the facts they record.

The differences of the canonical Gospels in matters of detail are of the highest apologetic importance, as making impossible the charge of collusion among the Evangelists. Each wrote in his own way from personal conviction, and with the purpose of delivering a message of world-wide significance. Whence was it, then, that, with practical unanimity in all parts of Christendom, these Gospel records came at

so early a period to have weight, if it was not from the fact that the writers were men of superior authority in the Church, by reason of their exceptional opportunities to know the facts of Christ's life? In the first three Gospels, the authors have incorporated nothing of a personal nature. In the case of the Gospel by Matthew, not a word, not a question, not an act of his own, is inserted, albeit he was one of the twelve. The Evangelists were solely intent upon presenting the person and work of Christ; and it was with no selfish or sordid purpose, but because they could not help but write the things which they knew. The easiest solution of the substantial agreement of four persons in presenting a portrait, so superior to any presented anywhere else in history, is in the historic reality of it and the trustworthiness of the writers. This Christ was a root out of dry ground. No materials existed in that age for the invention of such a character. The Gospel authors were not endowed by original faculties or fitted by surroundings to invent it themselves, nor would martyrs from the first have given their lives for a myth of Matthew's brain or a legend of Luke's invention. "That the Jewish mind," said the late Archbishop Thomson, "in its lowest decay, should have invented the character of Jesus of Nazareth, and the sublime system of morality contained in his teaching; that four writers should have fixed the popular impression in four plain, unadorned narratives, without any outbursts of national prejudice, or any attempt to give a political tone to the events they wrote of, would be in itself a miracle harder to believe than that Lazarus, at the Lord's call, came out from his four days' tomb."

Another line of argument, by which the faith of Christendom renews its reverence for the four Gospels, is by contemplating their infinite superiority to the so-called Apocryphal Gospels. There, attempts to fill out the gaps left by the canonical records, and to satisfy the prurient curiosity of a certain constituency, bear upon their face the marks of invention, and inure to the estimation of the genuine Gospels, as a torch lit in the daytime only brings out more strongly the pre-eminent glory of the sun. Here Christ is presented as a thaumaturge. There is a protrusion of the marvelous. The wanton use of miraculous power runs into cruelty, as when the child Jesus invokes death upon the children who interfere with His play. And while there is this surfeit of the marvelous, the moral purpose insisted upon in the New Testament is wanting. A most subordinate place is given to the teachings of Christ, and not a single saying is reported—not in the four Evangelists—which is of the least credibility. Of our Lord's discourses, it must be said that in all early Patristic literature there is nothing comparable to them, and that a marked change is felt in this respect when we pass from the Gospels to the apostolic Epistles, what there is said being a development, as it were, from the Lord's recorded words. The disappearance of other attempts to record the

life of Jesus of Nazareth, and the unapproached majesty of the four Gospels when compared with the oldest and least crude of the Apocryphal Gospels, can only be accounted for, as Professor Dods has again said, on the ground that they were by witnesses who had immediate access to authoritative information. As according to the saying of the Romans, those who have once drank from the fountains of Trevi will be sure to return; so one, after having once drawn from the springs of life in the four Gospels, will turn back to them again.

It is probable that all the Gospel the Church shall know till Christ comes again is contained in these four records of the Evangelists. This is not because they exhausted their subject, as is evident from St. John's distinct statement that he had only given a part of the memorials of the Lord (John xxi. 25). The rich discoveries of Patristic documents and Scriptural manuscripts have added no single feature to the portraiture of Christ. The Gospel is open to new elucidations, but during eighteen centuries has received no addition of new materials. All ritual observances, all ecclesiastical ordinances (distinct from the two sacraments of baptism and the Lord's Supper, and the fundamental offices of worship), have in them no recognition. The honor conferred upon St. Peter (Matt. xvi. 18) and the authority conferred upon the Apostles (John xx. 22-23) are the only elements of ecclesiastical discipline there suggested with any distinctness whatsoever. This is a source of great encouragement to those who look for the spiritual reunion of Christendom upon the basis, not of a strict formulation of esoteric doctrines or a liturgical code of ecclesiastical ceremonies of universal obligation, but upon a filial obedience to the command given by Christ at the opening and again at the close of His life, "Follow Me." In personal union of heart to the Christ of the four Evangelists, who is alive forevermore, lies the secret of the power and the hope for the extension of the kingdom of God among men. Back to the Person whose portrait-lines they draw the Church will ever go for the justification and fervor of its faith, finding in it, and so in their narratives, all the elements of that "everlasting Gospel which is to be preached to them that dwell upon the earth, and to every nation, and kindred, and tongue, and people" (Rev. xiv. 16).

III.—A HINDU MISSIONARY IN AMERICA.

BY F. F. ELLINWOOD, D.D., NEW YORK CITY.

WHATEVER may be the final outcome of the Parliament of Religions held in Chicago in 1893, some results are already apparent. For one thing, the idea of a general brotherhood of all religious faiths which was there proclaimed has not been accepted as an accomplished fact by our Oriental guests. At the close of the sessions certain represent-

atives from Japan returned home, called a large gathering of non-Christian Japanese, to whom they represented the Parliament as a great triumph of Buddhism over Christianity, Americans themselves being judges. Vivekananda the Hindu, Virchand Gandhi the Jain, and Mohammed Webb the *soi-disant* missionary of Islam, remained for a time in this country, apparently for a campaign against Christianity and Christian missions. Mr. Webb, on resuming his lectures in Chickering Hall, strengthened his forces by employing a renegade Syrian to curse for him the Syrian mission. Vivekananda, acting under the auspices of hospitable friends in Detroit, gave a series of lectures on the superiority of Hinduism, which created no little stir in religious and anti-religious circles. He spoke repeatedly in Unitarian churches, and he received many courtesies also from men of what are known as the orthodox creeds. On one occasion he was very courteously introduced to his audience by Bishop Ninde of the Methodist Episcopal Church. But so contemptuous and bitter was the attack upon Christianity and Christian missions which followed, that the good Bishop felt compelled to apologize through the press for the position in which his Hindu friend had placed him as a minister and a bishop in the Christian Church.

On the other hand, it was apparent that there were in Detroit, as in all our cities, a large class of sympathizers who enjoyed heartily what the reporters characterized as the "jabs" made by the speaker.

To some of Vivekananda's statements I venture to reply. I notice, first, certain vague expressions which can only be regarded as opinions. For example, his claim that "the missionaries know nothing about the people" is certainly sweeping, and leads one to ask how any foreigner can understand Hindus, if thirty or forty years of constant intercourse and study of character, customs, and beliefs are insufficient to gain a knowledge.

Again, he gave his audience to understand that they are ignorant of the languages of the country, though he must know that hundreds of them have spoken the vernacular tongues of India for years, have translated into them the Scriptures and multitudes of religious books and school-books, to say nothing of the preparation of grammars and lexicons. Scores of those now engaged in missionary work were born in the country and have spoken the Hindu or Marathi tongue from infancy. Not a few have become thorough Sanscrit scholars, though Vivekananda has never seen one. Max Müller points out the fact that European scholars (missionaries included) have awakened the Hindus themselves from the torpor of ages and opened to them the treasures and the blemishes of their own Sanscrit literature.

Again, Vivekananda declares that "most of the missionaries are incompetent"; even "the doctors do no good because they are not in touch with the people." Such statements couched in general and irresponsible phrases are often quoted from irreligious consuls, traders,

naval officers, and adventurers concerning the missionaries whom they have barely met, or of whom they have only heard in some Asiatic mart; but a professed Hindu scholar, addressing an intelligent audience, should deal with definite facts, which are capable either of proof or of refutation.

As to the ability of missionaries, they are of all grades, from the high rank of Carey, Duff, and Wilson, down to the unlearned but devoted "private" in the Salvation Army; but it is safe to say that those who are commissioned by the leading missionary societies would present a higher intellectual and moral average than the home ministry of Europe or America; this would be found true both in the Protestant and in the Catholic Churches.

Vivekananda informed his audience that in conversions the missionaries accomplish nothing except perhaps in winning to their standards "the few who make a sort of living by hanging around the mission." In a witticism not very complimentary to his countrymen, he adds that the "Hindu is cute; he takes the bait but rejects the hook." That there may be professed converts who are influenced by mercenary motives no one will deny, but those who are at all familiar with the history of Indian missions will remember that in that terrible ordeal, the Sepoy Rebellion of 1857, when it was all that a man's life was worth to confess Christ, and when complete safety was promised to all who would deny Him, less than one in a hundred of the native Christians in North India failed to stand the test. George Smith, LL.D., in his able work, "The Conversion of India," after mentioning nine names of Christian catechists who thus died rather than deny their faith, says: "The Mohammedans always, and the Hindus occasionally, offered to such (the Christians) their lives at the price of denying their Lord, but not one instance can be cited of failure to confess Him by men and women, very often of weak physique, and but yesterday of the same faith as their murderers. The only known instances in which life was purchased by denial were those of one officer of mixed blood and some band-boys of Portuguese descent and religious profession."

At the close of the mutiny there were found to be 130,000 native Christian professors in India, all tried so as by fire. The Christianity of India advanced to a recognized place from that time. The Mutiny had tested the native Church, and at the same time quickened the consciences of all British residents and won for it their respect. In recognition of the loyalty of the native Christians, they were thenceforth placed on an equal basis with other citizens.

There are some things in Vivekananda's address with which we are partly in accord. His allusions to the rapacity of the East India Company none will deny, though, consciously or unconsciously, he leaves an impression that the sins of that old company are the sins of the missionaries of to-day. His condemnation of the sordid commer-

cial policy and the fanaticism of the early Portuguese traders could elicit no complaint if he had frankly admitted that that also belonged to the past and not to the age and the work that he is criticizing. In his strictures on the luxurious lives of missionaries, he misapprehends the whole spirit of Christianity. He judges its methods by Hindu standards. Religion in India means asceticism. A religious man is one who seeks perfection by self-mortification; he is wholly idle, and to all besides himself absolutely useless. Christianity, on the other hand, demands a healthy activity for the good of others. It places no honor upon a mulcted and sickly manhood, and it abominates self-righteous idleness and mendicancy. It does require frugality, and that is observed.

There have been missionaries who yielded to the Hindu conception with the hope of winning greater confidence and securing greater usefulness. A conscientious and noble example of this was the late Rev. George Bowen, of Bombay, who renounced his missionary salary and led a semi-ascetic life in the hope that he might accomplish greater good. But after twenty years of experiment, he confessed that he had made a mistake. The true missionary is not an impressive spectacle, but an earnest laborer, and those conditions are best which enable him to accomplish most.

Vivekananda speaks of Buddhism as "the first great missionary religion, and one which won its millions of converts without a resort to the sword." But he ought to know that the rapid growth of Buddhism in India was partly due to the fact that Gautama, its founder, belonged to the warrior caste. It was a protest against the sacerdotal tyranny of the Brahmins. Taking advantage of it, a chieftain named Chandra Gupta built up a dynasty of Buddhist kings by his military power. Under the scepter of his grandson, Ashoka, the Buddhist faith reached its zenith of glory and became the religion of the state. When this military power lost its grasp, Buddhism rapidly declined. The Brahmins regained their ascendancy, and history records the striking fact that a system which had dominated a great empire, not by converting it, but largely by force, utterly passed away from India by the eighth or ninth century of the Christian era. In the North also the Buddhism of Kublai Khan, forming a league between the droning Lamaism of Thibet and the military power of the Chinese Empire, has for seven centuries held all the dependencies of China by a power not spiritual, but temporal. And as for the gentle and peace-loving influence of Gautama in Asia, there is scarcely a nation in the world more savage, and among whom life is more unsafe, than the Mongols, the most fanatical of all Buddhists. In Buddhist Japan also, from the sixth century onward to the downfall of the Shogunate, the whole history of the country was one of war and bloodshed.

Vivekananda asserts that "Hindus have never persecuted." How, then, was Buddhism, so mild and peaceful, driven from India?

Partly, it is true, by the corrupting influences which it had received from the lascivious Hindu Tantrism, or worship of the wives of Sæva, but mainly by the persistent persecution of the Brahmans. Hinduism could receive any faith of mankind up to the limit of its digestion—it even embraced and absorbed many elements of Buddhism—but a rival system it could not tolerate.

Another astonishing statement is to the effect that caste in India is a comparatively modern system; that while it existed in ancient times, it is only within the last thousand years that it has assumed its full force. But every one familiar with the history of Hinduism knows that caste developed its monstrous tyranny in the Brahmana period, more than 500 B.C.; that in the Code of Manu, of nearly coeval date, it is presented in such extravagant form as to consign any man who should assault a Brahman to hell for a thousand years. "A Brahman, whether learned or unlearned, is a mighty divinity," says Bk. IX. 317. "Let not a King though fallen into the greatest distress provoke Brahmans to anger, for they, if once enraged, could instantly destroy him with all his army and retinue" (Bk. IX. 13). The Mahabharata is full of the doctrine of caste, and the boasted Bahgavad-Gita represents the divine Krishna as saying to Arjuna:

"Better to do the duty of one's caste,
Though bad and ill performed and fraught with evil,
Than undertake the business of another (caste),
However good it be."

The truth is that although the last thousand years have multiplied the subdivisions of caste by intermarriage, they have practically alleviated its ancient rigors.

Still another contention of Vivekananda is that Hinduism aims to do full justice to woman; to quote his own words, "from the Hindu standpoint, she receives all her rights." All the worse then for the Hindu standpoint. I shall not stop for refutations on this subject. I will only refer the reader to the thrilling pages of Pundita Ramabai's "Hindu Widow," and to the "Laws of Manu," which she quotes.

Over against the vague assertions of our infatuated Hindu friend respecting the influence and success of our missionaries, it would be easy to present scores of testimonies of a precisely opposite character, and from men of the highest intelligence and honor, who have been engaged for years as administrators of the Anglo-Indian Government. Their commendations of the missionaries as to their character, their work, their general influence and success, have been so often quoted in the missionary apologetics of the last ten years that to all well-informed people they are in danger of seeming trite. The only reason for their repetition is that new and ignorant assailants of missions are every year reproducing the old misrepresentations to new audiences or readers as ignorant as themselves. Fresh refutations are therefore demanded because the work is far off, and one "who has been there,"

and especially if he has a turban on his head, is fairly sure of a following. But men like Sir Richard Temple, Sir Bartle Frere, Sir Charles Aitcheson, Sir Herbert Edwards, Sir John Lawrence, Sir W. W. Hunter, Sir Monier Williams, Lord Northcote, Dr. Robert N. Cust, Sir Donald McLeod, Sir William Muir, Sir Augustus Rivers Thompson, and many others have spoken and written in such unequivocal terms and with such remarkable unanimity on this subject that no candid man, Christian or otherwise, can doubt that missionary labor has been the greatest and most salutary of all the intellectual and moral forces that our century has brought to bear upon the millions of India.

While Vivekananda was lecturing on the ignorance and incompetency of our missionaries, *The Quarterly Review* of January, 1894, was saying that "Men of mark for scholarship, in larger numbers than ever, devote their talents to the labor or the literature of the mission field and add to its prestige. The sons of English bishops no longer monopolize the richest livings here at home, but give themselves to this most trying form of work abroad." About the same time also that he was scoring the missionaries for the edification of the Unitarians of Detroit, one of their own co-religionists, the Rev. Francis Tiffany, a distinguished minister of the Unitarian Church and an unusually competent observer, was writing from India in a quite different strain, as follows:

"To the missionaries, decried and sneered at on every hand, are due the inception and first practical illustration of every reform in education, in medicine, in the revelation of the idea of a common humanity, in the elevation of the condition of woman, afterward taken up by the Government. It seems, however, to be the correct thing for the ordinary tourist to speak with unutterable contempt of missionaries, and then, to avoid being prejudiced in any way, carefully to refrain from ever going within ten miles of them and their work. The thing to take for granted is that they are narrow-minded bigots, with nothing they care to import into India but hell-fire. To all this I want to enter my emphatic and indignant protest. Such of them as I have fallen in with I have found the most earnest and broad-minded men and women anywhere to be encountered—the men and women best acquainted with Indian thought, customs, and inward life, and who are doing the most toward the elevation of the rational and moral character of the nation. It has brought tears to my eyes to inspect such an educational establishment for girls and young women as that of Miss Thoburn in Lucknow, and to see what new heavens and a new earth she is opening up to them. The consecration of spirit with which these young women are dedicating themselves to the work of getting ready to lift out of the gulf of ignorance and superstition their sister women of India, was one of the most moving sights I ever beheld."

But if it be said that Vivekananda's statements, as coming from a

Hindu, are more conclusive than all English or American opinions, it were easy to meet him on that ground also by quoting numerous and disinterested testimonies from men of his own race. In the columns of *The Hindu*, a widely circulated vernacular paper in Madras, conducted by a Brahman of a renowned priestly family, the following editorial utterance is quoted: "We entertain no longer any hope for that religion which we consider dearer to us than our life. Hinduism is now on its death-bed. . . . What we regret more than all is the fact that the native Christians, once Hindus like ourselves, now come forward and with deadly weapons attack their old mother (Hinduism). . . . This terrible crusade is carried on by the native Christians with a tenacity of purpose and a devotion that defy failure."

The Indu Pralash, a native newspaper of Bombay, speaks thus: "We daily see Hindus of every caste becoming Christian and devoted missionaries." And an educated Hindu, and not a professing Christian, in a public address delivered in Bombay, is quoted as saying: "Cast your eyes abroad and take a survey of the nations. What has made the nations of Europe great? Christianity! What has started our present religious Somajas all over India? Contact with missionaries! Who began female education in Bombay? The good old missionaries, Dr. Wilson and Mrs. Wilson, of blessed memory."

Not only in such occasional, and by no means infrequent, utterances as these do we find proofs that Christianity is making what Hindus regard as an alarming progress in India, but also in the practical means which are used to guard against it. In all the great cities and at the bathing festivals professional disputants are employed who shall appear at the bazaars and other preaching-places of the missionaries, and by questions or expressions of ridicule shall break the thread of their discourse. These men have familiarized themselves with the arguments and sneers of Bradlaugh, Ingersoll, and others for this very purpose. In Madras a Hindu tract society has been formed for the defense of Hinduism. One of its issues, published in Tamil, is addressed "to all sects and castes," warning them that their ancient religion is in danger; that a foreign religion is gradually influencing the masses, and that it is the solemn duty of all Hindus to arouse themselves and arrest its progress." "And to this end," it adds, "learned pundits must go forth and put the missionaries to shame by their dialectics. Tracts against Christianity must be published in all the vernaculars and distributed over the land. Committees must be formed in all the towns and villages to warn the people against listening to Christian preachers."

(To be continued.)

THOUGHTLESS persons are beginning to wonder whether the doctor who was surprised that he discovered no soul in the body he dissected, could have had any soul in his own body.

IV.—HOMILETIC HELPS FROM THE FINE ARTS OF THE COLUMBIAN FAIR.

BY REV. J. WESTBY EARNSHAW, LOWVILLE, N. Y.

(Continued from page 315.)

BESIDES the mythological and historical, there are other subjects taken from the point at which the present seems merging into the past; and it is the province of art to preserve these vanishing phases of human life, as well as to reproduce and interpret anew those things which have so indelibly impressed the imagination and memory of the race. We have the harvest-field, the plowman, the haymakers, and the gleaners, as our fathers knew the same, as we may have seen them in other days, and as perhaps they may still be seen in spots unvisited of modern progress; but the very quaintness of the pictured scenes, like the momentary vividness of a fading memory, brings the actual before us more effectually perhaps than would direct presentation. We have flocks and herds browsing and resting as of yore; but where they are represented as alarmed by the proximity of savage beasts, as in Thoren's "In the Vicinity of the Wolf," it seems to us like an obsolete tradition, while the representation of them as affrighted by the passing train, as in Leon Barillot's "Train 47," brings before us a much more familiar scene.

Still more are we impressed with this in the works in which distinctively modern phases of life are presented, particularly those which we may class in a general way as *socialistic*, as for instance: "Miners on Strike," by G. La Touche, in the French section, a lurid and baleful scene, in which the fountains of the great deep of human passion seem broken up by intolerable pressures, and o'er which the spirit of anarchy hovers; "The Ill-Fed," by O. Da Molin, in the Italian section, an oblong canvas filled with faces in which every phase of impoverished humanity is depicted; "The Struggle for Work," a statuary group, by J. Gelert, in the United States section, representing the fierce struggle of a number of unemployed artisans for a work-ticket thrown from a factory window; "Waifs and Strays," by Joseph Clark, in the British section; "Evicted," by Blandford Fletcher, also in the British section; "The Foreclosure of the Mortgage," by G. A. Reid, in the Canadian section; "The Death in Siberia," which I cannot now locate; with many other pieces on kindred themes.

In all this work there is a touch of sympathy which shows that, though art is so largely the monopoly of the rich, it hears and echoes the cry of the struggling poor; and in a thousand other ways the signs of the modern democratic and humanitarian spirit appear. One feels the same difference between the modern world of art and the antique that we do between Mrs. Browning's "Drama of Exile," and Milton's "Paradise Lost;" Mrs. Oliphant's "Stories of the Seen and

Unseen," and Dante's "Divine Comedy," or the sermons of Mr. Beecher, or Phillips Brooks, and those of Jonathan Edwards and Jeremy Taylor.

This is something of which I think the preacher often needs to be reminded: that he is living in the world of to-day; that sufficient and adapted only unto the day is the good thereof, and that he cannot work with the spent force of the water that has passed the mill.

There is one tendency in modern art as it appeared in this exhibition which the pulpit cannot but deplore and censure, that is, the tendency to too much morphology and physical realism. Of anatomical science and technical skill, modern art has wonderful mastery, but it lacks the unconsciousness and idealism by which in classical art morphology is transfigured. As Julian Hawthorn has said, *the taint of the model is on it*. The words of Phillips Brooks on irreverence in art are eminently in point here: "What is more dreadful than irreverent art, which paints all that it sees, because it sees almost nothing, and yet does not dream that there is more to see; which suggests nothing because it suspects nothing profounder than the flimsy tale it tells, and would fain make us believe that there is no sacredness in women, nor nobleness in man, nor secret in nature, nor dignity in life? Irreverence everywhere is blindness and not sight. It is the stare which is bold, because it believes in its heart that there is nothing which its insolent intelligence may not fathom, and so which finds only what it looks for, and makes the world as shallow as it ignorantly believes the world to be."

Poetry has been wonderfully purified of sensual grossness in this age, as is seen in the works of all the great masters; nor has it been emasculated or enfeebled thereby. Why may there not be a like purification of art? Why, as in Kenyon Cox's celebrated representation, should the *Ars Picturæ* be nude, while the *Ars Poetica* is decorously draped?

One cannot study this so widely representative exhibition without catching the impression that art is not so religious as it used to be. This may seem a homiletic discouragement rather than help, but it is something which the preacher will do well to note.

Of course the exhibition contained many works on religious themes—Christ's, Madonnas, Holy Families, Apostles, Martyrs, Saints, scenes from the Saviour's life, Bible narrative, and church history, First Communion, Masses, Processions, and other simpler but intenser phases of the devout life—ideal conceptions of the mystery of redemption, as "The Light of the Incarnation," by Carl Guthertz, in the United States section, in which with wonderful effects of color and expression, the birth in the Bethlehem khan is represented as shedding a vivifying and gladsome light on all the world, and every creature, those which have come into human friendship and use, and those with which man is still at feud, as well as wondering shepherds

and rejoicing angels, tipped with the new radiance, and stirring with the new life and joy, turn toward the point where the Babe is born; or "Christmas Bells," by E. H. Blashfield, also in the United States section, which has been so reproduced that all have seen some more or less worthy copy of it; impressive depictions of Christian faith and steadfastness, such as "The Victory of Faith," by St. George Hare, in the British section, in which two young maidens are represented lying manacled on a pallet of straw in a dungeon, clad only in their modesty and spirituality; they are of different races, Caucasian and African, but their sisterly embrace implies a deeper fellowship than mere community in suffering begets: they will probably be executed to-morrow, yet they are peacefully sleeping, and the serene expression of their countenances tells of the spirit's triumphant calm and dawning beatitude; or "Christians Awaiting Death after the Free Supper," by Theodore Bronnikov, in the Russian section, a scene in which martyrdom is transfigured by the almost ecstasy of Christian joy; vivid portrayals of the fierce and cruel zeal with which religious controversy has been waged, as in "The Trial of Wicklif," J. Mardox Brown, in the British section, or of religious fanaticism, as in "The Flagellants," by Carl Marr, in the United States section, a most graphic representation of that strange mania of self-torture which prevailed in the thirteenth and fourteenth centuries, and which the Church sanctioned and organized into imposing spectacles; and beautiful ideal picturings of the devout life, as "At the Temple Gate," by G. L. Bulbeid, in the British section, in which a maiden of wondrous and most spiritual beauty, in the fresh bloom of early womanhood, bearing a basket of flowers, is about to enter a garlanded door, whose symbolical designs indicate the sacred character of the edifice of which it is the portal, one of the smaller canvases, but one that haunts the memory with sweet effect; with many more of kindred character.

This list of religious pieces seems to refute the statement with which it was prefaced. But the exhibition was not dominated by the religious element, as is wont to be the case with older collections, but impresses rather with its prevalent secular tone.

This may be partly accounted for by the freedom which art has won since the Reformation, so that it is no longer under the almost exclusive patronage and control of ecclesiastics, nor finds its almost sole employment in the decoration of churches and other religious houses. But the explanation lies deeper than this. It is another manifestation of the secular spirit which is so characteristic of the age. The same tendency appears in the kindred arts of Poetry and Music. All these arts have been nourished by Religion, and their earliest uses have been in its sacred service. Have they now turned away from the benign power that nurtured their early development? If it be so, if the secular spirit which is so pervasive in modern life have taken the religious motive out of art and robbed it of the inspiration of Chris-

tian faith and love, then art is doomed to degradation and decay; for it is from the religious impulse that the dearest life of art springs, and the religious interest that consecrates its noblest work.

The treatment of sacred themes by art is, however, in some instances, fraught with valuable suggestion to the pulpit, as showing how what has grown trite may be brought to new effect by casting aside convention, translating olden truth into new forms, and making the representations of art to speak the language of the people. Of this I will refer to but two examples.

The first is "The Son of Man," by Chr. Skredsvig, in the Norway section. It is a large picture and attracted much attention. Gazing upon it, one soon feels its exquisite pathos and the charm of its simplicity and intensity; but I found it hard at first to understand its meaning and construe its title. It was a scene of lowly life in Norway. A group of persons, manifestly convened and controlled by some rare interest, constituted the central part of the picture. Among them was a clergyman of venerable and gentle aspect, and another who may have been a physician; the rest were peasants. Many of them were sick or disabled, and all had an expression of deep interest and yearning desire, touched with dawning hope. But there was no figure resembling any traditional representation of the Son of Man. The principal figure in the group was a peasant, in rude dress, with coarse heavy shoes, and destitute of neckcloth and collar. He looked like an artisan who had just left his toil. But the face was one of great tenderness and strength. He was looking with compassion, and compassion that had boon in it, upon a sufferer standing near. In the foreground, on the right, was a man conveying toward this central figure a sick girl, propped up with pillows, in a wheelbarrow; and, on the left, a woman with loving, grateful face, was spreading mats and rugs from her cottage hard by, in the path along which the wonderful peasant was to pass, and placing her potted flower-plants at its sides. But where was the Son of Man? I looked and looked, until at length it dawned upon me that the rudely dressed artisan with the strong and benignant face was the artist's conception of the Divine Man, interpreted in the picture-language of the peasants of Norway; and it seemed to me that art had had its Pentecost, and received its gift of tongues.

The other work to which I will refer in this connection is a series of four pictures by J. Tissot, in the French section, interpreting the parable of the Prodigal Son. The significant feature in these pictures is that they portray the prodigal of to-day, and not of two thousand years ago. "The Departure" is simply a quiet scene in a gentleman's private room, in which a father consents, though evidently with grave concern and serious misgivings, to an enterprise which his son has resolved upon, and portions him therefor. The second scene, "In a Strange Land," is the only one which has an unfamiliar aspect; and

fitly so, when we think of it, for it is the one in which the young man is away from home. "The Return" represents just the way such a broken, penitent, and home-sick fellow would come back, and be received in a Christian home to-day. "Well, father," we can almost hear him say, "the game's up. I've lost all, and am a worthless, ruined good-for-nothing. But I had to come home. I got thinking about you, and I had to come; but I don't deserve any favors, and I'm not worthy to bear your name." And the father's response seems likewise audible: "Well, well, poor fellow, you've had a sad experience. But I'm glad you're home. We've missed you terribly. Take your old place, and begin anew." And the last scene, "The Fatted Calf," shows in the same manner the prodigal's rehabilitation. The tidings of his return have spread as of a glad event, and friends come trooping in, oarsmen in their boating suits from the river near by, youthful associates, and family and friendly connections from adjacent homes; and in their greetings and gladness, the renewal of old associations, and the revival of olden interests, his sense of degradation is erased, and he feels himself again his father's son.

We can spare the haloed Christs and traditionary saints of mediæval art if modern art will give us such representations of the Divine Man, and such renderings of His teachings as these. And may it not be that religion is becoming less a convention, both in art and in life, and more a vital and pervasive power in each?

There are lessons for the pulpit in the treatment of *nature* by modern art. In olden art, nature received but subordinate attention, and natural scenery appears for the most part only as a setting for human action and incident; and when not dominated by human interest (or divine, in mythological subjects), the treatment, as Dr. Waldstein has said in his recent booklet on Ruskin, is either bucolic or idyllic. There is no evidence of a love of nature for its own sake, or on account of any interest it inspires, or significance it possesses in itself; no sign of a penetrating and unfolding sympathy; and so no real observation, and no interpretation of it as a revelation of the divine. But modern art comes to nature with a finer sensibility and a more reverent regard, and studies it with a more assiduous care. It is in this quality that modern art rivals the ancient, and has its principal excellence. There is more true description of nature, and more true and noble art that is of this character, in this exhibition than was extant a century ago.

Hundreds of illustrations on this point might be referred to, but the very multitude forbids citation.

To bend a closer ear to nature will have as beneficial an effect upon preaching as the corresponding attitude has had upon pictorial art. Poetry, which holds an intermediate place between pictorial art and sacred oratory, has caught this secret; it caught it indeed before pictorial art did, and it has educated pictorial art therein. And there

are other works standing at a point yet nearer to the sermon which are full of this new spirit, and they are among the very best things in modern literature. Of these we may mention especially the works of John Ruskin, and that gem, published some time ago anonymously by the Harpers, authorship of which has, however, been acknowledged by H. M. Alden, "God in His World."

This exhibition gives also new illustration of the old power of the *pathetic*. Of this a conspicuous example is the picture, "Breaking Home Ties," by Thomas Hovenden, in the United States section. It is a simple piece representing a lad leaving home. But it is bathed in human interest, feeling, and affection, and presided over by the genius of Home, Sweet Home. Heaving bosoms, and tears, and prayers are in it, as witness its effects upon the spectators, and spectators never fail it. And yet this is only one piece out of hundreds in this exhibition which weave their charm out of the old tendernesses of domestic life and love.

Let the pulpit then vie with the gallery and museum in unfolding the tendernesses of human affection, the charm of home, the inner life and mystic meanings of nature, the nobleness of self-sacrifice, the beauty of holiness, the glory of goodness, the inspirations of faith, and the everlasting harmonies of truth.

As we thus strive, like fabled Pygmalion, whose story has been anew interpreted by Gerome in this exhibition, we shall find our work glowing beneath our hand with the throbbing warmth of life, and smiling upon us with responsive and rewarding love. But let not our interest become selfish, or like Orpheus of the classic myth, whose almost recovery of his lost Eurydice is still, as ever, a favorite theme of art, we may lose the complete fruitions of our work through our self-gratifying regard.

Among the architectural exhibits in the United States section one piece specially attracted my attention, and impressed me with its aspiring grandeur and ethereal beauty. It was a design for a cathedral, and was one of the four approved by the committee on designs for the Cathedral of St. John the Divine, to be erected in New York City. It had not been actually adopted for said structure, however; for, though admired as noble and majestic, it was deemed impracticable. Perhaps the architect had not sufficiently considered the limitations of structural art; perhaps he had not sufficiently contemplated world's use—but his design expresses a magnificent conception, and as exhibited at the Fair it bore the significant title, "Jerusalem the Golden."

So we, while trying to build God's temple here on earth, though unable to embody our conceptions in actual results, may be none the less surely outlining our heaven, and may find that the things we could not do, but only design and desire to do—"the high that proved too high, the heroic for earth too hard, the passion that left

the ground to lose itself in the sky"—are prophetic of that "Jerusalem the Golden" which shall fulfil all worthy purpose and endeavor, and crown aspiring hope with immortal fruitions.

V.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

BY WILLIAM HAYES WARD, D.D., NEW YORK CITY.

BEGINNING OF THE HUMAN RACE.

THE most interesting and as yet the most puzzling question we can ask is: What was the origin of man upon the earth? Where and when did man begin? Was it in Egypt, or in Babylonia, or was it in Central Africa, or in some sunken continent, the home of the primeval simian, man's lost progenitor? We go to the Bible for its information, and we are met with the question, Is it real history, or is it a religious poem or an inspired legend, a world-myth clarified and glorified by its religious spirit, and which is to be interpreted for its religious teaching, and not for its astronomy, geology, or geography? Something like the latter seems to be the prevalent view at present, but if we accept the literal interpretation we are met with the question, Where was Eden? Was it in Southern Babylonia, or the Persian Gulf, or was it in Armenia, or in Persia, or in Ethiopia, or in Central Asia, or at the North Pole? for all these interpretations have been put by reputable scholars on the words "Garden of Eden." We may say that the indications are that somewhere about the rivers Tigris and Euphrates was the Mosaic Paradise, and perhaps we had best stop there.

But will profane history, and especially the recovered monuments of far antiquity, give us further information? For an answer, it is of little use to ask Greek or Roman antiquity, for their antiquity is quite modern beside any that we must consult. There are only two nations as yet known to us that have a real antiquity with historical records, and they are Egypt and Babylonia. What can they say for themselves, and does either claim to furnish the beginning of human history?

So far as yet known, Egyptian history goes back to about four thousand years before Christ. Babylonian history does just about the same. We actually cannot tell which is the older. It is curious that this is just about the age of the human race according to the biblical history, only that the biblical history seems to interrupt the historic succession by a flood nearly two thousand years later, which requires a fresh beginning of the human race. Such a universal destruction of human life, and such a break in history, or such a new beginning, Egyptian history knows nothing of, and indeed forbids. Babylonian history knows as little of it, and equally forbids it, only knowing it as a myth.

But leaving out mere mythical poetry, such as the creation myths of Babylonia, we ask with the deepest interest what were the earliest races that inhabited Babylonia and Egypt, and were they indigenous, or did they come from some other region? Very little that is really new has very lately come to us in answer to this question from Babylonia. We know that nearly six thousand years ago there were in that region two different races of men, one which we may call Turanian, or Kushite, or Kassite, or Tartar, all meaning something Mongolian, which appears to have been the older, and the other Semitic. It was then just as it is to-day, when both the Turkish and the Arab races and languages are found in the same region, with the Persian Aryan added as the representative of the third great linguistic family. From the earliest times we can reach, the two races, Mongolian and Semitic, alternated in ruling over Babylonia. The later Mongolian invasions came from the East, from Persia; but whether the earliest Mongolian inhabitants also came from the East, nobody knows.

It is only within the last year that some fresh and important light on the origin of the Egyptians has come to the knowledge of scholars. We have been in the habit of speaking of the Egyptian culture as indigenous, and so doubtless it was for the most part; but it now seems almost proved that the earliest known rulers of Egypt were not of Egyptian origin, and that they brought some seeds of culture with them when they invaded the valley of the Nile. First, as the readers of *THE HOMILETIC REVIEW* have been informed, Professor Hommel, of Munich, announced two years ago as the result of his comparison of the mythology of the two countries that the beginnings of Egyptian history were later than those of Babylonia. Now, Mr. Petrie's latest discoveries indicate that Egypt was settled by immigrants from Arabia, or at least received its earliest civilization from that direction.

For a long time the oldest known historical monument of Egypt has been the Pyramid of Senefru, who was the father of the builder of the great pyramid of Khufu, or Cheops, of the fourth dynasty. But it was evident that there must have been a considerable history before these wonderful constructions could have been made. Already the arts were well developed—that of the mason, the weaver, the painter, and the sculptor. The oldest book in the world, "The Maxims of Ptah-hotep," goes back very nearly to this time, and it teaches admirably the best lessons of morality and religion.

According to the ancient Egyptian traditions, the gods Amen, Horus, Hother, and Bes, came from the sacred land of Punt, or southwestern Arabia, including the opposite Somali coast, and occupied the lower Nile valley. It was from this settlement that Menes, the first of the Pharaohs, originated, and he founded the earlier Egyptian capital at This.

There was but one route, by way of the Isthmus of Suez, by which such a journey could have been made, and accordingly Prof. Flinders Petrie devoted his time last year to the exploration of this region, excavating the Nile termination of this road at Koptos, the modern Kufi, hoping to find traces of these primitive settlers. The site had never before been excavated, and the results convinced him that there was truth in the tradition that the first settlers had come by this road.

Among other things, Professor Petrie found fragments of a vase containing the cartouche of Cheops. This proved that the town existed as far back as 3,700 B.C. There were other relics of dynasties nearly as old, besides the less important objects reaching down to comparatively modern times. But below all these relics of a historical period, on a bed of alluvial clay, were found some antiquities unlike anything previously discovered, and which are older than the pyramids of Senefru and Cheops.

The most important of these were the pieces of three great monolithic statues, thirteen feet high, of a primitive character, such as must antedate the fine cut stone statues of Egyptian kings hitherto known. They are very rude—great columns, we might say, split out of limestone or red granite—and bear on them no mark of the chisel. They are simply hammered out into a rude representation of the human form. The hair and beard are thus indicated, but there is no suggestion of a face. Where the face would be there are five holes made, evidently to fasten on thereby the wooden mask which represented the face. The hands and arms are rudely delineated. Around the waist is a girdle, with a flap hanging down at the side, precisely as in the oldest Babylonian representations of Gilgamesh, or Nimrod. On the sides of the figures are various objects rudely sculptured in relief, of which the most important is the fetish pole of the god Khem, or Min, of whom these were doubtless the statues. Among other objects there figured in relief are the gazelle, elephant, ostrich, hyena, and bull. These figures are very much like some very archaic representations of these animals found by Mr. Petrie at Silsileh, and by M. Golenischeff at Wady Hummamat, just over the Egyptian border, and serve to indicate the route by which the settlers came.

These statues are those of the local god Min, but they much resemble the familiar ones of the god Bes, who to the later times wore the mask, and they are just a step removed from the fetish stone gods of Arabia.

Connected with these statues, and in the sacred enclosure, was found a considerable quantity of very archaic pottery made of coarse Nile mud, but carefully faced with a polish of red hematite. The figures on the pottery are carefully modeled, with correct anatomical details. The work is earlier than the fourth dynasty (that of Cheops, 3,700 B.C.), as is shown, says W. St. Chad Boscawen, by the cord on the collar of a dog, precisely similar to that on a hieroglyph of the earliest date that went out of use in the time of the fourth dynasty. These clay objects give us a period of plastic art anterior to the developed stone sculpture of Egypt, and explain some of the strange conventionalities in that art, which imitated the earlier statues of clay.

All this is not absolutely convincing that the earliest Egyptians came from Arabia, and thus it may be from still farther East, perhaps even from as far as Babylonia. But it is proved that the earliest known remains in Egypt, those which go back of the most ancient monuments of the fourth dynasty, are found close to where the ancient road from Arabia enters into Egypt, and that they have peculiar Arabian characteristics. The old tradition is made more probable, which represented the earliest gods of Egypt as having come from the land of Punt, and so in the evidence agrees with the biblical tradition, which places the origin of the human race not in Africa, but in Asia.

SERMONIC SECTION.

SPIRITUAL CHILDREN OF GOD.

By REV. G. A. NEEFF [LUTHERAN],
SANTA FÉ, N. MEX.

"And the child grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon Him."—Luke ii. 40.

THE New Testament does not tell us much of the early life of Jesus. The story of the Prince of Peace is simply but graphically told by each holy writer in his own words, inspired by the same love to this, their Saviour. Jesus goes as a child to Nazareth. We hear nothing more until we read the so-pleasant story of our text. Here we catch a glimpse of the life of our Lord which is of untold value. We have here one of the many priceless pearls which glisten in the diadem of the life of Christ. Having these words we need no such miracle-working child as the so-called New Testament Apocrypha would tell us about in their extraordinary stories, because we have here an epitome of His life at home with His parents, until He

stepped out into the world to accomplish the work of His Heavenly Father, as the Redeemer of the world, which fully satisfies all rational expectations.

Jesus grew, that is what is first told us. How very simple this statement—yet how true! Whatever is God's will is natural and true, and so it is natural and true for a man to grow. But do not underrate this truth because it is a natural truth, one inherent in nature! We mostly regard only the supernatural and miraculous worthy of especial attention. But with God it is different; for Him it is natural to do wonders, as the Psalmist says: "Thou art the God that doeth wonders!" Whatsoever God does is wondrous! So it is likewise wondrous that we grow. God formed man out of the dust of the ground and breathed into him the breath of life, man became a living soul, and because he is a living soul he grows. Is not all this a natural wonder?

"The child grew." How wonderful this body of ours is! "I will praise

Thee. I am fearfully, wonderfully made; marvelous are Thy works," says the One Hundred and Thirty-ninth Psalm. Let us not be come so earthly and fleshly as to forget that it was the living God above who formed us.

The child Jesus, no doubt, realized this; it was the first step towards a later realization of the thought that He must be about His Father's concerns. If He did not know that He grew, He could know nothing of His Father.

Oh, how many people live day by day without realizing that they have a Father in heaven, without casting a single glance heavenward in a spirit of asking, or in that of thankfulness! Let not this be said of thee, thou who professest to be a Christian. If you really be a Christian, then make this first step—acknowledge the goodness of your Father in heaven who gives you, day by day, out of His bountiful hand, food and raiment, health and comfort, because he wishes to make you feel yourself more and more his own dear child. Thus we soon learn to be no more earthly, inhabited by the lusts and desires of this flesh, but become, like Him, spiritual and godly. What has been to us, as children of the world, an incomprehensible miracle and wonder, will now be something quite natural: we will become the spiritual children of God.

Allow me to ask you the monotonous question: "Are you a child of God?" If not, how you can become such—if so, how you can remain one—that shall be the subject of our discourse. May God grant us His blessing!

Are you a child of God? I put the question to each one of you. But you ask: What is a child of God? Then once more I ask: But how are children made? They are not made, they are born, you say. Yes, when God calls them out of darkness and death a soul is born to eternal light! But how does God do this? you whisper. Gradually and slowly he takes the form of clay, and breathes into it

the breath of life, and man becomes a living soul. This clod of earth is the natural man. When, through the almighty Word, the spirit of God begins to work, then the spiritual man begins to grow. And this growing is seen outwardly, too. To grow means more than eating, drinking, and sleeping. All of this is necessary. The Christian, more than any man, is capable to live rightly, *i.e.*, so to eat, so to drink, and so to work and rest, that it will be most conducive to his bodily health. "Sound body, sound mind!" is also true in the religious sphere. But more than this. To the Christian must be law-giving: "Know ye that your body is the temple of the Holy Ghost in you, which you have of God; you are not your own" (1 Cor. vi. 19, 20). The aim of the child of God is to be the clean vehicle of the Holy Spirit within him. How can a clean spirit live in an unclean house? Must not the house be swept and garnished before it can be a dwelling of the pure and good messenger of God?

Then the Spirit of God, taking possession of a man, patterns everything after the likeness of God. Daily taught by the Spirit is the man whose dwelling he is. Only so, my Christian brother, can you wander in this unclean world and be kept clean and undefiled. Then the blood of Christ is a daily sacrifice to you, cleansing you from sin, wickedness, unrighteousness, unholiness. Then will you shine as a light in this world. That means that in matters of natural import you shall be able to give potent advice. The mineral life, the plant life, the animal life, shall be open to you. Because you love Christ, above all earthly wisdom the best knowledge, because you understand heavenly things, you shall also comprehend, by diligent study, in the light of Scripture truth, also the earthly things, as Jesus Himself told the Pharisee Nicodemus, who came to Him by night. I go farther: your face even, that window of your soul, will express that you are loving the Lord and Creator of this

beautiful world. This may be seen in the days of your health, in your physique, in the manner in which you take care of your body. But also in the days of your weakness and sickness, your body will be able to radiate the transparent glory of the Lord over life and death within you. In you will be running that stream of life which never suffers death. Then you will not waste nor squander the gifts of God, either in time of plenty or in the time of meager years, you will always have a morsel for the poor, a coat for the shivering brother, a cold drop of water to allay the thirst of the wanderer, a penny or two for the holy cause of the church militant here on earth. The spirit of the Lord will also teach you, as a child of God, to preserve this earthly, transient life to the service of your heavenly king, you shall learn to take the proper care of your person, not to expose yourself unnecessarily, but to increase the gift of health which you hold as a pound from the Master's hand. You can bravely defend others also, when such is demanded, a thousand times better than a cowardly slave of his passions and lusts. Thus you will learn to be a defender of the dearest rights upon earth.

This growing is of a twofold nature. It is a growth upward and a growth downward; up into the heavens, down into the earth. Growing upward, you shall quaff in the delicious breath of God and hear His voice, you shall drink in His bounty and emit the perfume of His love; growing downward into the soil of humanity you shall strike your loving roots, full with nourishment, out and out, until they meet other friendly roots and become stronger and stronger, a mainstay in the soil, a salt in the earth.

This thought suggests another which allow me to mention. If we are living members of Christ, then our children, some time or another, must become Christ's. As they sit around the family table, so they also ought to be guests at the table of the Lord; they

ought to belong to the family of Christ's saints. If this is not so—why not? Read in the Old Testament about Job: "When the days of feasting were about going to an end, then Job sent and sacrificed and rose up early in the morning, and offered burnt-offering to the number of them all, for Job said: 'It may be that my sons have sinned and cursed God in their hearts.' Thus did Job continually." Are you such priests before God, carrying before His throne the souls of your loved ones or lost ones? Have you ever watched children play together? How interested they are in the actions of each other, how sorry one is for the other if it should happen to suffer by some accident, how sincere in its expressions of regret for such an afflicted one! Let us learn from this that, as children of God, we must learn to care for each other in a godly spirit, for the farthest, for the nearest of our relatives, our brethren, on this sinful earth. Let a father ask pardon for his erring daughter, let a mother pray for her wandering son, let the loving son weep repentance for his careless mother, and a living daughter keep on hoping for her spiritually dead father. Let every redeemed soul upon the wide world hope and labor and pray for these who are not yet children of God, until the earth is filled with glory! But also a word to the children. How can you become more like your elder brother Christ? By learning, like Him, to obey those that love you dearly—and those that love you not—ay, even those that hate you. You must, like the child Jesus, become a little child of God! Seek Him early on your pathway, learn to love your Christ while you walk with Him, confiding in Him, your hand in His, as only the childlike spirit can. Love that commences early hardly ever fails. No love that is thus placed is ever lost. How consoling the thought must be to thee, thou beloved little one, that Christ knows thy little heart with all its wickedness and malice, but also with all its honest, costly love.

Let us grow thus in our natural relations to God our Father in keeping the natural laws of obedience and love to God and our fellow men, through the power of Him who grew in these relations from the starting point of His life. In Him lived the Spirit of God, and therefore He was the Life and Light of men. Then we shall attain more fully the ideal of a true man. As we grow up let the expression, "grown up" imply that we have received the knowledge to live according to the laws of our Heavenly Father. May we grow in bodily strength, in power and in courage, but also not be lacking in sympathy, kindness, and love. If the boldest and bravest of creatures in the animal kingdom, the lion, does at times combine these qualities, let not such an example in a sphere beneath us put to shame those that call themselves children of God.

II. Until now we have been meditating upon our natural relations to God as our Father, and although there can be no power in the natural sphere, if there be none accompanying it in the spiritual one, yet our discourse has mainly dwelt on the natural path of man as he walks toward his Father in heaven, whom he does not yet fully know as such. Let us now consider more closely that aspect of man which brings him into that dearest relation to his Heavenly Father after he has grown to understand his relation to him more fully even than already considered—I mean that of a spiritual child of God, with all the prerogatives of a son and heir.

It has not only been said that the child grew, but furthermore, it is stated, that He waxed strong in spirit. But that also seems natural—yes, to a certain degree. Man has not only a body, but also a soul and a spirit, and as every part of the body grows with age—the blood, the bones, the tissues, and the organs—so also the inner power of man, his soul-life and his spirit-life, must grow. It is not only said of Jesus that He grew and waxed strong

in spirit, but in the preceding chapter we read the same of John the Baptist: "And the child grew and waxed strong in spirit, and was in the desert till the day of his showing unto Israel." Where the intellect does not keep pace with the bodily growth of a person, we speak of an abnormal condition. Each man has received some gifts from God, some pound, which is to be increased, not harbored away. As in every other sense of the word of the Baptist, "A man can receive nothing except it be given to him of heaven" (John iii. 27). So we are to use our "natural talents," like the bodily gifts, for the glory of His name. By gymnastic exercise we train our body to become stronger, and by using our intellectual capacities these powers of the soul grow wider and fuller. But if these same gifts are not continually placed under the influence of the power from on high, they may prove as much a curse as a blessing, when used rightly. How often men employ their education, which is but an exercising of the mental potencies, in a wrong way, and have their energies misdirected into a channel where the plentiful supply becomes stagnant and harmful. For this reason one sees so many "wrecked talents," so that the Christian philanthropist often sheds tears of deepest anguish, beholding ruins of what might otherwise have been ornaments to human society, and a towering castle if placed on the stronghold and firm rock of Christianity, to stand up and shine a beacon-light to the world.

Some time ago a man whose name I need only mention to you and you will then know what is the spirit that possesses him,—I refer to Col. Robert Ingersoll—made some very flippant remarks about Christianity. This man seems to take delight in destroying the structure raised by God Himself, trying to wrest down from its stronghold God's covenant with his people. He said that when Mr. Moody was on the ship *Spree*, in mid-ocean, in the time of a great storm, that ship, as Mr.

Moody stated, was saved by prayer; but when the steamer *Nordland*, some time ago, was in the same plight, some gentlemen whiled away their trouble with a game of poker. This gives the Colonel a chance to remark, since both ships were saved, poker has the same effect with God as prayer. It is really blasphemous to make such a remark, and yet there may be thousands of careless, non-thinking men to-day who are willing to applaud such an ignorant, worthless talk, if the talker is only known to them as—what they call—a “brainy man.” We will not comment on this remark. Every Christian believer can upset it with only a few true words, and Robert Ingersoll the next morning, after he had slept off the sarcastic state of his then sordid mind, after some consideration with the mind which God gave him, would probably have blushed for having let such a venomous word escape his unclean lips. But it just shows what a man is liable to do and to utter who stands not under the guidance of the Holy Spirit, no matter how cultured the human intellect of that man may be. If he is not tutored by God Himself through Christ, these words of Christ prove true: “Out of the heart”—that is out of the heart of the naturally tutored man—“proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these defile a man” (Matt. xv. 20). Oh, that we might learn not to kick at the thorn, but endure it until there shall appear so many roses around it, until we shall have learned that it is necessary in order to bring about good! This thorn against our flesh is the Word of God—indeed, like a hammer that casts apart the rocks, and like a sword, two-edged, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow—a discernor of the thoughts and intents of the heart. This the Word must first become before it can be “sweeter than honey and the honeycomb,” before we can say with the Psalmist: “Thy word is a lamp unto my feet,

and a light upon my path!” Then only we commence to wax strong in the spirit, in good days and in bad, in rain and in sunshine, growing stronger until we shall have become Samsons of faith, when our inward man is replenished day by day by the living bread and the everlasting stream of life.

As we become lawgivers in matters of health, as a healthy man is best able to give advice how to become strong—Gladstone, for instance, might write a good treatise on “How to Live Long”—so, if we wax strong in spirit by the power of God overshadowing us, we shall become such teachers as those of whom the seer says: “They shall shine as the brightness of the firmament” (Dan. xii. 3). And so, before we hardly notice it, we are filled with wisdom from above. Then we may not only receive advice as to our spiritual welfare in happy and in dark times, but also make happy the paths of those around us, for our wisdom is life; we shall be able to “enliven” everything that comes in contact with us. The German language calls this state quite appropriately that of being “*Gelstvoll*,” full of the ghost which quickens. We become guides in knowledge, wisdom, learning. We may then teach with unction, yet with kindness, humility, and love, because our body with all its heated passions will no more control and govern us, but our spirit, filled with the wisdom from God, will govern these abodes of clay, and make them temples of the Holy Ghost, dwellings of our Lord, child-habitations for our Heavenly Father.

III. All this may be without any overexertion on our part, just as the plant does nothing more than receive that which it daily gets and yet emits the sweetest perfume. Not by asceticism can we force ourselves into the right relation to God, nor is this the wise advice of our Father. Penalties placed upon our bodies, imposed upon ourselves in the belief that thereby we may appease the righteous wrath of God, shall certainly not avail us. No

amount of castigation, with all its heathen accompaniments, can make us grow in favor with God and man. Not by the cutting off of the necessary branches of life can we become plants bearing beautiful flowers. Only God's wisdom filling us with truth and righteousness, coming to us in our daily paths, as we grow toward Him in love—in one word, the grace of God alone can make us children of God, and, after we become such, retain us in this dearest relationship to the Heavenly Father. God's love is the first initiative. Christ loved us first, therefore we also must love, as the Apostle of Love has said so truly and beautifully. The love which we feel toward the Father of our Christ, toward our Elder Brother Himself, and in Him to all our fellow-brethren, is the highest wisdom, after all.

Do you know what God's grace is? Does the flower know what sunshine is? Such is the grace of God to thee. Does it not read: Who maketh His face to shine upon thee? You may not always see and feel the warm rays of the sun, for the reason that clouds are then obstructing them and hiding them from you, but the sun is ever in the heavens. God's mercy endureth forever, and His grace shall shine upon thee, if thou art the child of God. Look at Jesus as He hangs on the cross for the sins of the world. Do we need any assurance that He was an obedient child of God? Was He not obedient unto death, yea unto the death on the cross? And yet He cries from the deep aloud, and in great agony: "My God! My God! Why hast Thou forsaken Me?" But wait, not long after and the Redeemer of the World exclaims with a cry, astonishing heaven and earth with its import of joy and thanksgiving for the victory, "It is finished!"

God will surely do His part. God's sun will shine upon His plant. But you must be His plant. His sun cannot bring life into a stone. If you expose the stone to the sun on a warm

summer day, the stone may become so warm that it will burn your hand to touch it, yet no life can be generated in that stone no matter how warm the sun may shine. You must be a child of God if you wish to grow, if you want to enjoy a spirit made strong, if the grace of God is to shine on you. But if you are such a one, born of the Spirit of God, then all your undertakings shall prosper. "Whatsoever he doeth shall prosper." So says the Psalmist of the righteous, and undoubtedly he knew what he was saying.

Let us, in quietude and humility, patiently wait for the Lord, even when the storm-clouds hang blackest over our heads. The grace of God shall shine upon His children. "For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord, that hath mercy on thee!" (Isa. liv. 10).

Are we such children of God? Do we stand in this covenant relation to our Heavenly Father through Christ our Lord? Let us follow Him and learn from Him obedience, such obedience that we can say at last, "Not my will, but Thine be done." If we thus follow Christ, if we allow Him to lead us to His Father and to our Father, learning daily the lesson He would teach us, then we shall be and shall remain the children of God's choice; we shall be precious in His sight. The aged Apostle John, it is told us, when too old and feeble to walk on foot into the assembly of the congregation, kept admonishing it in these words: "Little children, love one another!" Loving God with all our heart, strength, soul, and mind, and our neighbors as ourselves, means to place body, soul, and spirit at the command of God's Spirit and at the control of Christ. This let us daily, in a spirit of prayer, learn anew. From the Father in Heaven, through the resurrected Christ, will we receive heavenly wisdom, so that we may grow in body, even in visible

outward form into full-grown men and women; that we may wax strong in spirit; that at all times the grace of God be resting on us. Thus we shall become daily more like our Christ, until at last we shall throw off this earthly chrysalis and soar up into that higher region, where we shall reign with Him whom we love, because we are His inheritance in a world without end!

O Jesus, Thou the beauty art of angel-worlds above;

Thy name is music to the heart, enchanting it with love.

O Jesus, King of Earth and Heaven; our Life and joy—to Thee

Be honor, thanks, and blessings given through all eternity!

THE AGONY IN GETHSEMANE.

A COMMUNION SERMON BY J. C. JACKSON, D.D. (METHODIST EPISCOPAL), JERSEY CITY, N. J.

And He went forward a little and fell on His face, and prayed, saying, O My Father, if it be possible, let this cup pass away from Me; nevertheless, not as I will, but as Thou wilt.—Matt. xxvi. 39.

As AN introduction to the study of this verse, let us read the entire paragraph of which it is a part.

"Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith He unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with Me. And He went a little further, and fell on His face and prayed, saying, O My Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as thou wilt. And He cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with Me one hour? Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak. He went away again the second time

and prayed, saying, O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done. And He came and found them asleep again: for their eyes were heavy. And He left them, and went away again, and prayed the third time, saying the same words. Then cometh He to His disciples, and saith unto them, Sleep on now, and take your rest; behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Rise, let us be going; behold he is at hand that doth betray Me!"

There is one note pervades all this section—a sound of agony: "Began to be sorrowful and sore troubled." "My soul is exceeding sorrowful, even unto death," and the thrice repeated prayer: "O My Father, if it be possible, let this cup pass away from Me." These tokens of a superhuman grief smite upon the heart like the strokes of a funeral knell. As we hear them, it is as if we too enter the Gethsemane shadow and feel its gloom within our spirits.

We raise for our communion meditation a single question: What is the secret of the Saviour's sorrow? We confine ourselves to it and to some associated thoughts.

I. It has been said by some that this agony arose from the Father giving up the Son to the power of His enemies, so that they were now able to "do unto Him whatsoever they listed"—that Christ shrank from being exposed to this God-opposed will, and from the loss of all manifestations of the Father's love and presence, which this abandonment involved.

Doubtless the fact that Christ was now subjected to the will of His enemies contributed an element of His deep sadness. And that these enemies should be His own countrymen, that they should be dragging Him to a heathen tribunal, and that this pagan court should assume to have jurisdiction in spiritual matters instead of confining them to a secular province, all these things contributed to the Saviour's sorrow.

But that He felt Himself forsaken by the Father and wholly abandoned to the will of His enemies does not admit of proof. Regarding this moment, as well as all others in His life, He had declared, "I am not alone, because the Father is with Me." And as to being left helplessly to the will of His enemies, did He not, in this same hour, say to Peter, "Thinkest thou not that I cannot beseech My Father, and He shall even now send Me more than twelve legions of angels?"

Sad He was, but not with the sorrow of an abandonment by God to the unrestrained will of His enemies. Sad He was from the enmity of His countrymen, but this pain does not measure all the depths of our Saviour's agony.

II. There are those, again, who would explain it by saying that our Lord shrank from the physical torture and death He was about to encounter; that He saw in long perspective the insults, the buffeting, the hours of suffering upon the cross, and the coming dissolution of soul and body, and that this it was which weighed down His spirit with an unutterable dread.

This dread of death and suffering was assuredly felt by our Saviour. "He was found in fashion as a man." It is even quite likely, as the advocates of this theory have urged, that, from the very fineness and perfection of His physical organization, the dread of suffering was greater with Him than with ordinary men. It is altogether probable, also, that the idea of death contained for Him a nameless horror it does not hold for us. We are born with the seeds of death naturally in us. We are brought nigh to it continually by the experiences of weakness, languor, and decay. We dwell in its company so continually that it has lost half its power to terrify. But to our Lord's unsinful nature, and perfect health, and abounding youth all this was different. Moreover, whenever the idea of death confronted Christ, His mind must have reverted to God's saying to Adam, "In the day that thou eatest thereof, thou

shalt surely die." Death must always have appeared to Jesus as the wages of sin, and thus have gained a new dreadfulness.

But we may admit all this without sounding the measureless abyss of horror which the accounts attribute to Christ. The narration is too strong to be thus exhausted of its meaning. "All the three evangelists appear to search for expressions by which to describe the superabundance of the sorrow, its superlative, absolute degree. With this purpose they select the unusual and peculiar terms, *ἀδύναμειν*, *ἐκθαμβήσθαι*, *ἀγωνία*—terms which find their explanation in the incident before us and not by means of mere etymological investigations. The impression which the narrators wish to convey is that the witnesses of our Lord's agony had never seen Him wear the same appearance before. He was transfigured in glory once before them, on the Mount, and the fashion of His countenance was altered; He was transfigured in agony now before them in the Garden. They had often seen Him deeply troubled, even to tears and sighs, but the superabundance of this present sorrow was new to them and far surpassed anything they had ever noticed in Him previously. He appeared to them as if on the verge of despair (*ἀδύναμειν*), as if beside Himself (*ἐκθαμβήσθαι*), as if He were in the agonies of death (*ἐν ἀγωνίᾳ*). And the confession which fell from Christ's own lips shows that the impression made upon the mind of the disciples was a correct one: "My soul is exceeding sorrowful, even unto death!" It was not a mere fear of bodily suffering and death that extorted that cry! Jesus did not fall so much below His own holy martyrs, who in after ages went courageously to the rack and the stake. He who had bidden the disciples not to fear them who could kill the body, did not now fear. He who had told His followers to rejoice at His approaching death, because He was going to the Father, did not the less Himself rejoice.

III. No, it was something more than the dread of falling into the power of His enemies, and beyond fear of suffering and death, which bound our Saviour's spirit in agony. Tread reverently, oh, my soul, as thou dost approach the secret! The cup that was pressed to His lips was the cup of the world's woe and sin; the burden that bore Him down was the burden of humanity's guilt and misery. His agony was bound up with the task of making atonement for the sin of mankind. In some manner, now, He took up the burden of our griefs, He carried the load of our sorrows, He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and the Lord laid upon Him the iniquity of us all. This was the cup His Father's hand had mingled; this was the cup that was so bitter.

2. I shrink from any arithmetical or legalistic speculations. It is a matter to be understood by the devout and loving heart rather than by the curious, critical intellect. I would not say, with Calovius, that Jesus bore then in the Garden "grief and anguish that was truly infernal." I would not declare with Hallaz, "He sustained the agonies of hell, in amount equal to the everlasting agonies of the damned." I cannot aver with Luther, "When Jesus prayed in the Garden, He was truly in Gehenna and in hell; He really experienced in His own person death and hell; we ought to realize that He was there obliged to suffer the pain of hell." (Quoted from Steinmeyer's "Passion History.") All this is too arithmetical. It pretends to an exactness of knowledge no man can have, since it is not revealed. It is too mechanical, outward, wooden. I would not even call it, with Gerhard, "the cup of wrath and divine fury." The Father was not angry at the Son; He was His "well-beloved Son, in whom He was well pleased"—never, if possible, so much so as now.

"~~How much~~ say it?" Why, as

nearly as I can express my thought, I would say that Jesus now assumed our burden, felt our shame, and bore our sin by entering into it by the power of divine sympathy. I have read of a Christian merchant who detected a loved and trusted clerk in certain thefts; of how the clerk, overcome with shame and remorse, bowed and prayed to God to pardon; of how the kind merchant knelt beside him, and, sympathetic, entering into his clerk's shame and repentance, prayed, "God forgive us; God have mercy upon us." And I have seen a tender mother entering vicariously into her daughter's shame and agony, and a kind father bowed down vicariously under the burden of his erring boy's woe and guilt. All these are faint adumbrations, shadowy hints of the Saviour's entrance into our lost estate in dark Gethsemane. Christ's infinite power of sympathy enabled Him to identify Himself with us. He, the Immanuel, "God with us;" He, coming into our flesh, taking our nature upon Him; He bore our griefs, He carried our woes. The Father showed Him in that hour the world's sin. He heard the woful centuries crying upward, through prayers and sacrifices innumerable, "How shall man be just with God?" He saw the shame of man, when he feels himself condemned before the infinite purity of heaven. He felt the world's condemnation of itself for its wickedness. He realized, if he was to be an Elder Brother to this sin-stricken humanity; if He was to pour the healing blood of His own pure spiritual life into its leprosy-tainted veins; if He was to breathe life into this loathsome, putrescent corpse—that He must prostrate Himself, like another Elijah, full length upon it, eyes to eyes, breast to breast, lips to lips. And He did, at last; but it cost Him strong crying and tears.

3. And why? Why should He have shrunk so? Why the thrice repeated prayer, "Let this cup pass?" Brethren, it was the identification of His purity with our impurity, the touch of His

holiness with our sinfulness, that made Him draw back. It was the being made a curse for sin, the being numbered with the transgressors. Never before had His great mission required so intimate a contact with evil. He had gone into much of our estate before. At Lazarus' grave he had wept. He had placed His hand on many blind eyes, and borne the sicknesses of many. He had left His throne on high, but this was a severer test than ever. He had identified Himself with us in almost every possible way. He had entered the womb of the Virgin and been born; He had lain in a cradle with the beasts, among the poorest and the lowliest; He had hungered and thirsted. But this, to become as a sinner, to enter into a sinner's guilt and woe—this had never been put upon Him. From this He shrank, as the deer might draw back from the serpent, as purity abhors impurity. It is scarcely likely He had known this was to be His lot—hidden in the secrets of the Father's unsearchable counsel it was. He had come with the design of doing all His Father's will; but this was unknown to Him. Or, it may be, that never before had He given His mind to the realization of what it meant. But now, first, it came upon Him and He was repelled, not by the pain of dying, not by the fear of His foes, but from the contact with pollution, from the malefactor's death. "Yet not as I will, O Father. All things are possible with Thee; if possible, let this cup pass."

4. And I have thought that if He had not thus shrunk and thus prayed, He could not have been the Holy Christ of God. When it was first laid upon Elizabeth Fry that she must go and for a while join herself to magdalens if she would lift them up, she would not have been the pure woman she was if she had not shuddered at the thought, as her biographer tells us she did. When first the feeling came to the heart of St. John, in his old age, that he must go into the wilderness and make his home a while with a band of robbers,

that he might reclaim their leader, who had once been a Christian, he would not have been St. John had he not, in his way, prayed, "If possible, let this cup pass!" Had it not sent trembling to the Saviour's soul to take the sinner's place, to identify himself with their cause, to join Himself to their feeling of guilt, how could He have been God's Holy One? If a sinful Jacob had to say regarding the wicked, "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united," what must not Jesus have felt? It was the instinctive recoil of a nature all harmony with righteousness and God from a state all discordant and unnatural.

5. But no; the Father's hand still pressed the cup to the lips of His Son. He heeded not the thrice repeated prayer for its removal, "Hear Me." The Father had felt all the woe, had realized all the shame, had borne all the burden of sinful man before; therefore He had sent His Son into the world that men might not perish. Now, He would lift the Son up with Him, into a likeness of feeling, and into a blessed partnership in the world's redemption. He would make the Son equal unto Himself in love, infuse His own deep sympathy into the Son's heart. Otherwise the Son could be no sympathetic High Priest for us. For, as the Epistle to the Hebrews says, "It became Him, for whom are all things and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect"—that is, a perfect Saviour—"through suffering." And so into this last, deepest suffering of the consciousness of sin, as far as it was possible by sympathy, Christ must go. For, as the argument in Hebrews continues, "Both He that sanctified and they that are sanctified must be all of one; for which cause He that sanctifieth must not be ashamed to call them brethren." Or, as we sing in our hymn—

"Us to save, our flesh assumes,
Brother to our souls becomes."

Only thus could the Advocate have as much sympathy as the Judge, and the Son and the Father unite in a blessed copartnership of saving man.

6. Brethren, let us remember that God the Father first loved the world, so that He gave His only begotten Son. Let us never forget that God the Father went forth in the Son, reconciling the world unto Himself. Let us understand that, just in the degree that Jesus went down from His throne and sank in the scale of human lowliness and suffering, just so He rose up toward the heart and realized the affection of the Father for man.

He went down in His human birth; down in the temptation, in the wandering, so that no homeless man can feel what He has not felt; down to lower levels still, finding ever a deeper depth, dying ever a bitterer death, but ever rising nearer the heart of God the Father; until at last, in this sorest hour, He touched the lowest. He knew the hell of the heart of sinful men; and at that moment He rose to the level of the heart of God.

Then, so far as related to the salvation of man, for the first time in all the cycles of eternity He and the Father were one in feeling. "Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." And in that He has drunk our cup of sin and woe, He is able to present us before our Father, waiting to be gracious, loving us before the foundation of the world.

7. Too often has human thought conceived it otherwise. An angry Father-God has been pictured, sitting upon His throne inflamed with awful wrath against men; ready, like some revengeful Jove, to hurl the thunderbolts of destruction. A loving Son has been shown us, interposing His bosom, saying, "Bury thy lightnings in My heart;

only spare them!" It is a horrible distortion of the truth. All the love that was in the heart of the Son was first in the heart of the Father, understood and felt there before it was by the Son. The Son is subordinate to the Father in love, as in rule and all things else. I would not have you love the Son less, but the Father more, seeing that He first loved us. I would have you feel that

"The love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind."

8. My hearers, let us get some faint idea of the shame and horror of our sin, that caused such shrinking in the heart of Jesus. We say: "Sin is a little thing. God does not notice it much. He does not care." Where shall we look for the measure of its enormity in His sight? Shall we think of the shame that would come upon us, if the veil were taken from our hearts, and our fellow men saw us as we are in our secret thoughts? Shall we imagine how we would hide our heads, and hasten from the face of those who know us, and resolve to die far from the haunts of familiar men? How we would feel ourselves if all our fellow men knew our sin is one measure of its enormity—how our cheeks would blister, and our guilty hearts almost stop their beating! And, "Beloved, if our heart condemn us, God is greater than our hearts," and will also condemn us.

But here is another measure. The pure Saviour shrinks from sitting beside us and standing with us. He bows in agony, but not from fear of death or insult. The bloody sweat is wrung from Him. "My soul is sorrowful;" "If it be possible, let this cup pass;" "Come peril, come privation, agony, shame, come death in any other shape than this;" "If possible, let this cup pass."

We never can understand it. Some fit idea, such as a finite mind can have, we may obtain when, blood-washed and robed in white, we stand amid the

holy hosts of heaven : but never here. But let what faint glimpse we shall catch in our earthly estate deter us from sin as the abominable thing which God hates.

How shall we stand in the presence of the Holy God at last, in peace, unless we repent of it, and forsake it, and are cleansed from it? The consuming fire of His presence must play upon it forever, wherever it is, as a flame unquenchable. Were sin in heaven, that would be a hell, in the presence of the awful holiness of God !

9. There is no fitter preparation for partaking of the symbols of our Saviour's death in the Communion than meditation upon the secret of His final struggle in the Garden. There is in all this earth, none other spot so dear to every devout Christian heart, for its suggestion of an infinite sympathy with us in our sinfulness, as that place where, at last, He drank our bitter cup. May the Holy Spirit profitably lead our thoughts thither to-day !

"Gethsemane, thine olive grove
A welcome screen for Jesus wove,
To veil His agony;
Oh, when, thou lone and hallowed spot,
Can be by friend or foe forgot,
Thy midnight mystery?

"Beneath the darkness of thy shade,
The agonizing Saviour prayed;
And from the anguish felt
Great drops, as it were bloody sweat,
Streamed down His cheeks, and falling, wet
The ground whereon He knelt.

"Oh, who can tell the strain intense,
Of mind in agonized suspense,
In what He then achieved?
Who fathom all that wrung His heart,
As thrice He lowly knelt apart,
And plead to be relieved?

"My Father, if it may not be,
That now this cup shall pass from Me,
Thine own, and only Son,
Except I drink it at Thy hand,
Then, Father, this My prayer shall stand:
Thy will, not Mine, be done.'

"Thrice did the lonely sufferer plead,
And thrice returned, as if in need
Of sympathy's relief.
Thrice they who came a watch to keep,
Had sunk in weariness to sleep,
And heeded not His grief.

"Ah! vain from them a cheer to seek;
Though heart were willing, flesh was weak;
No human arm could aid.
An angel for a moment came,
And, whispering the Father's name,
Some strength to Him conveyed.

"A world in that dark midnight hour,
While coping with Satanic power,
He bore on bended knee;
Alone the burden He sustained,
Alone the victory He gained,
In thee, Gethsemane.

"Gethsemane, thy name is graved
Deep on the hearts of all the saved,
And cannot be erased.
For, till eternity shall end,
Oh, who in full can comprehend
The scene in thee embraced?

"Draw near, my heart, and gaze anew
Where Jesus on that night withdrew,
To bear the load for thee;
Come, read the love that in Him wrought,
Come, linger, linger long in thought,
In lone Gethsemane.

"See where He, in that awful test,
Obeyed the Father's high behest
Submissively for thee;
Oh, think what torture He endured,
And what of bliss for thee secured,
In dark Gethsemane.

"And when harassed by many a doubt,
And darkness gathers thick about,
Without a cheering ray;
Then to Gethsemane repair,
And listen to the Saviour's prayer,
And learn of Him to pray.

"But till life's service be resigned,
Shall ever sacred be enshrined
That scene of agony;
Let tears its clustered memories start,
But never, oh, my wayward heart!
Forget Gethsemane."

THE GREAT ADVENT LIGHT.

BY PASTOR K. FOERSTER, D.D.
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Blessed be the Lord God of Israel; for He hath visited and redeemed His people, etc.—Luke i. 68-79.

TO-DAY we enter upon a new Church year. With grateful hearts do we rejoice in the greeting, that all things have their time, but God's love endureth to eternity. The last Sunday of the old Church year was the memorial Sunday of the dead, and we went out to

visit the graves of our beloved ones, and stood there deeply impressed with the conviction of death and of the passing away of all things mortal. To-day we hopefully look up to the God of all grace who, in the Advent message, has sent us His fatherly salutation of love. There we saw the dark shadows of death; here the morning glory of redemption. There we saw the certainty of the vanity of all things; here we hear the joyful message to be of good cheer, for our Helper is at hand. One must feel it consciously, and it cannot be described in words what the Christian heart and soul feel in the Advent season, what a spring day of new life and hope it is to the believer. It is the springtide of the new Church year, and while all nature now lies deeply wrapped in the sleep of winter, the sun of righteousness and of grace is arising in our hearts; but against the manifestation of such divine grace it is pre-eminently proper that we should exhibit one's leading trait, namely, that child-like disposition, which gladly and joyfully receives to itself the rays of the sun of grace, humbly and willingly permits its life-giving power to become operative in the heart, and believes the message of good joy which is thereby brought. And if a dark current of care or lamentation or guilt or sin does go through our times, and we are often in despair drifting hither and thither, and the prosperity of the Church and of society is in danger of destruction, and we look dimly and darkly into the future, then it behooves us to keep our eyes fixed firm on the great message of salvation which the Advent season brings to us, which confirms our faith, strengthens our hearts, and assures us anew that the old Gospel of Christ embraces in itself the power unto salvation and is the one great need for all generations and all times.

The hymn of Zachariah, which has been read in your hearing, awakens in us a double line of thought; namely, it admonishes us of the deep, dark shade of night, and speaks to us also of

the new sunrise which is to lighten up into the clearness of day even the darkest night. The venerable priest, who, in our lesson, takes up into his arms the promised son, sees in him the certainty of deliverance, and he becomes prophetic and announces the dawn of a new era. May he not put us to shame in the joy of this hope and in his Advent pleasures. We join him in his song and psalm, and will meditate on the central thoughts of his hymn of praise in speaking of *the great Advent Light seen by the people dwelling in darkness.*

We see

I. The night that lies back of the new day.

II. The dawn of the new day.

III. The day-spring from on high.

I. Only when the light of day has come do we feel the depth of the darkness of night that has preceded it. Only in the full glory of the sun of divine grace are we able to understand the darkness of the night of woe that overhung mankind and endangered its existence. Not the threats of the Old Testament law, not the wrath of a holy God, can so effectively convince the sinful world of the depth of its guilt as does the grace and mercy of the Lord in Christ Jesus. Placed over against this shining background, the darkness of night which surrounds unredeemed humanity appears in all its hideous horrors, and it is impossible for us to appreciate the Advent season without remembering what preceded it, the shadows of death and the sorrowful grief which weighed down the soul. When Zachariah, in our lesson, speaks of the "darkness and shadow of death" in which mankind walked, this is not to be regarded as a rhetorical figure, or a bold or exaggerated hyperbole, but the plain historical truth. For all the charm of the classical world, the splendor of Greece, that joyous world of beauty, the power of Rome, and all its rich elements of culture, the fulness of the arts and sciences which have come down to us in the monuments and the

erature of the ancients, and which we admire so deeply to the present day, —yet all this was not able to remove that darkness which hung over all the nations, to cover up the deep chasm which went through their lives, the moral bankruptcy and continually increasing moral degeneracy which was eating at their vitals. All the most brilliant intellectual attainments of the times can do nothing toward the removal of moral decay; for this they are no remedy. What human science and art are able to do, the ancient nations have shown in their sciences; but also how little they can accomplish without God and His Word. They, like the prodigal son, had gone out from their father's house and had for a season been spending their time in riotous living, but soon had made a failure of life and had squandered the goods they had received from their father, and had sunk deep into sin and shame. Sin had worked their ultimate fate, had revealed itself as absolute egotism and selfishness, and the few remnants still retained of a knowledge or conception of God were not strong enough to resist the disintegrating power of sin. This weakness it was that brought to ruin the ancient Gentile world, and the noblest minds of that day feel this too, and have lamented with intense longings concerning the sorrows and hopelessness of life, the heavy yoke of death which all must carry, and the death of peace in the soul which looks hopelessly into the future upon its inevitable fate; but these sages and philosophers have not been able to find any remedy or to change this bitter fate. Their highest wisdom was found in the conviction: It were better we had not been born! And of what good to Israel was the possession of the sacred law? This could not make evident to them the deep contrast between the ideal of conduct, according to God's will, and the dismal reality in man's life and doings. The terrible "Thou shalt" of God's commandments brought out *into* bold relief this contrast and the

consciousness of human inability to accomplish any of the good required. Even if some of the saints of the Old Testament did succeed in swinging themselves up to the exalted feeling of a peace with God, this does not change anything in the truth and fact that also in the Old Testament people of God, sin and death ruled without let or hindrance, and that on the tablets of their law could not yet be written the words of reconciliation and of peace. Indeed, the venerable Zachariah speaks the truth when he says that they sat in the darkness and the shadow of death.

It is eminently proper that we take to heart the lessons of history, and recognize it as a great law that darkness and the shadow of death are the inheritance of the natural man as long as he is removed from the light of salvation. Let no one say that we are living in the century of light and of culture, and that we are in the enjoyment of a constantly developing civilization and learning.

Indeed, we gladly join in the praises of our day and century, which have accomplished great results, and we rejoice at the conquests of the mind, at the discoveries and inventions and achievements of our generations, at its literature, its learning, its work, and its successes. But the only true greatness is moral greatness, and if progress and advance in moral strength and the ennobling of the heart do not go hand in hand with material advancement, we must tremble for the future. This is a great truth that should be made prominent in the Advent season. For this season admonishes us to repentance, and the Advent sermon is not only to testify of the comfort of grace, but also to remind us of that which is dark and evil, and which must be done away with, which does not harmonize with the bright daylight of grace and mercy. If, on the one hand, the first Advent cries out to us that the night is far spent and the day at hand, it, on the other hand, also exhorts us to lay aside the works of darkness. Such

works, born of moral darkness, we all know and have. We are all conscious of the depths of moral depravity, of the spiritual ills and woes of our times and of modern Christianity. The spirit of the age, with its antagonism of that which is distinctively Christian and Biblical, is characteristic and instructive in this line. The destructive spirit of materialism in all the departments of activity and thought is up in arms against all the factors and forces that ennoble the man. The conscience has become weak, the spirituality of the Church has degenerated. The culture and science of the day is largely under the spell of a philosophy that is antagonistic to the best interests of Church, Christianity, and society. In spite of all the progress of science, invention, and thought, it has only been all the more emphasized that with these means it is impossible to accomplish the one great work without which man's existence is a failure; namely, to new create and regenerate the evil heart, and make new men of us. This all human wisdom and work cannot do. With only the light of modern civilization, mankind still is sitting in the darkness and shadow of death.

II. Pregnant with comfort and promises were the rays which penetrated the darkness of the pre-Christian period as testimonials of divine grace, which indeed permitted the Gentiles to go their own way, but nevertheless did not forget to arrange for the education of the entire human family for the fulness of time. Having chosen to go their own way, mankind had forfeited its happiness and peace, and just the noblest and brightest among the heathen sages evinced the deepest consciousness of this look of peace and want of happiness. They feel that without an interference on the part of God no human being could attain his high destiny, and that all the treasures of the world and all the achievements of human genius would not suffice to satisfy the longings of the soul and free and deliver it from its chains; that all philosophy based only

on the things of this life left man poor and a wreck. This feeling of poverty, this longing of the human soul for a higher and more perfect state, this unrest of the conscience, constituted the basis upon which our heavenly Father builded for the deliverance of His erring children. And how many a lost child has, in the remembrance of its joyful youth, of its ancestral home, and its happiness, been filled with a homesickness that caused it to do as did the prodigal son, namely, declare his intention of returning to his father and repenting of his sins. Thus, too, the Gentile people in all their degeneracy and departure from God have felt this homesickness, this consciousness of a deep want, this anxious desire for a lost paradise, and this was the dawn of a new and a better day. Of this longing the merciful God constantly reminded the people, and has not permitted His Holy Light to be entirely extinguished, even among the Gentiles. Single golden gleams of light, hidden, silent tokens of divine love caring for the lost, we see again and again; also there when deep darkness covered the nations. And how gloriously and grandly this new morning dawn shines forth in the records of that people which God had selected as the medium of His own special revelation! When Zachariah here joyfully proclaims, "He hath raised up a horn of salvation for us in the house of His servant David (as He spake by the mouth of His holy prophets which have been since the world began) . . . and to remember His holy covenant"—this all was the object of the hope of all true Israelites. Even if the great majority of this people had in the course of centuries ceased to hope and had thrown aside their greater jewel, and only a silent, quiet, little congregation of hopeful souls had remained, transplanting as a remnant their promises and predictions from generation to generation, yet these held fast to the faith delivered to the saints and were sure that God would fulfil His promises. And when the watch-

men on the tower of Jerusalem, the prophets and seers, studied the signs of the times, and when those who hoped asked longingly of the watchman if the night had not yet passed, it was a sweet comfort to be assured that the day was advancing, and that in the far east the first rays of the rising sun were to be seen. Even if many in Israel deprived their hope of its best contents and gave them a material and worldly character, and represented the Messiah as a great national hero and earthly king, yet among the silent in the land the spirituality of Israel's hope and of the glorious kingdom to come did not vanish, and was the source of endless comfort and consolation, a horn of salvation to the people of God.

These men, with their longings and hopes, are venerable forms, and they look upon a generation that is so poor in hope, so satisfied with merely earthly things, so full of doubt and despair, so cold in its innermost heart, that without fear or trembling it permits the revelation of God's goodness and mercy to pass by it and be lost for it. How little the children of our times take comfort in the promises of the Scriptures; how little are they disturbed by the problems of the most vital importance for which only Christianity can give a true answer! And yet the salvation of the world, of which the Advent season brings us the great and good news, cannot be understood or utilized with blessed results unless those preconditions, that longing of the heart for new life and light, that unrest of conscience, that heartfelt anxiety, are present and operative. True it is that we no longer stand in the portals of expectation, but in the full grandeur of the revealed grace of God; but unless we have felt the deep longings for help springing from a consciousness of our needs and wants, how can we seize upon the grace of deliverance that is offered in the Gospel? And he who is so self-satisfied and self-sufficient that he does not experience the *longing* for things higher and more

perfect, but has lost himself in the affairs of this world, has suffered shipwreck in his hopes and faith—how can such a person see the light of salvation? Let us in this Advent season feel the earnestness of God's Holy Law, appreciate the greatness of His moral demands, and in the full consciousness of our sins and unworthiness follow the desire of our heart for salvation and peace and joy in the mercy of our God through Christ the Saviour. It is only under these conditions that we can appreciate Christ as the great Advent Light in the darkness of our sins and despair.

III. "Whereby the day-spring from on high still visits us." In these words Zachariah expresses the joy of his heart and the joy of all those who hope and are waiting for that great time. The day has arrived; the sun has gone up; and even if there were but little that they could see of the fulfilment, they at any rate knew it as a certainty that He for whom the nations had longed, of whom the seers had spoken, *this man* would surely come, and that the new era of salvation and grace had been inaugurated. In the son whom the happy father bore in his arms, he with the eyes of faith, sees the fulfilment of God's promises, and he feels as does a traveler, who, after a long wandering through the night, sees the first rays of the new day. "The day-spring from on high." Salvation must needs come from heaven. Thus those who knew the law appreciated their own weakness in spiritual things. The salvation of the world must come as a gift of God's grace. Christ is the center of the world's history, and with Him was inaugurated a new dispensation and a new order of things. He is the central sun of the day of salvation. He has introduced into the world of sin the power of sanctification; He has brought to suffering man the strength of new health; He has given to souls without peace the peace that passeth all understanding; and this He has done because He was not only a man like unto us,

but was also from heaven, coming from the glory of God, the perfect image of God, the reflection of His being, the only begotten Son of the Father.

Is it not a source of sorrow that this rising of the sun of righteousness in the history of mankind has remained hidden to so many? Even in these Advent days there are many who do not appreciate the great Gospel proclamation that the season brings with it, the message of salvation from on high, bringing deliverance and pardon to all who will believe, joy and happiness to the world, and the assurance of eternal life to the faithful. In the Advent season, above others, we should feel it in our heart of hearts that He who is coming is our Redeemer and our Lord, and that with Him as our own we are the children of God and the heirs of eternal life. This is the message He has come to bring, and if this message becomes our own, then has He become to us the truly great Advent Light. Amen.

THE OMNIPOTENCE OF FAITH.

By S. H. HOWE, D.D. (CONGREGATIONAL), NORWICH, CONN.

Jesus said unto him, If thou canst believe, all things are possible to him that believeth.—Mark ix. 23.

THE word "believe" is wanting in some of the most important manuscripts. The meaning is, then, As to thee, "if thou canst," all things are possible to him that believeth. It was not a question of Christ's ability to help, but a question of the man's faith. If faith will only provide the channel, the streams of healing will flow through it. An eternal fact is this. It is always a question of faith in the recipient. Unfaith shuts the door. Unbelief gets nothing; it blocks the way; it stops the spiritual current. There is no way to get water into your houses but to lay the pipes; if you do not make the connection, there is no water for you, that is all. The office of faith

is not a fortuitous function, it is a necessary one. We must make a channel for spiritual life or it will never reach us while the world stands.

Believing in a thing, a quality, a person, is essential to getting anything from or by means of that object or person believed in. We must believe in good to get good. Goodness can never come to a man who does not believe in goodness as better than its opposite evil. A man must believe in right things, and give those right things influence and sway over him. Faith has not to do with the determination of the truthfulness of certain facts; that is the office of the understanding and the judgment. When you have settled questions of historicity and truthfulness, the accepted fact may leave you stalled in your tracks, with the old dead inertia still upon you. But faith comes in among these settled truths and accepted truths, and finds for them their practical uses. It is not a question as to whether a man is a believer of truth, so much as a question of the measure in which he is influenced by right objects of faith. The chief question is, What are the objects of faith and what is the reach of the influence of these right objects over him? It was a superficial utterance of Harriet Martineau, that "so long as there is faith it does not matter what is believed, and that all genuine faith is—other things being the same—of about equal value." Why, the fact and universality of faith is as true as the axioms. We are all men of faith in this sense. A far more important question is, What are we believing in? Faith must have the right object, and that object determines the conduct and character of the believer. One man believes in money, and so believes in it that it drains off all his vitality; it gathers up and concentrates all his energies; it dominates him, commands him, exhausts his interest, to the exclusion of more important things. His faith in it is a genuine faith, but it is very certain it does not make a saint of him, however genuine

and strong may be his believing. On the other hand, he is sure to be fashioned into the image of his idol; his very soul will take on a metallic ring. Another man believes in pleasure as the end of life, and his vitality is drained off in his service to this master, and the end is a frivolized, volatilized, sterilized nature on which no genuine and noble virtue can find room to grow; and yet the man has a genuine faith. It is amazing how genuine and how strong a faith can be developed along these directions; how much people will do and give, and even suffer for this sort of faith. An English wit said, "Life would be endurable but for its pleasures." If some people calling themselves by the name of Him who never did anything for self or for the superficial pleasures of life should be asked to sacrifice in time, money, and late hours what they freely surrender for self-amusement and for some pleasures which are not very ennobling, to say the least, there would be such an indignant outcry and protest as would surprise some of us. Such mighty believers are they in their little god—Pleasure. Such little faith have they in Him who has the absolute right to command their best and highest, their all. Then there is that man who believes supremely in himself—not in the good sense of a very useful self-reliance, but in the sense that this world was made for him, and that everything in it and out of it must bend to his will. He is a genuine believer, too. He may be a Napoleon in war, or a Byron in literature, or only a little dude and snob in society, it is all the same; he has plenty of faith, enough to revolutionize things, if it was rightly based, but he is pivoted on himself, and thinks the planet is turning every day on that very little axis, and the outcome of it all is a selfish personality, out of which all the finer substances are eaten away. It does depend, then, a good deal on what you are believing in. But there is another set of beliefs and objects of belief that are still more to be deprecated. One

of the greatest obstacles to the growth of all forms of good in the world is the prevalence of human faith in the strength and permanency of many forms of evil. Many of us are strong believers in the power of wrong and evil things. To very many, perhaps to the average man, this world is the devil's world, and is going to remain his in spite of all effort at dispossession. The kingdom of evil, in their belief, is entrenched beyond the power of dislodgment. And in believing this they believe the moral and spiritual forces are too weak for aggressive warfare upon the omnipotent evil, for in exact proportion as we believe in these un-reducible fortresses of evil will we disbelieve in the power of good. They believe so strongly in evil that it is to them no use to attack it. This sort of faith in evil takes many forms. You find it in the professing Christian who wisely tells you that he takes no interest in and in no way believes in foreign missions. He has a little pinch of faith, which lets him believe some good can be done in his own country; but these old incarnations of evil which he sees organized into the older idolatries are clearly unassailable. They have come to stay, he thinks, and there is not power enough in Christianity to sweep them back into the black night from whence they came. The very idea that these strong, firmly ingrained, deeply rooted superstitions have got to go is a clear absurdity. In a word, he is a strong believer in the strength and permanency of evil. Poor fellow, he does not know that goodness was here before evil, and will be here when evil has vanished, like a spent storm, from the universe—at least, till it is caged and imprisoned forever. Men are such believers in the wrong thing that they regard you and me daft and impractical if we suggest the possibility of pulling down these big organized evils that are preying on society and wasting the strength of our communal and civic life. They tell us we can do nothing; these things are here to stay.

Yes, and they will stay as long as these believers in evil stay. Fortunately, to the faith of some of us there is at our heels a generation of mighty believers in the reality and power and enduringness of goodness, who are going presently to be in the places of these invertebrate, backboneless people who seem to be having it all their own way, and whose most notable characteristic is their faith in the irresistibility of evil, but have no faith in the power of God and of good men for clearing the world of its nests and rookeries of evil. It is to be expected that these minions of evil should disbelieve in the power of goodness and believe in the permanency of wrong; but men who know anything of a book called the Bible ought to hide their heads for shame in confessing such a creed. And yet this is the biggest obstacle in the way of all good work of the world to-day: the strong faith of even some Christians in the power of evil, in their own hearts, and in the world. And yet we ought to know that evil, even in its most compactly organized forms, is but a house of cards. We are weak before it, only because our faith in goodness is weak. Only organize the forces of good, and one shall chase a thousand, and two shall put ten thousand to flight. Nothing is impossible to those whose faith is in right things; nothing is possible for the right thing to the man who believes in the irresistibility of wrong. In the light of which, what may not the individual believer be in his own inner life, if he is a believer in the power of Christ to make a solid new man of him? And what can he not do if organized into a compact body of believers in the power of God, and in the power of the moral forces to bring down all the great evils of the world? What could not the Church of Christ in this generation do if made up wholly of believers in the simple declaration that greater are they that are for us than all they that be against us. Think of this for a moment. Believe in the enduringness of all these spiritual despotisms; believe

heathenism is here to stay; believe intemperance can never be successfully assailed; believe these tremendous evils which we have allowed to grow up among us and organize themselves into our civic, municipal, and social life can never be dislodged—believe this, and how that shallow creed takes the manhood out of you; how it steals your courage; how it reduces you to a dead nonentity among the moral forces which are set to bring in the Kingdom of Heaven; how it arrests and brings estopment to all aggressive effort; how it paralyzes the energies of the Church and disheartens the men who are engaged in work for the betterment of the world! This is the reason the evils about us appear and are so formidable. It is because we are so weak in faith and acknowledge defeat at the outset. It is because men believe so feebly in goodness, so strongly in evil. They are affrighted at the wrong and bad thing, because they believe so feebly in good. Such people have no boldness in advocating a principle. They will only follow good if the crowd are in the procession; they withhold their allegiance when the following is small and the cost heavy. They are invertebrate, lacking in positive qualities—holding to good as by a hair.

Now, turning from this class of believers in evil to the men to whom nothing is impossible, the distance is the diameter of the earth. While one class believes in the untakableness of the fortresses of error, this class looks upon the whole kingdom of evil as a castle of straw. These men know that the only permanent realities in the universe are the moral forces. God and truth and right are the only enduring realities. This kingdom of righteousness was here before sin, and is going to be here when sin is gone. Sin is not structural and inherent in the nature of things, but transient, and at the surface of this permanent system of order and law. These gigantic wrongs are the incidents of an hour, while goodness

and righteousness are permanent and the changeless layers of adamant underneath the structure of the universe. Evil, besides, is essential weakness; sin though destructive is cowardice, and cowers in the presence of the good. Goodness is a mailed angel in invincible armor; sin is a slinking fiend of darkness, unable to bear the heat of the light which flames from the face of the holy. How close to the facts is the writer of the Apocalypse, who tells us that when the King of righteousness appears on the scene these cringing miscreants of evil will run to hiding in the dens and caves of the earth, and call to the mountains and the rocks to fall upon them, to hide them from the face of Him that sitteth upon the throne and the wrath of the Lamb. Evil is no match for holiness; wrong is thistle-down before the frown of the good. The most colossal structures of evil would be but pasteboard if the forces of goodness and the right were organized against them. To be in the right, is always to be on the winning side. To be true, is to be a part of the victorious forces that are going to carry the day against this at present tremendous burden of evil which the universe is carrying, and to know this and half believe it is to be strong. The man who has this faith, who believes and knows that evil is doomed, and that sin is weak and cowardly, waiting only for determined and inspired souls to enlist for battle before it flees like the summer's dust—a man believing this will be denied nothing. All things are possible to such a man. We are weak and helpless only because we do not believe these things. Society is full of these limp, invertebrate men and women who never lisp a protest against existing evils; who apologize for them; who advocate non-resistance; who are opposed to what they call fanaticism, which always means opposed to all earnest antagonism to existing wrongs; who are never willing to take personal risks; who venture nothing of personal interest for the sake of bettered conditions; society is full of these moral

nondescripts who do not touch the world with one stroke of redeeming influence, and leave the world to creep into graves that will be left unmarked by those who come after them. This world would be, human history would be, a dreary waste of commonplace, had it not been for our men of faith; men who have been bold to believe and declare that the kingdom of evil is but a house of cards, and so did their work and struck their heavy blows which shook and shivered for the time this old bad order. And if their number could be multiplied, the kingdom of evil would be quickly paralyzed. To a gild of mighty believers all things are possible. All things in the sphere of personal life, all things in the realm of personal achievement, all things in the sphere of moral reforms, all things in the direction of civic and municipal reform—all things would be possible in the sphere of religious propagandism, for believing in the permanence and victoriousness of the Christianity you profess, and in the inherent rottenness of all the world's oppositions, you will bring an enthusiasm of faith and a measure of sacrifice to your work such as will bear every thing before it. The world waits for a great company of such believers; the Church of God waits; waits for men and women who see the universe as it is, as based on righteousness; as so organized that evil can get no permanent footing in it; for men believing in the inherent weakness and cowardice of all sin, men believing that the power and life of God are the only omnipotent forces here which wait to find channels through which to flow out to the world; for a gild of believers who shall bring to their work an intelligent faith and not an unbalanced fanaticism, for God works rationally and through wisely organized agencies. He puts honor upon our intelligence and our common sense, for this is a common-sense universe, so organized that no nook or cranny can be found for an ill-regulated fanaticism to find permanent place. For the in-

telligent men of faith, who see the universe as it is, as a universe of righteousness, that has sealed the death-warrant of every form of wrong the world over and the ages through, for such the world waits, the Church waits, and God waits. To such all things are possible. Through such the kingdom will come with power.

AWAITING THE LORD'S MESSAGE.

BY REV. J. C. JOHNSTON, M.A. (PRESBYTERIAN), DUBLIN, IRELAND.

I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me.—Hab. ii. 1.

NOTHING definite is known of this man Habakkuk. Who he was, who his father was, of what tribe he was, where he lived, or how he lived is not told. To such a highstrung, richly dowered soul, life could not have been easy; and indeed we learn as much from his passionate throbbing words. Doubt had harassed it. It had been "dipt in baths of hissing tears." Loss had swept across it like a wasting flood. But out of all, that brave, high soul rose victorious; and the song it sings at the close is unsurpassed in the whole range of secular and sacred song.

His tomb, they tell us, was shown in Christ's day. But he needed no tomb. These three chapters are his monument. In them his heart, like a great eolian harp, swept by the breath of the mighty spirit, gives forth rapturous strains, to which the weary-hearted have listened and will listen till time shall be no more.

In the text we see him preparing himself for this holy task—ascending his tower, that he may see; secluding himself, that he may hear; making his bosom bare, that he may feel the message of the Unseen.

To our rushing, scrambling, noisy age, he preaches much-needed sermons. Let us hearken!

I. The secret of life is to realize the Unseen.

To this man the world is not "empty as a nutshell," but full of an unseen majestic presence. The very air he breathes throbs with the pulse of God, and the silence may be broken at any moment by God's voice! So he spends life watching, listening, waiting!

Is not every life noble, and grand, and true, just in proportion as it realizes this, in proportion as it seeks the Unseen?

See that husband and father as he goes forth in the morning to his day's task. See how he goes swinging along as if he were going to a royal feast, and his feet keeping time to some high symphony. What is the secret of it? Ah, he is accompanied by the spirits of his beloved! He said good-by to them at the door, but somehow they have slipped out unseen and are with him. Their faces smile upon his soul; he hears their voices in his heart. Their presence will make his brain clear to think all the day, his arm strong to work, and at night they will wile him home.

See that mother! Her son went away from her years and years—"nigh twenty years ago," she says. For her the time passes slowly and seems long. But has she forgotten him? To her is his place empty? Listen, as she breathes her morning prayer! It is full of passionate pleading that God would not forget her boy. God and she have a controversy of love. God says, "A mother may forget, yet will not I forget thee." She says, or fears rather, in her heart, "God may forget, yet can I never forget my child." Watch her as she goes about her tasks! There is an old photograph of her son hanging against the wall. Her eyes know the way to it. As soon as they get the least leisure from other tasks, they go wandering off there and gaze upon it. And now they see not it, nor any other visible thing. They have the far-off, "absent look," we call it, in them. She sees him as he was, a tiny baby. She feels him hanging upon her breast. Now she is listening to one of the droll queer sayings he used to

utter when able to trot round, and she smiles. Now, she goes to a drawer and takes out a bundle of old faded letters, thumbed, tear-marked, stained. She will certainly ask you to read the "last letter" from him, although it may be the second or third time you have done it already, and you will not, for love's sake, refuse. So every day does the lonely mother people her dwelling with the beloved presence; thus every day she lives and walks and talks with the unseen. And because of this her own soul has grown purer, calmer, less selfish, more Godlike, more dependent on God, more pitiful toward man.

Consider, again, the influence of the dead upon us. Do not many of us walk literally compassed about with a great cloud of witnesses? I knew a family from which the mother was taken five and twenty years ago, but she rules it still. Often her grandchildren, who never saw her, startle me by uttering her sayings and pronouncing her judgments. The explanation is not far to seek. She had bound her children to her by the might of a great love; and to them, when she was gone, life was only tolerable by cheating death. So every day they asked themselves, What would mother have us do? How would mother have us act? Mother still remained umpire in each quarrel, and from the court of the holy dead there was no appeal. Thus not only did the spirit of the dead mother engrave itself upon her sons and daughters, but, in a sense fuller and deeper than if she had remained with them in the flesh, she dwelt with them, guided them, blest them. "We are seven," Wordsworth's little maid still persisted in saying, despite the two graves in the green churchyard. And there are homes that talk of mothers still in spite of a quarter of a century's moldering dust.

Tennyson illustrates this in his poem, "The Grandmother." In her extreme old age, she has forgotten many things. The events of the passing hour, even its bereavements, are unreal to her; but

her early griefs are very real and very bitter still. We can understand the old woman as she tells her granddaughter:

"As for the children, Annie, they're all about me yet.

"Pattering over the boards, my Annie, that left me at two,
Patter she goes, my own little Annie, an Annie like you:

Pattering over the boards, she comes and goes at her will,
While Harry is in the five-acre, and Charlie plowing the hill.

"And Harry and Charlie, I hear them too—they sing to their team:

Often they come to the door in a pleasant kind of dream,

They come and sit by my chair and hover about my bed—

I am not always certain if they be alive or dead."

How purifying and ennobling all this is to the living! We need not stop to point it out. To turn our souls into valhallas and picture galleries of the mighty dead is the surest way of becoming like them. For when

"The beloved, the departed,
Come to visit us once more,"

they come back purged from every earthly stain. They come back to us as they were at their best. Their dumb lips utter one message—"Excelsior."

But to fill all our environment with God—"to realize that in Him we live and move; to know that every crimson bush may suddenly become afire with God," and the solitary desert voiceful with His speech—this is the highest life of all. It was to make such a life possible for us that Christ died. His last word to us was, "Lo, I am with you all the days." This is indeed the Gospel—that God is now reconciled to us, and that His presence broods over us in unutterable love. To realize this and enter into its blessedness is not only *the secret of life*, as we said, but it is the whole duty of man.

II. We ought to expect messages from the Unseen. "I will watch, to see what He will say unto me." To the prophet this great Unseen One is no dumb God. Habakkuk believes that

He has something to say to Him personally; so he quiets himself to hearken, and says, "Speak, Lord, for Thy servant heareth." And has not God always something to say to His servants?

The truth is He seems to be always seeking some heart sufficiently at leisure from itself that He may talk with it. He found such a one in Abraham, and so familiar did He become with that man that He could not conceal what He was about to do to Sodom from him. He found such a one in Moses, and God almost boasts that He can talk with Moses face to face.

In the days of Eli we read there was "no open vision." God was silent, for none could hear His voice; God was invisible, for earth-blinded eyes could not see Him. Then in the child Samuel God found one to whom He could speak; so He came in the night, calling "Samuel, Samuel!"

"I have not called you servants but friends," saith Christ; "for all things that I have heard of the Father I have made known unto you."

Oh, how true it is, that if we could but hear He has much to say unto us—much about His purposes of grace toward ourselves and about His purpose toward the world; much about the coming glory. In these three ways especially does He speak to us:

1. By His Spirit through the Word. Is it not the holy oracle from which we shall have infallible response, if we seek in faith and love? "I opened my mouth and panted," says David; "for I longed for Thy commandments." It is our "Urim and Thummim," our breastplate of judgment. Let us quiet our hearts in the presence of the Word and say, "Speak Lord, for Thy servant heareth!"

2. By His Spirit through our conscience. He has a witness for Himself within us—a faithful echo in our hearts that repeats His cry. "Keep on speaking-terms with your conscience," was the advice of a certain professor to his students. And there is none better for us.

3. By His Spirit through His providence. God's hand and voice are in all that befalls us every day. When we shall read our own lives correctly in the light of heaven, they will spell the word God. "Thou hast beset me behind and before, and art acquainted with all my ways." Even in the coming of flames David heard God's voice!

Oh, the blessedness of this, to know that all that befalls us is with His full knowledge and by His will! May we not only read "God's own hand in the familiar violets," but also in the common things of the common day, our petty cares, our small but irksome crosses!

Truly we need these voices from the Unseen to guide and help us in the sorrows and perplexities of our lives. No muttering, wizard voice, but clear and full and sweet, like a mother talking to her child. The age of miracles you say is past. I do not know what you call a miracle. If it be a miracle for the Unseen to speak with men, that is a miracle that happens almost every hour. The hearts of God's saints passionately long for this, and God grant it to them! "That thou mightest see that Just One and hear the words of His mouth" is the will of God regarding the humblest believer, as it was His will concerning Paul.

III. How we should dispose ourselves to receive God's messages.

1. We should get up, up above the heads of the crowd, up above the crush and clamor of the worldly throng, to where there is clearer air and greater peace.

"I will stand upon my watch and set me upon the tower." Zacchæus did this, that he might see Christ. We must do the same thing spiritually, if we would get a glimpse of the same vision. Ah, brother, there is no breathing space down below—there is such a scrambling there for the world's rewards, such a clamor for the world's praise and catering for the world's applause!

Go into some homes or into certain

circles of society and all the talk is like this: "Do you know the latest fashion?" "It is the very newest style now!" "Have you seen the new play at the theater? Why, it is the whole rage!" "Do you know that such and such is the most fashionable church in the city?" Ah! there is no room to breathe in an atmosphere like that. Let us get up above the crowd. We would not be in the fashion, but above the fashion, with the fashions of the world beneath our feet.

It is not the new play we want nor the most fashionable church, but the new vision of His face. Wherever we can get most of that, is the place for us.

2. We are next to quicken our whole being into a listening and receptive attitude. "I will stand," not sit. "I will watch," not sleep. God shows none of His secrets to stupefied ones, and He never talks to men asleep. He calls Samuel first before He speaks to him. "He wakeneth morning by morning, He wakeneth mine ear to hear the learned."

3. Quiet is needed also; for God speaks oftenest in a still, small voice. Quiet, then, ye clamoring passions; quiet, rebellious will; quiet, complaining heart, that I may hear what God the Lord will speak!

Let me clear away these mists of tears lest, like Magdalene, I mistake Him. Let me bestir myself, like Bartimeus, lest He be gone. Let me rouse me from my stupor of grief, lest, like the two disciples on the way to Emmaus, He speaketh to me, and I know Him not. Above all, let me hearken for his message to me. To me must His word first come. If I am to become His messenger to others, I must first receive it myself.

Oh, let my life be spent in watching to see what He will say unto me! And let me not forget that when this life is done His message will not be exhausted. There will remain what eye hath not seen, nor ear heard, nor hath entered the heart of man to conceive. Then I shall inherit that. Then, in that region

of deep peace, He will speak and I shall hearken while He explains the mysteries of the desert way.

For you, O soul! it is life to hear His voice, to see His face.

PAUL'S "THORN IN THE FLESH."

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And lest I shall be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness. Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong.
—2 Cor. xii. 7-10.

THE text is a wonderfully rich one, so rich indeed that no one may hope to exhaust its fulness, and that we can only attempt to point out the great and shadowy outlines of the vast territory of Christian experience here revealed to us.

The text places before us Paul of Tarsus, that wonderful exhibition of the great inherent forces of Christian faith.

What consecration, what struggles, what victories, what experiences, what conscious indwelling of the rich life of Christ in His poor sinful one, are embodied in the comparatively brief history of His service!

Indeed, Paul is the ideal, the typical Christian of the ages. And yet how low under God, how truly humble, is this greatest of the apostles!

It must be profitable to meditate on the experiences of such a life, to watch the gradual unfolding of such great

ness, to trace the onward strivings of grace in such a heart.

And Paul is ever an open book, "an epistle known and read of all men."

Of him the words of the great German poet are strictly true:

"Grasp but about thee, in this life so rich,
so free,
And where thou touchest it will interest
thee."

It may prove a matter of interest and instruction to look for a few moments at the mystery in Paul's life, at his "thorn in the flesh."

Several questions at once present themselves, and the most natural of all certainly is.

What was the thorn in the flesh and for what purpose was it given him?

As we read the text, the logical answer to the first part of the question seems to be that, whatever may have been its nature (a), this "thorn in the flesh" was a *corporeal something*.

But no sooner do we open our commentaries but we see that there are at least three leading explanations.

(a) Says one party: *It was a trouble which had its seat, its origin, in the Apostle's mind, but which revealed itself in his flesh.*

It was the *agony of an accusing conscience*, say some.

And indeed there was room for such pain, for the epistles give us abundant proof that the memories of the early days, that the scenes of persecution in Paul's life, were never forgotten by him. They evidently controlled his self-estimate, and abode with him till the very last, when he styled himself "the greatest of sinners."

But Paul's idea of God's sovereign grace was too clear, too deep and logical than that the memory of his early antagonism should have been a "thorn in the flesh," from which he had repeatedly besought the Lord to deliver him.

It was unbelief, say others. And here again, no doubt, the possibility of inward wrestlings is undeniable. For Paul's mind was one of unusual ca-

pacidity and depth. He possessed the *largest head* as well as the *largest heart* of all the apostles.

But it is scarcely conceivable that the man whose set aim was "the casting down of all imaginations and of every high thing that is exalted against the knowledge of God and the bringing of every thought into captivity to the obedience of Christ," that this man, I say, should suffer from doubt as from a "thorn in the flesh."

A still more questionable conception of this "thorn" is to ascribe to Paul, as do some Catholic expositors, *strong animal passions*, aroused by contact with the beautiful but licentious Thecla.

Imagine such a "thorn" in the life of the man who dared to say, "I would that all men were as I am!"

(b) A second class of commentators tells us that this "thorn" consisted in *direct opposition* against the Apostle's work and claims by such men as Philetus and Hymenæus.

A careful reading of the text will at once forbid us to accept this theory. It is far-fetched and unlikely.

(c) The *logical* explanation of these words is that it was some *bodily ailment* which produced great suffering and anxiety of mind. That Paul was weak and often ill we know from his epistles.

What may his specific disease have been? Periodic and excruciating headaches? Melancholia or epilepsy? Who knows? Numerous diseases have been named, and of all, supposed traces have been found in Paul's writings. The likeliest conjecture would seem to be that Paul was suffering from chronic ophthalmia, the common disease of the eye of Oriental countries.

This theory has a great deal in its favor. The Apostle wrote his letters by an amanuensis, with the only exception of that to the Galatians, and there is a note of wonder in the words: "See with how large letters I have written unto you, *with mine own hand*" (8-11). Of these same Galatians he says that, were it possible, they would have dug

out their own eyes and have given them to himself.

There is much to say for this solution of the riddle, and yet nothing can be said which bears the stamp of absolute reliability. Whatever may have been the character of the disease, we believe it to have been some physical ailment, which accounts for the unsightliness of the Apostle and the frequent enforced periods of inactivity in his ministry.

(d) *It was a painful ailment.* The peculiar word used assures us of it. The "skolops" seems to point to the ancient Assyrian punishment of transfixing a victim with a sharpened stick or pole. Calvin speaks, in this connection, of "being gored with a bull's horns." And surely when Paul speaks of buffet-like blows we need not doubt but that this "thorn" entailed upon him great and crushing agony.

(e) *Paul ascribed it to Satanic influences, "an angel of Satan."* Undeniedly the Lord uses the powers of hell to discipline and chastise his children. According to the Jewish and early Christian conception, all disease was in some way connected with the powers of darkness. And primitive as the thought may appear to us, who boast of our enlightenment and clarified vision, it is *logically* true. For sin opened the box of Pandora, from which issued the cruel foes of humanity; and sin again roots itself, as far as humanity is concerned, in the powers of hell.

(f) *Paul was deeply conscious of the fact as well as of the cause and needfulness of his "thorn."*

Happy is the man who finds the cause of his misery somewhere in his own life!

For him there is hope; and his cross will blossom like Aaron's staff.

Now Paul was human, and nothing human was lacking in him. He was fully aware of the importance of his life and labors to the Master's cause.

The man who does not know what he *is*, and *possesses*, and *does*, is *no one*, *is nothing*.

The humility of great men is not

owing to a lack of self-consciousness, but to the consciousness of the infinite attainments before them. Read Chapter xi. 18-33, and xii. 1-7, and tell me whether Paul knew himself and whether he was threatened by tremendous dangers. He *needed* his "thorn" as a counterbalance.

The smoothly moving elevator is kept from an irresistible upward flight or downward plunge by its unseen counterpoise. The diver maintains his place and keeps at work, at a great depth, by his ponderous footwear. The clean-cut vessel plows a straight furrow through the billows and carries its proud canvas by the unpoetic ballast deep down in the hold.

The twice repeated "that I should not be exalted overmuch" affords us a profound insight into the consciousness of the need of this *thorn in the flesh*, whereby the Apostle was enabled to accept this cross as a needful divine dispensation.

He felt the pain of the "thorn," but did not wonder at its existence.

II. *What, then, was Paul's attitude toward this cross?*

(a) *He was painfully conscious of its existence.* Superficial natures make light work of life and its changing experiences. Butterfly-like, they flutter in the sunlight and avoid the shadows. And even in apparently calm and well-disciplined Christian characters we sometimes meet with something which passes for strength, and in truth is weakness or callousness. When God leads His people through deep places, they show at times a quietness of bearing which is interpreted as *great grace*. And sometimes, *sometimes*, it is but lack of feeling. Hark! "Thou hast smitten Thy people and they have felt no pain." Paul felt the burden and it bowed him down. Keep courage, ye afflicted ones, who stagger under your burdens; look and learn. Paul's example is before you.

(b) *He prayed earnestly for deliverance.* To whom did he go? To "the Lord"—in the New Testament, always

Jesus the Saviour, our Lord. I have heard people condemn prayers directed to Christ as unbiblical.

Paul went directly to Christ with his pain. And how natural!

To whom will the suffering soul feel itself more attracted than to the suffering Christ?

To whom did Paul go in the hour of his trouble but to Christ? He prayed earnestly, not three single times, as I see it, but rather he remembered three distinct periods in his life wherein this thorn had been the *burden of his prayers*.

Without it he conceived that he could do *better, larger* work for Christ, and thus he prayed with increasing earnestness and power.

(c) *His prayer was answered*, but not in *his* way.

What would become of our lives if the Lord should hear our every earnest prayer? He knows better than we what crosses we *must* and *can* bear, for He sees the end from the beginning.

Suddenly, as Paul's earnestness in prayer has reached a climax, the inward voice comes to him: "My grace is sufficient for thee, for My strength is made perfect in weakness."

Paralyzing experience! How mysterious these words must have sounded in the Apostle's inner consciousness. And yet did he not follow in the Master's footsteps? And had the Master not prayed *thrice* for *His* cup to pass from Him, till at last God's will became His will in a triumphant humiliation and utter self-forgetfulness?

This answer which Paul received taught him three things, viz., *that God's child lives by grace; that this grace is like an inexhaustible fountain of living waters; that thus God receives all the glory, and that the Christian life becomes the life of Christ in us.*

III. *The fruit of the abiding "thorn."* The "thorn" remained, but it was a thorn no longer. The entire later life of the Apostle was changed by this final experience in regard to his personal cross. He remained the same and yet became utterly different.

What he gained by it:

(a) *A new view of the cross*, "to glory in weaknesses." Ah, I like this glorying better yet than the glorying in suffering and work and revelations of chapters xi. and xii.

And how deeply in earnest Paul was in this glorying his epistles abundantly testify. He glories in *tribulations* and considers the suffering of the present life unworthy of comparison with the raptures of the future.

It became in Paul's soul a new *Weltanschauung*, a new philosophy of life.

The cloud which repels us by its tintless gray on a gloomy fall day becomes an object lesson of entrancing beauty if the sun illumines it by its transforming rays. In every "buffet" of Satan, Paul now felt the touch of the hand of Christ.

(b) And would you know *the secret of this change*, "that the strength of Christ may rest upon me?" The word here used defies translation. It really means to "over-tabernacle," to overshadow, like the outspread wings cover the cowering brood.

What sufferings have men not endured for the smile of approval of some great leader! Paul longs for the conscious nearness of Christ in the experience of his painful need. Ah, how I remember the sick days of childhood, when mother left all things alone and attended to the needs of her suffering one!

Thus with Paul. And this desire for the appreciable nearness of the Saviour casts a formerly unknown halo of glory around the cross. A cross, and yet a cross no longer.

(c) *The suffering is now loved for what it brings*, "weaknesses, injuries, necessities, persecutions, distresses for Christ's sake." The Apostle here looks at suffering in all its varying forms, from within and from without, from the Church and from the enemy. It is all "for Christ's sake."

His weakness has now become his strength, for in his strength he stands alone, and in his weakness he leans on

the omnipotent arm of an ever-loving Saviour.

He is never stronger than when he is weakest, for then most of this almighty power is revealed in him.

God be praised for His unspeakable gift!

And *your* thorn?

Or have you no cross to bear? Remember, "God had one Son without sin, but never a child without a cross."

Do you suffer under it? Have you prayed over it? Did Paul's experience become yours? Are you strongest in your weakest hours through the indwelling power of *Christ*?

THY NEIGHBOR AS THYSELF.

By REV. F. B. NASH, M.D. (PROTESTANT EPISCOPAL), FARGO, N. DAK.

And thy neighbor as thyself.—Luke x. 27.

THE altruistic nature of Christianity is one of its chiefest crowns. We use the obscure word "altruistic," not for love of obscure words, but because this one word means all you can pack into many sentences. It means the being thoughtful to others, careful for others, considerate of others, devoted to others. It means the highest kind of unselfishness. Hence at the base of our religion we always see the Golden Rule. And the Lord tells us that, to love God and thy neighbor as thyself, these two make the sum of all the commandments.

And so plainly is this the message of Christ no one would for a moment contest it. Nor am I about to take our morning hour to prove that which in the abstract, at least, all stand ready to grant. But taking it for granted, there yet remains a vast abundance for our honest meditations in this so often and so strenuously reiterated command of Christ: "Thou shalt love thy neighbor as thyself."

Abstractly, we are all prepared to say, so we should do and live. Practically, and in our own hearts we often say, I do not see just how I am to fulfil

this command. We accept it in a dazed sort of way, thus sometimes feeling sadly enough, Alas! what a failure I am in the highest reaches of my faith! And do I treat my neighbor as myself?

Well, no, I do not; that is the candid and open fact of the matter. So communing with ourselves, we are either apt to get discouraged or to think that our Saviour has laid down a law impossible for us to follow.

I would like to observe in passing that the law is not to treat thy neighbor as thyself, but to love him as thyself.

Now, this takes us upon higher ground at once. It puts another phase on the matter. Of course we do not treat our neighbors as ourselves. If we did, what a terrible state our neighborhood would be in in a very brief period!

There are two sides to this matter, as we will see very quickly on inspection. If I served my friends as roughly as I serve myself; if I spoke as plainly to them as I do to myself; if I gave to them on all occasions my whole thought, just as I do to myself, I suppose there would be no living together of people in this world.

Again, I ask myself to do things, to attend offices, which I would not dream of asking friend or neighbor to do.

There are some important respects in which we treat our neighbor distinctly better than we do ourselves, yet not for any love of him so much as for the natural desire to have his good opinion.

We generally treat our neighbor better than ourselves in this, that we aim and strive to show him the best there is in us.

We grant to him readily a cheerful courtesy, a pleasing and agreeable demeanor, which we certainly often fail to grant to our own silences and solitary thoughts.

It is because we are not so much unreal, perhaps, as at our best before him while giving ourselves the worst we have to give. Yet this is not so much for any love for him as the desire to keep up appearances, and the honest

wish to be at peace and harmony so far as we can in life.

As a simple matter of fact, I am inclined to believe that we give to our neighbor in material hospitalities, in our personal demeanor to him, in our general treatment of him, a measure which fills fairly well the commandment. Where we fail is in our definition of our neighbor in confining the term to those only who are our social equals and friends.

We make the word neighbor too narrow, and forget that the parable of the Good Samaritan, which we should recall, was given in answer to the inquiry, "And who is my neighbor?"

And we fail again, and here the worst of all, in putting "treatment" in the place of "love." Our actions to him are either amiable for the sufficient reasons of average friendliness, or they are cold and distant for reasons of personal antagonisms. They are on the surface of things too much. We do not readily grant him that love which is anxious for his betterment, and concerned with his growth in grace, wisdom, and character.

Yet to love thy neighbor as thyself must stand above all for this. And the truth is there is an amiable and pleasant side to the love we should bear our neighbor, in which we succeed fairly well, while there is a serious and solemn side to it, also not so agreeable, more intense and harder to fulfil; and here we fail to love our neighbor as ourselves. In our thoughts upon our duty to others we should all devoutly pray and labor to be more concerned upon this solemn side of human associations. Love, real love, for my neighbor is bound to prompt me—yea, to compel me—to make a better style of man of him, and so have him make of me a better pattern of character through a natural exchange of experiences, examples, and encouragements.

Here, indeed, is a sacred realm of good influence. And here, indeed, we are all of us solemnly bound to be missionaries for God and all that is good.

I think in the realities of the fair and majestic life to come we shall find here our saddest retrospects. For if there be indeed any memory of this life here, and life cannot continue without fullness of memory, in that life to come we shall look back with the deepest sorrows and mourning over failure to do good to all men as we had opportunity.

To do good is not merely to grant charities, to extend a helping hand in material needs or times of sickness.

Never can we so narrow its meanings. The noblest of all the good offices I do on earth are those offices by which my doing has encouraged, bettered, and elevated others. The best good I can do my neighbor is to stand as a child of God's wisdom, and help him to find and see and know for himself his heavenly Father's love for him. The best good I can do my neighbor is to awaken him to his own greatness, to introduce him to his own soul, his real spiritual being; to arouse his spiritual ambitions, and point him to the only source of peace, rest, love, life.

This, in the long run, will do him the best service for a time, for it will help to make a real man of him. But it also passes over and beyond things temporal, and is doing good to him for all eternity.

Do I fail egregiously in this solemn department of love to my neighbor? If so, it must be because I have first failed in true and noble love to myself.

This brings us to a view of this commandment that I wish to emphasize especially to-day. Our text says, "And thy neighbor as thyself." Suppose we reverse it and put it, "And thyself as thy neighbor." I think we all of us need counsel and exhortation here also.

Unless we truly and rightly love ourselves we may be sure we shall never rightly love others. Christ enjoined no sad and dreary asceticism.

He made little of merely material things, it is true; and that because, first, material things seemed so cheap

to an inhabitant of heaven—they seemed so shallow and low as ends of living; and, second, because temptations are all around us, enticing us to be absorbed and wrapped up in them. But our Lord would have us all give unto ourselves the best we have to give. Why? Because we need it and must have it rightly to grow in grace and character; and because, unless we do so grow in these qualities which make for love in ourselves, we shall have no love to give to others. Only the man who has tasted the sweets of gracious behavior to himself can appreciate the hunger of others for the same. Only the man who knows by experience the civilizing effect upon his soul of clean and decent and comfortable surroundings will be anxious to give these same essentials of good living to others. Only the man who knows the use and beauty of all civilizing and ennobling enjoyments will put himself out to see that a needy neighbor may have as much as possible of them. And finally, only the man who has known God's love for himself will care to take others to that love.

Who is concerned for his friend's salvation from sin and ignorance and death but that high soul which has known itself to be redeemed from these, who is walking in the holy paths of faith and hope and knowledge of God, and there has learned what real charity is?

And ere we can love ourselves rightly we must discover what life means in its greater aspects. Says Holland, "If life once fails to be prophetic and its true meaning dies out of it, it all lapses into a dreary, insignificant commonplace affair. Human life must be felt to be the veil of a hidden wonder, or all its power vanishes."

Now, if I am to love myself as I should love my neighbor, I must above all human verities realize that life is this hidden wonder.

Would you truly do your highest duty to your neighbor? Then first do your highest duty to thyself. No stream rises higher than its fountain-

head. You must rise high before you can lift another higher.

Treat yourself as you know God commands you to treat your neighbor.

Have for yourself the best you have to give of charity tempered by judgment, courtesy mingled with discreet criticism, love guided by wisdom. You would be genial to your neighbor; be genial to yourself.

You would not go about thrusting your cares and worries and troubles upon him, would you? Then do not grind them into your very heart by perpetually dwelling upon them. Cares and worries have eaten up the very souls of men. Wrest yourself from their tyrant domination, and refuse to be absorbed in them. Have you any faith? Is your religion a source of peace and comfort to you? Then take your cares to its peace; go home in your silences to God and eternity, and be comforted. He has promised to relieve your cares. Take them to Him. Seek peace and insure it for yourself, and in this respect give to yourself as good as you are expected to give your neighbor. If a friend sees you long and often, you do not want him to be forever dinning his business into your ears. You want him to give something of his nature, himself, to you. Take the caution home to your own soul, and do not be forever grinding away at the tasks and problems of your work. Your work, your business, these are not ends; they are merely means to an end, and that end is life.

Life here is of a higher quality, a worthy preparation for a higher yet beyond. And love thyself as thou art commanded to love thy neighbor, in the acquisition of wisdom and higher knowledge. Be a student of God and life. Great tasks and problems are before you, into which dollars, bargains, and schemes do not enter as component factors.

Remember that day and night. Seek for yourself the riches of grace in the honest thought and industry of a real spiritual existence.

Get out of the dark and dreary woods of this world into the sunlight of things spiritual. Decline to dwell too much and too long in the shadow of your cares and labors. Stand in the sun and give yourself a chance to grow as the lily grows. You must advance to a higher level.

Love yourself as an inhabitant of eternity thus; and I verily believe that so you shall win God's blessing, that so He will best enable you to love your neighbor as yourself in all the best statements of love. In this kind of self-love and self-treatment, in the providence of God, a Saul became a St. Paul, a household name with men forever.

So Christ's heroes and workers grew and learned to love and gave themselves truly to God's highest works on earth.

THE GOOD CONFSSION.

BY REV. JAMES M. CAMPBELL [CONGREGATIONALIST], MORGAN PARK, ILL.

Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.—1 Tim. vi. 12.

LANGUAGE is a fluid, not a solid. It is subject to constant change. Words become old and obsolete. When they drop out of use, new words take their places. The meaning of words is also constantly changing. When old words are retained, they often come to have a new meaning.

In the study of the English Bible the fluidity of language must be taken into account. A striking and instructive illustration of the way in which a word may gradually shift its ground until it comes to have a meaning altogether different from that formerly attached to it is furnished by the text referred to above. In the King James Version it reads, "Thou hast professed a good profession before many witnesses." In

the Revised Version it reads, "Thou didst confess the good confession in the sight of many witnesses." At the time when the King James translation was made the words profession and confession were used interchangeably. Profession meant simple avowal—the declaring or acknowledging of a thing; now it has in it the meaning of assumption or pretense. We speak of certain employments as professions. A man's profession is the thing which he assumes to know. One who is a member of the medical profession assumes to be skilled in the art of healing; one who is a member of the legal profession assumes that he is competent to give counsel in matters of law; a college professor assumes that he is able to instruct others in a special branch of study.

The few instances in which the word profession is retained in the Revised Version are instances in which it expresses the new meaning, *e.g.*, "professing themselves to be wise, they became fools" (Rom. i. 22). That is, pretending to be wise—laying claim to superior wisdom—their minds become darkened by ignorance.

Again, in 1 Tim. ii. 8, Paul expresses a desire "that women adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair and gold or pearls or costly raiment, but (which becometh women *professing* godliness) through good works." In other words he desired that women who professed to be godly should make good their profession by following fashion afar off, and by making the adornment of the spirit with beautiful works the chief concern of life.

All the instances in which profession is changed to confession are instances in which the necessity for the change is apparent. In Heb. iii. 1, we are enjoined to "consider the Apostle and High Priest of our *confession*;" that is, the Apostle and High Priest whom we confess, the Apostle and High Priest who is the subject of our confession. In Heb. x. 23 we are told to "hold fast

the *confession* of our hope, that it waver not ;" that is, we are to hold unwaveringly the good hope in Christ which we have openly confessed before men. So in the text before us, we are urged to confess the good confession, not to profess a good profession ; we are urged to make a confession of something, not a profession of something.

From this change of words we see—

I. *What Christian confession is not.* It is not a profession of religion ; it is not the assumption of personal superiority. The true Christian does not mount upon a high pedestal, proclaiming to the world his personal merit ; he lies low in the dust, confessing his personal unworthiness. He does not make a profession of sainthood ; he makes a confession of sinfulness. He does not pray, "God be complacent to me a saint ;" he prays, "God be merciful to me a sinner." His confession, so far as it concerns himself, is a confession of sin, a confession of weakness, a confession of the need of an almighty Saviour and sustainer.

II. *We see what Christian confession is.* It is the confession of Christ. The true Christian is not a professor of religion ; he is a confessor of Christ. He confesses not only his need of Christ, but also his utter and absolute dependence upon Christ ; he confesses his faith in the cleansing blood of the Lamb of God, his faith in the sustaining grace of the Living Christ. In the original sense of the term he is a martyr, a witness—a witness for Christ ; he directs attention to Christ, not to himself ; he holds up the Christ whom he trusts as the only Saviour of sinful men.

This confession of Christ is marked out as something distinct and distinct. It is called "*the good confession.*" It was the confession of Peter when he said, "Thou art the Christ, the Son of the living God ;" it was the confession of Thomas when he fell at Jesus' feet exclaiming, "My Lord and my God." The essence of all Christian confession is contained in these two utterances. They show conclusively that Christian

confession is not acceptance of a dogma, but faith in a Person ; not subscription to a creed, but confession of Christ.

This confession of Christ is designated "*the good confession,*" because it is the supreme act of the soul. Never is man more noble than when he bows before the scepter of the Cross, acknowledging love and loyalty to the thorn-crowned King. Not until the claims of Christ have been acknowledged has the highest obligation of life been discharged.

Open, public confession of Christ is demanded. First, there must be baptism "into the name of Christ ;" then there must be union with the visible Church. When Victorinus whispered softly in the ear of Augustine, "I am a Christian," Augustine replied, "I will not believe it nor count thee so till I see thee among the Christians in the Church." As the blood of the Passover lamb was sprinkled upon the lintels and door-posts, so inward faith is to be openly confessed. "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved" (Rom. x. 9). "Every one who shall confess Me before men, him will I also confess before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven" (Matt. x. 32, 33).

STRIKING THOUGHTS FROM RECENT SERMONS.

BUT how are we to be trained to go forth to fulfil this splendid mission? That which Christ needs we need. We need to be delivered from self-will and self-pleasing, and to be brought into holy obedience to the will of God. We need, as the Christ needed, to have developed within us human compassion. We need, as the Christ condescended to need, the perfecting of our character, that we may be strong in the exercise of holiness. Anything that will only train me to the realizing of this great ideal, anything that will fit me for a life so magnificent as this, any discipline of education I will welcome, if only through it, in unity with Christ, I may attain to the expression of the ideal of my regenerate priesthood.

So it is we, too, are led into our Gethsemane. There we have to learn obedience by the crucifixion of the will. There sympathy is developed within us by our patient self-surrender to the discipline of God,

There the character is purified in the purgatory of a Christian life, and comes out of it like gold refined in the furnace.—*Body*. (Heb. v. 8.)

HUMAN love we all appreciate. We all desire—

Some one to love in this dark world of sorrow,
Some one whose smile will efface the sad tear.

Some one to welcome the joys of to-morrow,
Some one to comfort when sorrows are near.

But to feel that we have around us not only love of a human kind, but divine love—"Love divine, all love excelling"—surely that must be the greatest bliss that mortal can attain unto. And to realize that there is for us in the heart of a great Father continual thought and care, oh! how this must cast out anxiety from our minds, and cause us to "Rest in the Lord and wait patiently for Him." The child knows that his father will provide; he therefore has no thought for the morrow, but lets the morrow take thought for itself. And Jesus Christ hath said unto us, "Your heavenly Father knoweth what things ye have need of;" therefore let all anxiety and fear be kept outside the door of your hearts. Rest, wait, trust.—*McKay*. (John i. 12, 13.)

"VANITY of vanities! All is vanity!" Write that epitaph broad and large over all the catcombs and cemeteries and mausoleums of the world, for so in one phase or other not only did Solomon say it, but Vespasian, as he rode in triumph, the Emperor of Rome, and Gellimer, King of the Vandals, as he walked in chains before the chariot of Belisarius, and Napoleon on the very day of his coronation, and the Duke of Wellington as he rode amid the hatred of the multitude through the streets of London, and so says the drunken pauper on his death-bed in the filthy room. A sharp boy of humble degree, the son of a Reading draper, named William Laud, rose to be Prime Minister and Archbishop of Canterbury in one, the all but absolute authority in Church and State. The greatest living nobleman of the day, the Earl of Strafford, wrote to congratulate him, and wish him many happy days. What was his answer, on the very day that he had reached the summit of his ambition? "My lord," he wrote, "I thank you heartily for your kind wishes to me that God would send me many and many happy days where I am now to be. But truly, my lord, I look for neither—not for many, for I am in years, and have had a troublesome life; not for happy, for I have no hope to do the good I desire. And, in truth, my lord—I speak seriously—I have had a heaviness hanging over me ever since I was nominated to this place, and I can give myself no account of it." "Vanity of vanities!" So ends one of the most famous novels of modern times, "Which of us has what he desires, or, having it, is satisfied?"—*Farrar*. (Psalm xxxiv. 12.)

HONOR may be a certain reverence and testimony of respect paid to us, or done by us to others. But it also means a certain quality of soul, "a nice sense of what is right and just and true," as it has been defined, "a dignified respect for character, springing from probity, principle, moral rectitude." Thus it comes to pass that when men make a promise "upon their honor," they make appeal to their sense of what is just and right within them. I might quote to you those fine and well-known lines by the poet Wordsworth:

Say, what is honor? 'Tis the finest sense
Of Justice which the human mind can frame,
Intent each lurking frailty to disclaim,
And guard the way of life from all offense
Suffered or done.

In the days when knightly chivalry was something better than the weakly sentiment which led very touchy persons to do very foolish things because of some fancied slight to their rank or their blood, or the reputation of their ancestors, to keep a knight's honor unsullied and unstained was a noble and generous ambition. It meant to keep faith with all to whom you had given your plighted word, no matter at what personal cost that promise had to be redeemed; it meant to have a soul so secure in integrity and incorruptibility that no one would ever dare to approach you with any base suggestion that you could either be bribed or intimidated into an action unworthy of an honest man. A man of honor was emphatically a man who kept his word—ay, and who would keep it when once given without the necessity of being continually watched and warned, urged and coerced into keeping it. A man of honor was a man who might be trusted to right faithfully discharge his trust when his employer's back was turned; he was a man who, as employer, would never take a mean and unworthy advantage of any one, nor use his power to transfer to his own pocket profits that rightly belonged to the men who served him. He would scorn to do it.—*Horne*. (John v. 44.)

THEMES AND TEXTS OF RECENT SERMONS.

1. The Fulfilment of the Ministerial Mission. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"—Isa. lii. 7. John Potts, D.D., Toronto, Canada.
2. Companionship with Jesus. "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them that they had been with Jesus."—Acts iv. 13. O. P. Gifford, D.D., Buffalo, N. Y.
3. Cooperation. "They helped every one his neighbor; and every one said to his brother, Be of good courage," etc.—Isa. xli. 6, 7. Rev. Jesse W. Brooks, Ph.D., Brooklyn, N. Y.
4. The Breadth of Christianity. "I have seen an end of all perfection; but Thy commandment is exceeding broad."—Psalm cxix. 96. Bishop John H. Vincent, D.D., Chautauqua, N. Y.
5. God's Care of His People. "The voice of the Lord came unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob."—Acts vii. 31, 32. Pres. Henry A. Buttz, D.D., Madison, N. J.
6. Human Perplexities and their Divine Resolution. "What shall we do?"—Luke xii. 10, 12, 14. Rt. Rev. A. C. Cox, D.D., Buffalo, N. Y.
7. Childhood a Text-Book. "And Jesus called a little child unto Him and set him in the midst of them."—Matt. xviii. 2. Rev. Thomas O. Crouse, Baltimore, Md.
8. The Present Privileges and Future Blessedness of Believers. "Father, I will that they also whom Thou hast given Me be with Me where I am; that they may behold My glory, which Thou hast given Me; for Thou lovedst Me before the foundation of the world."—John xvii. 24. James S. Chadwick, D.D., Brooklyn, N. Y.
9. Man's Responsibility to Man from a Christian Standpoint. "For this is the message

- that ye heard from the beginning, that we should love one another."—1 John iii. 11. H. A. Cleveland, D.D., Erie, Pa.
10. The Earth's Owner and Sovereign. "The earth is the Lord's and the fulness thereof; the world and they that dwell therein."—Psalm xxiv. 1. B. Fay Mills, Asbury Park, N. J.
11. Archbishop Corrigan and Our Saloons. "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness."—Habakkuk ii. 15. Rev. Madison C. Peters, Ph.D., New York City.
12. The Sin of Suicide. "Do thyself no harm." Acts xvi. 28. R. S. MacArthur, D.D., New York City.

Suggestive Themes for Pulpit Treatment.

1. The Spirit of Gratitude an Essential of Successful Prayer. ("Continue steadfastly in prayer, watching therein with thanksgiving."—Col. iv. 2.)
2. Divine Favor vs. Human Disfavor. ("And he said unto them, I see your father's countenance, that it is not towards me as before; but the God of my father has been with me."—Gen. xxxi. 5.)
3. Glory after Shadows. ("And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days; and the seventh day he called unto Moses out of the midst of the cloud."—Ex. xxiv. 16.)
4. The Transitoriness of the Divine Wrath. ("For yet a very little while and his indignation shall cease, and mine anger in their destruction."—Isa. x. 25.)
5. The Divine Care of the Field. ("A land which the Lord thy God careth for; the eyes of the Lord thy God are always upon it from the beginning of the year unto the end of the year."—Deut. xi. 12.)
6. Spiritual Obedience and Material Prosperity. ("And thou shalt return and obey the voice of the Lord, and do all His commandments, which I command thee this day. And the Lord thy God will make thee plentiful in every work of thy hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good; for the Lord will again rejoice over thee for good, as He rejoiced over thy fathers."—Deut. xxx. 8, 9.)
7. The Purpose of God in the Venture of Man. ("And Micah said, If thou return at all in peace, the Lord hath not spoken by me. . . . And a certain man drew his bow at a venture, and smote the King of Israel between the joints of the harness."—1 Kings xxii. 33, 34.)
8. The Graciousness of the Divine Revelation. ("The riches of His grace which He made to abound toward us in all wisdom and prudence, having made known unto us the mystery of His will."—Eph. i. 7, 9.)
9. Old Testament Altruism. ("Give them according to their deeds, and according to the wickedness of their endeavors: Give them after the work of their hands: render to them their desert."—Psalm xxviii. 4.)
10. New Testament Altruism. ("Father, forgive them, for they know not what they do."—Luke xxiii. 34.)
11. The Nemesis of Sin. ("And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee; because thou hast sold thyself to work evil in the sight of the Lord."—1 Kings xxi. 20.)
12. The Unending Occasion for Thanksgiving. ("Giving thanks always for all things in the name of our Lord Jesus Christ."—Eph. v. 20.)
13. Misapprehended Silences. ("My God, my God, why hast Thou forsaken me? Why art Thou so far from helping me and from the words of my roaring?"—Psalm xxii. 1.)

LIGHT ON SCRIPTURAL TRUTHS FROM RECENT SCIENCE AND HISTORY.

BY REV. GEO. V. REICHEL, A.M., BROCKPORT, N. Y., MEMBER OF THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

EVOLUTION AND FAITH.—The harmony of a purely scientific mind with a positively religious soul is often declared to be a moral impossibility, it being assumed that the two are, under all circumstances, antagonistic to each other.

But the recent utterances of so well-known a scientist as Mr. C. V. Riley, of Washington, D. C., clearly demonstrate the folly of such an attitude. Thus the purely scientific estimate of evolution is related to that great element in all true religion. Faith is most

happily and harmoniously expressed in these words:

"Evolution reveals a past which disarms doubt and leaves the future of every man's life open with promise, unceasing purpose, progress from lower to higher. It promises higher and higher intellectual and ethical attainment, both for the individual and the race. It shows the power in what is universal, not in the specific; in the laws of nature, not in departure from them. It may lead to some modification, as compared with Judaism, of the

ideas of the future as it has of the past; for, if the possession of the higher attributes which we denominate by the term 'soul' is the best promise of immortality, I believe there are many dumb creatures who are surer of it than many human brutes. All the word-molding, all the rhetoric, all the sophistry of those who, cradled in Mosaic theology but graduated in evolution, attempt to frame from the teachings of this last any post-mundane heaven of unalloyed joy for man alone must, in my judgment, come to naught. Their efforts remind me of the reconcilers whose business is, as one has put it, 'to mix the black of dogma and the white of science into what they call the neutral tint of liberal theology.' What we accept as to the resurrection of the individual is based on other evidence than that of evolution, and is mainly a matter of *Faith*; and when it comes to forms of faith, those are best which best subserve the moral and intellectual growth and development of society, and which at the same time bring comfort and hope to the individual. The few great beliefs which have controlled the religious sentiment of the world have all helped to those ends, and have been good in their day and time.

"The teachings of Christ, in their simple and pure inspiration, free from the narrowing encrustations of schism and dogma, transcend them all, and are in fact an evolution from them. Our faiths will vary as they have varied. Those who have attained to altruism may find sufficient joy and reward, in present existence, with its love and duty and conscious self-development, and rest satisfied to leave to destiny the future after death, to candidly avow themselves ignorant of it—agnostics. Others may feel no regret in the conviction that there is no continuity of state, but only of being; that eternal consciousness—eternal rest—awaits the close of individual life. But we should not forget that the mass of mankind are incapable alike of such unconcern, and that a faith to them is precious and

even necessary. Nor should we forget that the evolution which we, as individuals, have undergone, with all its risks and dangers, awaits every new individual born. The child up to a certain age, and the mass of mankind at maturity, are in apprehension only as our savage ancestors, and must be taught the truth according to their light. The experiences gained by those who have reached the highest ethical and intellectual growth must be formulated in precept and principle to be of any benefit to society at large, and the higher ethical sentiment and religious belief—faith, love, hope, charity—are priceless beyond all that exact science can give it."

"TO DO GOOD AND TO DISTRIBUTE
FORGET NOT, FOR WITH SUCH OFFER-
INGS THE LORD IS WELL PLEASED."—
Much is constantly written upon the virtue of charity and benevolence, and with the comparatively little that is timely, and for that reason, practical and helpful, there is sent out a mass of absurd reasoning and foolish exhortation. This can have but one result, that it becomes a source of disaster to that sense of discrimination which should always temper our gifts. Thus, C. W. Smiley, of the American Association for the Advancement of Science, in a recent address before that body, happily said:

"In seeming prohibition to any suggestion of discrimination, we are told that benevolence should be universal, because the Creator maketh His sun to rise upon the evil and the good, and sendeth rain upon the just and upon the unjust. Now, in the case of sunshine and rain, it would be physically impossible to discriminate. It should also be remembered that the same Creator, for the same reason, sendeth the lightning and the earthquake to destroy both the just and the unjust. But, what is more to the point, He starves to death those who in summer fail to lay by a supply of food for winter. He smites with disease those who are too

lazy to cultivate cleanliness, and He visits the iniquities of fathers upon *thoughtless* children to the third and fourth generation.

"Here is a lesson in discrimination of cause and effect not to be overshadowed by a few platitudes about rain."

"BEHOLD THE FOWLS OF THE AIR . . . YET YOUR HEAVENLY FATHER FEEDETH THEM."—The preceding paragraph upon benevolence finds further warrant under the head of the text quoted above.

How God accomplishes the feeding of the birds without encouraging them to indolence, but simply through the exercise of their own divinely bestowed instincts, would make an interesting volume of rare fact.

The redheaded woodpecker, for example, observed by Mr. Agersborg, of Dakota, has been known to wedge grasshoppers in a large crack of an old post, storing in this manner for future supply nearly a hundred.

The California woodpecker stores acorns in holes in the tree, and subsequently feeds upon the fully developed larvæ within the seed. So other birds will make accumulations of beechnuts, pounding them between the shingles of a roof, wedging them into crevices and storing them in cavities in trees.

THE FORCE OF WEAKNESS.—Given the proper conditions of environment and impelling force, the weakest things in the world will penetrate the seemingly impassable, demonstrating a power of resistance as apparently foreign to them as it is astonishing when exercised.

Prof. C. Leo Maas, of Athens, Ohio, relates that after a great tornado which swept over Washington, Ohio, he found straws embedded in wood to a depth varying from one thirty-second to one-sixteenth of an inch, impelled by the force of the wind! He reproduced this wonderful result in his laboratory by means of an air-current moving at the rate of 135 to 160 miles per hour.

"MY DOCTRINE SHALL DISTIL AS THE DEW."—Recent observations on the formation of dew made at Houghton Farm, Mountainville, N. Y., established the fact that a clear sky and a calm atmosphere are always the most favorable conditions for its appearance.

So is it when the clear sky and calm atmosphere of a peaceful, holy life within prevail, that the gentle dews of God's teachings distil upon the soul, refreshing it in its weariness, reviving its hope and reenergizing all its faculties.

DECEPTION.—The Bible warns men against all forms of deception not only by showing that it understands their cunning, but by its ability to expose them. It thus declares that the cunning of wickedness is a *studied* cunning; hence all the more necessity of warning the unwary.

A notable proof of all this may be found in a recent experience cited by Mr. Geo. F. Kunz, a celebrated lapidary of New York City. He says:

"Numerous parcels of turquoise have recently (and at various previous times) been sent east from New Mexico, and among them were small lots of exceptionally fine blue-color for American turquoise.

"This color did not appear to be natural, but the stones were found to have the same specific gravity as the others from New Mexico, and cut with the characteristic soapy cut. It was only after the back had been scraped off to some depth that the fact was revealed that they were artificially stained turquoise; the coloring matter employed was the same as used in Germany to make breccia agate resemble lapis-lazuli, for which the former is often palmed off on tourists. If the artificial jewel be washed in alcohol and all grease carefully wiped from it and then laid for a moment in ammonia, the blue color will wholly or partially disappear and the true nature of the stone will be revealed. This deception is to be regretted, since it will cast suspicion on

any fine turquoise that may be found in this country in the future. The test is so simple, however, that any one can satisfy himself as to its authenticity."

ORGANIZATION AND DEATH.—A well-organized Church does not of necessity proclaim a live Church. Its very organization may be the price paid by it for its life, its organization and its death being practically identical.

A short time ago, Dr. Chas. Sedgwick Minot, of Harvard Medical School, presented a paper before the A. A. A. S., in which he showed that the organism, whether plant or animal, undergoes progressive decay, which begins probably at the moment of its creation. Later, he pointed out, to use his own words, "that the decay and organization of the individual proceed *pari passu*, and that whenever development is begun the tissues always assume the indifferenced and embryonic form. This is shown to be the case in all metazoa, so that a correlation is established between the degree of organization and the rate of growth, and hence is established the hypothesis that organization stops growth, or, in other words, causes the decay of the organism, and hence, perhaps, death."

DIVINE PUNISHMENT: AN INDIAN'S ELOQUENT REALIZATION OF IT.—While many of the cultured races are growing shaky on the doctrine of divine punishment, it may be of interest here to repeat an incident concerning the eloquent Indian chief, Red Jacket, as given in the following words by a well-known scientific writer:

"A lady who knew the fondness of the famous Red Jacket for children, inquired of him if he had any living, knowing that several had been taken away.

"Fixing his eyes upon her with a mournful expression, he replied: 'Red Jacket was once a great man, and in favor with the Great Spirit. He was a lofty pine among the smaller trees of the forest. But, after years of glory,

he degraded himself by drinking the firewater of the white man. The Great Spirit has looked upon him in anger, and His lightning has stripped the pine of its branches.'

"LEAVING THE PRINCIPLES OF THE DOCTRINE OF CHRIST, LET US GO ON UNTO PERFECTION."—Dr. C. A. Young, the famous Princeton astronomer, recently described a sail he had once taken on the inland sea of Japan, that sturdy little empire which, in its struggle with China, is now so prominently before us. He says:

"The voyager upon the inland sea of Japan sees continually before him new islands and mountains of that fairy-land. Some come out suddenly from behind nearer rocks or islets, which long concealed the greater things beyond; and some are veiled in clouds which give no hint of what they hide until a breeze rolls back the curtain; some, and the greatest of them all, are first seen as the minutest speck upon the horizon, and grow slowly to their final grandeur. Even before they reach the horizon line, while yet invisible, they sometimes intimate their presence by signs in sky and air, so slight, indeed, that only the practiced eye of the skilful sailor can detect them, though quite obvious to him."

Somewhat so is it with the Christian. He is upon the inland sea of mortal existence, girt by the great shore of eternity. Continually before him rise new sights and scenes. Some come suddenly out from behind objects which have long hidden them. Some are veiled in the clouds of Providential dealings, which are at once full of bright assurance and yet heavy with mystery, like banks of luminous mist. These give us no positive hint of what lies hidden, until, perchance, a fresh experience gained rolls back the curtain. Some, and these the mightiest experiences of the soul, though beginning in slight and unimportant ways, grow steadily on to their final grandeur.

As the bark nears the horizon line of life, though they are still invisible, their presence is intimated by the songs of unseen but familiar voices, the calling of the angels, and the whispers of the Spirit. So slight, we say—rather so spiritual, so celestial—that only those who have the knowledge of the blessed Christ can discern them.

"THE TRUTH SHALL MAKE YOU FREE."—A noted scientist has said, "Almost all scientific truth has real commercial value, because 'knowledge is power,' and because (I speak it not irreverently), 'the truth shall make you free,'—any truth, and to some extent. That is to say, the intelligent and in-

tellectually cultivated will generally obtain a more comfortable livelihood and do it more easily than the stupid and the ignorant. Intelligence and brains are most powerful allies of strength and hands in the struggle for existence; and so, on purely economical grounds, all kinds of science are worthy of cultivation.

"But I should be ashamed to rest on this lower ground. The highest value of scientific truth is not economic, but different and more noble; and, to a certain and great degree, its truest worth is more an object of pursuit than of possession, developing not alone the physical and the temporal, but the distinctly intellectual, moral, and spiritual."

HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

Marginal Commentary: Notes on Genesis.

GEN. xv. 1. This chapter might be called *the Genesis of faith*.

1. *After these things* THE WORD OF THE LORD came unto Abram. For the first time we here meet this expression, afterward recurring with such frequency and variety of forms and circumstances: "*The word of the Lord.*"

It is a significant expression. A word is a thought made apprehensible, brought out of the realm of the invisible and inaudible into the region of sense-perception. A word is, therefore, a revelation of a hidden conception, affection, purpose; it must *come to us*, for we cannot go in search of it, or by searching find out what it reveals.

The importance of this phrase may be seen from its application to *Christ* as the Word of God. "No man hath at any time seen God: the only begotten Son, who is in the bosom of the Father, He hath declared Him."

This phrase is further noticeable, inasmuch as it carries the idea of a re-

sponsibility for the form of expression, as well as for the concept.

The Bible is a collection not of the *thoughts* of God only, but the *words* of God. He spake unto men; they became as His mouth when they spake, and spake as moved by the Holy Ghost. God might in a vision have impressed Abram's mind with a thought, inspiring in him a fearless confidence in Jehovah as his shield and reward. But we are told that, even in a vision, the WORD of the Lord came to him; and that we may not mistake, the word, "*saying,*" is added, and the very words spoken are recorded. If language means anything, God's *words* to Abram were as truly His words as Abram's in the next two verses are his words, and not simply his answering thoughts.

The *vision* appears to be a waking vision, for Abram is led out and bidden to look at the stars, etc. (verse 5). It may have begun in sleep and ended in a waking revelation of God.

Fear not. Is it not possible that Abram's course, in paying tithes to the priest of God, while at the same time

he refused to enrich himself with the world's good, may have led to this disclosure of God's presence? The chapter division is arbitrary and needless; it breaks continuity. "After these things" hints a link in the history. It is very noticeable that in Abram's life *every new revelation follows some act of obedience*. And so here His spiritual mind, apprehending Jehovah as God most high, possessor of all, led him both to the reverent acknowledgment of stewardship and to the refusal of unsanctified gain. And now God gives him a new assurance that in Him his *shield* and *reward* are to be found.

"Fear not" is a frequent expression in connection with personal divine revelations. These were fitted to awaken awe, and an assurance was needful to quiet the spirit (comp. Dan. x. 12-19). The expression is found at least fifty times, and several times introduces Messianic announcements (Luke i. 13-30, ii. 10., etc.).

Thy shield, i.e., defense in conflicts with foes (Psa. iii. 3, xviii. 2, etc.).

Thy exceeding great reward—literally, thy reward exceeding abundantly. The Septuagint renders "thy reward shall be exceeding great."

Thus early in the Word of God do we meet the *great abundance of grace*, which human language proves so inadequate to express that words are piled up as mountain upon mountain. Comp. Eph. iii. 20, the most conspicuous instance in the Bible, which can be represented only by a climax read upward from the base.

God is able to do	{	Exceeding abundantly.
		Abundantly above all.
		Above all we ask or think.
		All that we think.
		All that we ask.

2. *And Abram said, LORD GOD.* Here for the first time Adhonai Jehovah, the two names of God, appear in connection, as in verse 8, and Deut. iii. 24, ix. 26. It is noticeable that in all these cases, the only ones in the Pentateuch, we have the vocative case (Quarry).

As this is the first occurrence of this

combination, we stop to ask as to its significance.

In the introduction to the "Newberry Bible," the best survey of the various names and titles applied to God may be found of which we know. And there Adhonai, or Adonahy, is taken to mean Sovereign, Lord, or Master. It occurs about 200 times. Jehovah, which occurs 7,600 times, is the Ever-Existing One, who was and is and will be. Adonahy Jehovah would, therefore, be equivalent to an acknowledgment of the eternity or ever-present existence and rightful sovereignty of God. Jehovah is the covenant name, which qualifies all else by its emphasis on the privileged relation of believers, and Abram was especially fond of it.

Abram had already been thrice assured (xii. 1-3, 7; xiii. 14-16) of a numerous seed. He now pleads this promise and asks for its fulfilment. And it is remarkable that, while he receives a new assurance and an expansion of promise, no hint is yet given him of *the way in which* the word of God is to be fulfilled. He is compelled simply to trust, and here lies the peculiar significance of the words in verse 6, "And he believed in the Lord."

Abram thus represents all faithful souls. He had a promise, rich and abundant, but there was no appearance of its fulfilment. He had as yet no child in whom this assurance of a numerous seed could find its channel. Was Eliezer, his steward, to be his heir, or one of the servants born in his house to be the successor in default of his own offspring?

It is evident from God's answer in verse 4 that along some such lines as these his perplexed mind was running in search of a solution to this mystery, for God assures him.

4. "This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir." The promise at each repetition becomes more definite; the faith that believes, notwithstanding contrary appearances, is thus nurtured by clearer revelation.

5. "Tell the stars, . . . so shall thy seed be." Of course the visible stars, in any hemisphere of the heavens, may be counted without difficulty, for they do not exceed 1,600. Yet even such a host seemed incredible as the offspring of a man who at Abram's age was childless. And when we remember the stars that actually shine, though the unaided eye cannot separate them and distinguish them, the promise is the more marvelous.

The point, however, is the simplicity of God's sign. As the rainbow was God's token to Noah, so the concave of the heavens, full of stars, which Abram could not but see whenever he lifted his eyes to the night sky, was a constant reminder of the faithful Promiser who out of nothing spake worlds into being.

It seems that there is more typical significance in this sign of the stars than has been supposed. Stars are visible *only in the night*, and hence are a grand sign of a faith that sees clearest in the night, and needs most the darkness for its discipline and revelation. Then the stars were God's creation *by His fiat*, and as we are taught in Hebrews, they were "not made of things which do appear." So Abraham's seed came of a divine fiat out of a body that was virtually dead. God spake into being the Son of Promise, etc. How meditation brings out Scripture meaning!

6. "And he believed in the Lord: and He counted it to him for righteousness."

Not only is this the first instance in which we meet either the word *believe* or the word *righteousness*, but, upon the principle already illustrated that a first mention is significant, we need to take note of all the surroundings and of the exact form of words.

The word *believe* is peculiar. The Hebrew verb is the root whence comes the word "amen," and amen is not a prayer, "let it be so," but a declaration, "it shall be so." Abram *amen'd* God—he answered to God's word of promise, "It shall be so." Hence comes

in the Hiphil conjugation used here, the idea of firmly holding, and so resting upon as true and sure, the promise of God. It might be rendered, he *stayed upon God*.

The verse is of vast importance, because it sounds the keynote of *justification by faith* (Rom. iv. 3). Here we first meet with a formal statement of faith and its connection with righteousness. God speaks, and the believing soul says, "Amen—it shall be so"—and such faith is reckoned as righteousness. Mark: it is not merit, nor is it righteousness, but it is the basis of an *imputed* righteousness or justification; it is counted righteousness.

And so, thus early in the record, we are confronted with the *great ruling principle* of all believing life and character, the great evangelical principle of faith, as the *subjective* basis of justification, faith resting, however, itself, on an *objective* righteousness. Here was a surrender of human will and wisdom to God, a *committal* of self to an unseen God, for an unseen and unknown method of realizing a promise. Is not that the precise *law of all justifying faith*? Are not all attempts to explain and philosophize upon the plan of salvation, kindred to Abram's attempting to reason out the *how* of God's fulfilment. God said a thing which seemed incredible, and no rational way could be suggested for its fulfilment. Abram simply gave up rationalizing and philosophizing and said: "Jehovah-God hath spoken; it shall be so; here I rest;" and that was reckoned to him in place of a meritorious righteousness. Instead of his impotence, he trusted omnipotence; instead of his science, he stayed himself on omniscience, and as he counted things that were not as though they were, God counted a righteousness that in him was not as though it were! From that hour till now the one method of justification has been the same, the only possible method to a sinful, erring, and imperfect creature, reposing and resting on a Word of God, on a power and wisdom and love that

are mightier and infinite. This may be called a "*passive* righteousness of faith," but it led to the *active* righteousness of obedience; it may have been an *imputed* righteousness, but it made possible an *imparted* righteousness. And so justification leads to sanctification. Any soul that relies on divine truth, power, love, and goodness, instead of taking advantage of these to continue in sin, comes into a holy sympathy with the God who is trusted, and partakes His nature, and so sin's dominion is broken in the dominating power of holiness. Truly, to advantage one's self of divine grace and love is to grow like unto God by absorbing His imparted life and strength.

Let us observe that long before any written law, with its moral and ceremonial statutes, here is a practical example of the evangelical principle and grace of saving faith and the way in which it works. To rest on the word and character of the Living God, so as to add our Amen to every promise, however humanly impossible of fulfillment, that is the germ whence develop justifying faith and sanctifying energy. As the oak is in the acorn and the bird in the egg, all future growth lies hidden in this germ!

And, furthermore, as Abram received this salvation through faith, in the infancy of the history of the race, before the Law had been promulgated or the Gospel formally preached, it shows us how God may lead many a yearning soul by ways we know not, even out of heathen darkness, to see the stars of promise, and without understanding the philosophy of salvation, rest on divine love and faithfulness; and yet, again, we see how a little child may understand all that is needful in order to salvation. Abram was not a child in years, yet his measure of knowledge of evangelical truth was a child's measure. Many a little one in our families has more knowledge of God and the Gospel than he. Yet he could exercise a faith that stayed him on God (comp. Rom. iv. 3, v. 8, Gal. iii. 6, Heb. xi. 7,

James ii. 23, etc.). The keynote here struck rules the melodies and harmonies of the whole Bible to its last chapter.

7. *And He said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.* This verse supplies a good example of the so-called "discrepancies of Scripture." In chap. xi. 31 it is recorded that "Terah took Abram," etc., "and they went forth from Ur of the Chaldees," etc. Then in chap. xii. 1 an additional record that the Lord said unto Abram, "Get thee out of thy country" (Haran, etc.). Some *hypercritics*, as they ought to be called, find such inconsistency in these statements that they would refer the three different statements to as many different writers!

A simple and sensible hypothesis will explain all these statements and harmonize them. Let us suppose the original call to have come to Terah to leave Ur and go into Canaan. He started and got as far as Haran and there tarried. Then a second call, specially addressed to Abram, withdrew him from this "half-way" station to complete the journey that separated him more completely unto God from idolatrous associations. With such a working hypothesis no conflict exists. And in any apparent divergence of ordinary testimony or witness, if such a supposition reconciles and harmonizes all such testimony, it would be at once taken as the real fact. It is constantly done in courts of law, in order to make the testimony, of witnesses accordant. And if Bible students, instead of assuming that there is discord and variety of authorship, would seek some such center of convergence, most so-called discrepancies would disappear.

THERE are industrious people who spend eight hours a day over a piano. They neither think themselves nor permit others within reach of the noise to think. But when the piano is played out, they are educated.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

OCT. 28-31. NOV. 1-3. —HELP.—
Mark i. 29-31.

Notice: Our Lord entered the humble house of a fisherman. Our Lord is wont to enter lowly places.

Notice again: There was a wife in Simon Peter's house. It was Simon Peter's wife's mother who was sick.

How strange it is! What steady clashing with the Scripture! Some time since I was reading an article by the late Cardinal Manning of England, in which he said: "The marriage state in the Christian world, though holy and good, is not the highest state. The state of virginity unto death is the highest condition of man and woman." And then he went on applauding the celibacy of the Roman Catholic priesthood and the "vows of chastity," as they are called—as though marriage vows were unchaste—of monks and nuns.

And yet how strange it is that the very Apostle whom this Roman hierarchy calls Primate and Vicar of Christ is the only Apostle of the whole company of Apostles who we are absolutely certain had a wife. As late as the year 57 A.D. Peter's wife was living, and, as a good wife should, she was accompanying Peter on his missionary tours. For about that year, 57 A.D., Paul wrote his first epistle to the Corinthians, and in that epistle Paul definitely tells us that Peter had a wife who was going about with him (1 Cor. ix. 5). Oh, the perpetual and impious clash with Scripture of Romanism! Celibacy the highest state, and yet the Apostle Romanism chiefly banks on not a celibate!

Notice again: This house of Peter into which our Lord entered was also a residence and refuge for his wife's mother.

I confess I think a good deal more of Peter as a large-minded, loving, family man, notwithstanding all his impetuosity and quick speech, because of this

fact about him—his wife's mother lived with him. Sometimes I hear or read very coarse and mean and pitiable jokes about the mother-in-law in the family. And people laugh at them. I never feel like laughing at them. Now and then there may be such a thing as a badly interfering mother-in-law. But I am sure such are far oftener bountiful and painstaking and full of sacrifice and service. I believe it to be a fair general rule that a man or a woman flippant and sneering and hard of speech about parents only shows thus a selfish and miserable heart. The love which a man bears his wife or a wife a husband ought to be a love which consecrates and holds in honor especially the parents of wife or husband. And I am sure it is a good rule for one to set himself—never to accord himself in any mean joking speech about so great and sacred a thing as the peace and honor of the family. One ought sedulously to guard the reputations of those who in any wise run these roots into his family and go to make it up. I think Peter stands in a beautiful light here, drawing the circle of his love for wife around his wife's mother also.

Notice again: Capernaum, when this little household scene sets itself, was a city lying on the edge of the lake of Galilee. There were several flat and marshy plains about, margining the lake. Capernaum was near one of them. Little streams filtered through the marshy plains, and Peter's wife's mother was sick with fever—"prostrate with fever," Mark; "great fever," Luke. It is easy to see how such environment of marsh would be apt to breed malarial fever. That sort of sickness was the scourge of the countryside. So it is not wonderful that one should be smitten with such prevailing disease. This is worth thinking of, showing, as it does, how closely Scripture fits to the natural fact of things.

And now in this cure of this sick woman it has seemed to me there is yielded an exquisite and accurate picture of our *Lord's way of help*.

1. It is not our Lord's way of help to help from a distance. "*He came.*" The best help is close help. He came. And He came thus because He had come into human nature in the Incarnation. Why, in that word, "*He came,*" I think we can quite clearly see the whole great and gracious fact of Incarnation. In the early Christian centuries there raged a great controversy. It circulated about the two words *Homoousian* and *Homoiousian*. Mr. Froude tells us how, in his earlier life, Thomas Carlyle was wont to speak very contemptuously about this controversy—the Christian world torn in pieces over a diphthong. But in his later years he came to see it very differently. *Homoousian*, *i. e.*, of the same substance or essence; *Homoiousian*, *i. e.*, only of like substance or essence. And those who stood for the truth of God said, concerning Christ, the first and not the last. That is the fact. Jesus Christ is of *the same* substance with the Father. In Him God came. Oh, how close to us is the help of Christ!

'Tis the weakness in strength that I cry for!
my flesh, that I seek
In the Godhead! I seek and I find it. O
soul, it shall be
A Face like my face that receives thee; a
Man like to me
Thou shalt love and be loved by, forever! A
Hand like this hand
Shall throw open the gates of new life to
thee! See the Christ stand.

Christ does not help from a distance
—He came.

2. It is our Lord's way of help to help *sympathizingly*. "And took her *by the hand*." What an expression of sympathy—that hand-grasp! Mark's Gospel is the Gospel of the Hand (Mark i. 41; v. 41; viii. 23; ix. 27; x. 16).

3. It is our Lord's way of help to help *strengtheningly*. "And *lifts her up*." All the truth and teaching of our Lord's impartation of strength are here. "I can do all things through Christ,

who *strengthened me*," is the Apostle's joyful challenge.

4. It is our Lord's way of help to help *entirely*. "And immediately the fever left her." Learn—the test that we have really received the help of Christ—that we use the help thus yielded us in service. "And she arose and ministered unto them."

Nov. 4-10.—STRESS.—Mark i. 13.

"Tempted of Satan," Mark.
"Tempted of the devil," Matt.
"Tempted of the devil," Luke also.
Satan and the devil are one and the same. I think the author of these lines has spoken truly:

Men don't believe in a devil now, as their
fathers used to do;
They've forced the door of the broadest creed
to let his majesty through;
There isn't a print of his cloven foot, or a
fiery dart from his bow,
To be found in earth or air to-day, for the
world has voted so.

But who is mixing the fatal draft that
palsies heart and brain,
And loads the earth of each passing year
with ten hundred thousand slain?
Who blights the bloom of the land to-day
with the fiery breath of hell,
If the devil isn't and never was? Won't
somebody rise and tell?

Who dogs the steps of the toiling saint, and
digs the pits for his feet?
Who sows the tares in the field of time wher-
ever God sows His wheat?
The devil is voted not to be, and of course
the thing is true;
But who is doing the kind of work the devil
alone should do?

We are told he does not go about as a roar-
ing lion now;
But whom shall we hold responsible for the
everlasting row
To be heard in home, in Church, in State, to
the earth's remotest bound,
If the devil, by a unanimous vote, is nowhere
to be found?

Won't somebody step to the front forthwith,
and make his bow and show
How the frauds and the crimes of the day
spring up? for surely we want to know.
The devil was fairly voted out, and of course
the devil is gone;
But simple people would like to know who
carries his business on.

It seems to me the evil of the world
is awfully inexplicable unless there

be a personal devil. I think these words of Archbishop Trench worthy of the most thoughtful heed: "There is a dark, mysterious element in man's life and history which nothing else—save the fact of a personal devil—can explain." "Those to whom the doctrine of an evil spirit is peculiarly unwelcome have been at infinite pains to exorcise theology, and from that domain, at least, to cast Satan out, even though they should be impotent to cast him out from any other. All who shrink from looking down into the abysmal depths of man's fall, because they have no eye for the heavenly heights of his restoration, seem to count that much will have been gained thereby; although it may be very pertinently asked, as indeed one has asked, What is the profit of getting rid of the devil so long as the devilish remains? of explaining away an evil one, so long as the evil ones who remain are so many?*" What profit indeed?

"Assuredly, this doctrine of an Evil Spirit tempting, seducing, deceiving, prompting to rebellion and revolt, so far from casting a deeper gloom on the destinies of humanity, is full of consolation, and lights up with a gleam and glimpse of hope spots which seem utterly dark without it. One might well despair of himself, having no choice but to believe that all the strange suggestions of evil which have risen up before one's own heart had been born there; one might well despair of one's kind, having no choice but to believe that all its hideous sins and all its monstrous crimes had been self-conceived, and bred within its own bosom. But there is hope if 'an enemy have done this'; if, however, the soil *in* which these wicked thoughts and wicked works have sprung up has been the heart of man, yet the seed *from* which they sprung had been sown there by the hand of another."†

And here our Lord was in the stress

* Goethe in *Faust*.

† Studies in the Gospels. Archbishop Trench, pp. 16, 17.

and strain of the temptation of Satan, the devil.

And in this respect our Lord is the exemplar and illustration of ourselves. Every one of us must pass into the stress and strain of such temptation. This is the doom of life.

Certain helpful lessons for ourselves from our Lord's stress with temptation:

First—Our Lord fought *lonely* battles. To the accounts of the other evangelists, Mark adds this graphic touch, depicting how clearly the loneliness of our Lord's struggle—"and was with the wild beasts." All great experiences are isolating—joy, sorrow, temptation. The deepest fact about every one of us is that each of us is alone. Have you never been smitten and chilled by this thought of your loneliness when confronted by some great question? After all, *you* must decide. Now the sweet and comforting fact is that our Lord knows all about this loneliness. Our Lord fought battles apart from all human companionship; He was with the wild beasts. And He can interpret and pity and sympathizingly help your loneliness. The guard against lonely hours is the consciousness that Christ is with you in them.

I need Thy presence every passing hour;
What but Thy grace can foil the tempter's power?
Who like Thyself my guide and stay can be?
In cloud and sunshine, oh, abide with me.

Second—*Freedom from temptation is no sign of special grace.* The sinless one was tempted in *all points* like as we are. Though much tempted, do not despair, and think that therefore you are a castaway.

Third—*The power of a settled purpose.* Decision is half the battle—more, it is two-thirds the battle. How variously soever our Lord might be tempted, He met each recurring temptation with the settled purpose of truth to the Father; so He conquered. That is what we need: a settled purpose of serving God. So the shafts of temptation, though they strike us, will fall helplessly.

Fourth.—*Learn the true guiding for the will:* faith in the divine promise. It was the divine word our Lord steadily fell back on amid the onsets of temptation. I think Mr. Spurgeon's comment on this fact worth noting: "It is noteworthy that all the passages quoted by our Lord are from the Book of Deuteronomy, which book has been so grievously assailed by the destructive critics. Thus did our Lord put special honor upon that part of the Old Testament which He foresaw would be most attacked. The past few years have proved that the devil does not like Deuteronomy—he would fain avenge himself for the wounds it caused him on this most memorable occasion."

Nov. 11-17.—THE PASSING AND THE ABIDING.—Isa. xl. 8.

Mark the circumstances amid which our Scripture stands:

The prophet is holding in his vision the time of the promised return of the Hebrews from their Babylonian exile.

This fortieth chapter begins with a series of dramatic herald-voices to the Hebrews there in Babylon.

The first voice is a voice of consolation and promise, that the time of sad, hard exile is nearing its end (1, 2).

The second voice is a voice summoning to action, and also strong with promise (3, 4, 5).

And then comes the too usual human answer to such divine summoning and promise. The voice said, "Cry;" and he—the one speaking for Israel—answered, "What can I cry? The leaders are all dead," etc. (6, 7).

And then, again, sounds the strong and heroic music of the divine and heartening certainty: "Yes, the grass withereth, and the flower fadeth; there is much that passes. But there is one thing which does not pass—there is one thing which abides amid and through all passing—the Word of the Lord."

Let us get heart and hope from the fact of this surely abiding thing amid all passing that—

First.—Since the Word of our God shall stand forever, the Bible will remain.

(a) Think of the Bible as *history*. "The Old Testament is supported by the exhumed records of the kings of Egypt and Babylon and Nineveh and Moab. We are now shown in the Boulag Museum at Cairo the very body of the Egyptian king who oppressed Israel. At a hundred points confirmatory evidence has been dug out of the Assyrian ruins. In the day when the Bible was attacked by unbelief, there appeared out of the very ground hosts of defenders. God's Providence supports His Book."

(b) Think of the Bible as to *philosophy*. And John Stuart Mill will tell us, "It is impossible to find in the ideas of any philosophy, even the latest, a single point which is not anticipated and ennobled in Christianity."

(c) Think of the Bible as to *science*. It is true, as one has said wisely and wittily, that "the intention of Holy Scripture is to teach us to go to heaven, and not how the heavens go." And yet the great astronomer and scientist, Sir John Herschel, will tell us: "All human discoveries seem to be made only for the purpose of confirming more and more strongly the truth contained in the Sacred Scriptures." And Professor Dana, of Yale University, says: "The grand old Book of God still stands, and this old earth, the more its laws are turned over and pondered, the more it will sustain and illustrate the Sacred Word."

(d) Think of the Bible as to *morals*. Those words of James Russell Lowell spoken so bravely at a dinner in London, before a company of skeptics, are well worth treasuring: "The worst kind of religion is no religion at all. And those men, living in ease and luxury, indulging themselves in the amusement of going without religion, may be thankful that they live in lands where the Gospel they neglect has tamed the beastliness and ferocity of the men who, but for Christianity,

might long ago have eaten their carcasses like the South Sea Islanders, or cut off their heads and tanned their hides like the monsters of the French Revolution. When the microscopic search of skepticism, which has hunted the heavens and searched the seas to disprove the existence of a Creator, has turned its attention to human society, and has found a place on this planet ten miles square where a decent man can live in comfort and security, supporting and educating his children unspoiled and unpolluted; a place where age is revered, infancy respected, manhood respected, womanhood honored, and human life held in due regard—when skeptics can find such a place ten miles square on this globe where the Gospel of Christ has not gone and cleared the way and laid the foundation and made decency and security possible, it will then be in order for these skeptical literati to move thither, and there ventilate their views. But so long as these men are dependent upon the religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his faith, and humanity of its faith, in that Saviour who alone has given to man that hope of life eternal which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom." And this uplifting and defending morality is revealed to us in the Bible.

And now this Bible, the Word of God, which history substantiates, which philosophy cannot anticipate, which science reinforces, which is the source and spring of all true morals and secure civilization is to abide.

One day I paused beside a blacksmith's door,

And heard the anvil ring the vesper chime;
Then looking in I saw upon the floor
Old hammers worn with beating years of time.

"How many anvils have you had," said I,

"To wear and batter all these hammers so?"

"Just one," he answered; then with twinkling eye,

[know."

"The anvil wears these hammers out, you

And so, I thought, the anvil of God's Word
For ages skeptic blows have beat upon;
Yet though the noise of infidels was heard,
The anvil is unworn—the hammers gone!

Second.—Since the Word of our God shall stand forever, the kingdom of Christ is to endure and conquer. For the very heart and kernel of God's Word is the revelation of the certainly vanquishing kingdom of our Lord and Saviour Jesus Christ.

Third.—Since the Word of our God standeth forever, heaven will shine on us at the last. This is very beautiful and pathetic.

The following from Helen Keller is a letter to a friend, published in *The Boston Transcript*.

Helen Keller is a young girl, deaf, dumb, and blind, and the only way of communicating with her is to touch the palm of her hand in ways indicative of words. In the letter referred to she wrote:

"You know I have lost my loving friend, Bishop Brooks. Oh, it is very hard to bear this great sorrow—hard to believe that I shall never more hold his gentle hand while he tells me about God and love and goodness! Oh, his beautiful words! They come back to me with sweet, new meaning. He once said to me, 'Helen, dear child'—that is what he always called me—'we must trust our Heavenly Father always, and look beyond our present pain and disappointment with a hopeful smile.' And in the midst of my sorrow I seem to hear his glad voice say: 'Helen, you SHALL see me again in that beautiful world we used to talk about in my study. Let not your heart be troubled.' Then heaven seems very near, since a tender, loving friend awaits us there."

Yes, the grass withereth; this world passeth. But God's heaven is and His heaven abides!

Nov. 18-24.—INTO THINE HAND.—
Ps. xxxi. 5.

Very sacred are these words. Our Lord used them upon His cross (Luke xxiv. 46). And from then till now these

words, hallowed by our Lord's use, have articulated the dying prayer and trust of many a saint. It is recorded of Polycarp, Bernard, Huss, Luther, Melancthon, and many others that, dying, they found these words the fittest for their failing breath; and these are but specimens of the millions of unrecorded ones, who, vanquishing death by a triumphant trust, have thus breathed their souls forth into the bosom of the Heavenly Father. From the Great Master down these words have been the secure pathway for multitudes of souls through the vast, new experience of the last and whelming change.

And these most consecrated words have much to teach us concerning many things.

Consider first: How these words, so sacred, are full of the fact of our *human immortality*. Into Thine hand I commit my *spirit*. Then man has and is a spirit, which he can commit. "The materialistic assumption that the life of the soul ends with the life of the body is perhaps the most baseless assumption that is known to the history of philosophy."—Prof. John Fiske.

Consider second: How these most sacred words, by implication, set forth the fact that a man must do somewhat with his spirit. Think to what some commit their spirit—

- (a) To the dream of theosophy.
- (b) To spiritualism.
- (c) To a worldly carelessness about the destiny of that spirit.
- (d) To an external morality.
- (e) To external rites, as does the ritualist.
- (f) To purging punishments, as does the Universalist.

Consider third: To whom it is most right and reasonable to commit one's spirit.

- (a) To a *personal* God—into *Thine* hand; for *Thou*, etc.
- (b) To a *redeeming* God—Thou *hast redeemed*.
- (c) To a God of *truth*—O Lord God of *truth*.

Here is a most beautiful incident in point:

A Scotch minister in Torquay, Devonshire, related the following incident:

"I was sitting in my study one Saturday evening, when a message came to me that one of the godliest among the shepherds who tended their flocks upon our Highland hills was dying and wanted to see his minister. Without loss of time, I crossed the wide heath to his comfortable little cottage. When I entered the low room I found the old shepherd propped up with pillows and breathing with such difficulty that it was apparent he was near his end.

"'Jean,' he said to his wife, 'gie the minister a stool and leave us for a bit, for I wad see the minister alone.'

"As soon as the door was closed he turned the most pathetic pair of gray eyes upon me I ever looked into, and said in a voice shaken with emotion: 'Minister, I'm dying, and—and—I'm afraid!'

"I began at once to repeat the strongest promises with which God's Word furnishes us, but in the midst of them he stopped me.

"'I ken them a', he said mournfully; 'I ken them a', but somehow they dinna gie me comfort.'

"'Do you not believe them?'

"'Wi' a' my heart,' he replied earnestly.

"'Where, then, is there any room for fear with such a saving faith?'

"'For a' that, minister, I'm afraid—I'm afraid.'

"I took up the well-worn Bible which lay on his bed and turned to the twenty-third Psalm. 'You remember the twenty-third Psalm?' I began.

"'Remember it!' he said vehemently. 'I kenned it lang afore ye were born; ye needna read it; I've conned it a thousand times on the hillside.'

"'But there is one verse which you have not taken in.'

"He turned upon me a half-reproachful and even stern look. 'Did I na tell ye I kenned it every word lang afore ye were born?'

"I slowly repeated the verse, 'Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me.'

"You have been a shepherd all your life, and you have watched the heavy shadows pass over the valleys and over the hills, hiding for a little while all the light of the sun. Did these shadows ever frighten you?"

"Frighten me?" he said quickly. 'Na, na! Davie Donaldson has Covenanters' bluid in his veins; neither shadow nor substance could weel frighten him.'

"But did those shadows ever make you believe that you would not see the sun again—that it was gone forever?"

"Na, na, I couldna be sic a simpleton as that."

"Nevertheless that is just what you are doing now." He looked at me with incredulous eyes.

"Yes," I continued, 'the shadow of death is over you, and it hides for a little the Sun of Righteousness, who shines all the same behind it; but it's only a shadow. Remember, that's what the Psalmist calls it—a shadow that will pass; and when it has passed, you will see the everlasting hills in their unclouded glory.'

"The old shepherd covered his face with his trembling hands and for a few minutes maintained an unbroken silence; then letting them fall straight on the coverlet, he said, as if musing to himself: 'Aweel, aweel! I ha' conned that verse a thousand times among the heather, and I never understood it so afore—afraid of a shadow! afraid of a shadow!' Then, turning upon me a face now bright with an almost supernatural radiance, he exclaimed, lifting his hands reverently to heaven: 'Ay, ay, I see it a' now. Death is only a shadow—a shadow with Christ behind it—a shadow that will pass. Na, na, I'm afraid nae mair.'

"As the people wended their way home that Sunday through the streets of Torquay, not a few, I am sure, repeated to themselves the words of the

old shepherd and gathered comfort therefrom: 'Na, na, I'm afraid nae mair.'"

Nov. 25-30. — A TOO MUCH UNTHOUGHT-OF CAUSE FOR THANKFULNESS.—1 Tim. i. 12.

The Revised Version is better: "I thank Him who enabled me, even Christ Jesus our Lord, for that He counted me faithful, *appointing me to his service.*" Specially notice that last word, *service*. You see it is a wider word than *ministry* in the King James Version, and it is a word which better expresses the meaning of the original. Ministry is a service, but it is a specific form of service; whereas *service* is a word more comprehensive, including indeed the particular service of the ministry, but also, and as well, all other sorts of service which may be done for the Lord Christ.

It is a frequent advice, and a good one, to count your mercies. We should be more thankful and more contented did we do it oftener. When, at last, the publisher had received the end of the MS. of Dr. Samuel Johnson's dictionary, wearied with Dr. Johnson's continual delays, his publisher exclaimed, "Thank God, I have done with that fellow." Upon hearing this, Dr. Johnson remarked, "I'm glad that fellow thanks God for anything." I fear me there are too many grumbling people who never do thank God for anything.

Well, if you were to set about counting your services, what would you reckon up for which to give God thanks? Your health, possessions, influence, friends, Sabbaths, open Bible, the delights of Christian fellowship, courtesy, liberty? Well worth your thanks are things like these. And it is a most wise and good thing to make a shining and reverent catalogue of the multiplied and various gifts of God.

But I wonder if, in your cataloguing of reasons for thankfulness, you would not forget to number as among the best

and brightest of them this—the opportunity for service.

This, as our Scripture teaches us, was Paul's surpassing reason for thankfulness.

This is the pith of the Christian idea of life—that it be a service. Consider Christ. Do you remember how Peter described our Lord (Acts x. 35), who went about doing good? How much in that description! Analyze a moment:

Who—He Himself; not by proxy did He serve.

He *went about*. He did not wait for opportunity to come to Him. *Doing*—He actually accomplished good; He did not merely sentimentalize. He *went about doing good*; it was His habit; it was not a spirit of service now and then.

And now concerning service, the opportunity of which we ought to count great cause for thankfulness, our Scripture teaches us some most important lessons.

(a) Service is an *entrusting*. Counted me faithful—that is, trustworthy. George Eliot, in one of her poems, puts some most noble words into the mouth of Antonio Stradivarius, of Cremona, concerning service as a trust committed to us. Speaking of the masters who will play on his violins, Stradivarius says:

While God gives them skill,
I give them instruments to play upon,
God choosing me to help Him.

Then the thought of a rival violin-maker comes to him, and Stradivarius goes on, how nobly:

But were his the best,
He could not work for two. My work is mine.

And, heresy or not, if my hand slack'd,
I should rob God—since He is fullest good—
Leaving a blank instead of violins.
I say, not God Himself can make man's best
Without best men to help Him.

'Tis God gives skill;
But not without men's hands. He could not make
Antonio Stradivari's violins without Antonio.

This is the thought, to make service noble: God entrusts me with service.

(b) *For service there is enabling*. Who hath enabled me—that is, put strength into me. There is this enabling by a sometimes special conferring of strength for special duties, and also by the action of the great law that use of one's self in service increases power for service.

(c) Concerning service, our Scripture teaches us that *God will not harbor against us former refusals and failures*. Notice that thirteenth verse. It is the glory of the Gospel that it divorces us from an evil past.

(d) In our Scripture there is disclosed to us what *makes service valuable* (14): Faith and love. Not the greatness of the service, but the motive of it.

You make the opal shine by clasping it in your hand and so warming it. Though it seem dull before, it will glisten now. And a slight service in itself, clasped in the warm hand of love, to the Lord Jesus will glow with beauty in His eyes.

EXEGETICAL AND EXPOSITORY SECTION.

Job xix. 25-27 and Immortality and Resurrection in the Old Testament.

By J. B. REMENSNYDER, D.D., NEW YORK CITY.

THIS is one of the weightiest passages in the Scriptures. Few bear more clearly the unique seal of inspiration.

It is one of those utterances which shine by their own light, which illuminate the deep mysteries of truth, and which, by a divine prescience, open a vista into the eternal depths. It reminds us of the incomparable sayings of Jesus. Delitzsch says of it: "Among the three pearls which became visible in the Book of Job above the waves of conflict

(viz., xiv. 13-15, xvi. 18-21, xix. 25-27), there is none more costly than this third, wherein the hero himself plants the flag of victory above his own grave." Ewald says: "Thus spring forth (verses 25-27), as from a purer celestial air borne by the Spirit, those few but infinitely weighty, sublime words, which constitute the crown of the whole contention—words of purest splendor of divine truth, without anything to dim them, which suddenly make the speaker an inspired prophet, so that he here at once begins quite unexpectedly with higher certainty."

The significance of this inspired outbreak of triumph and glory from Job's bed of dejection and woe is its bearing upon the Old Testament teachings respecting a future state. That it sheds any light upon the condition beyond the grave has been and is denied by many, as its testimony is reduced to such faint glimmerings as to amount to practical silence and darkness. What light, then, if any, does this passage throw upon the doctrines of immortality and resurrection? The whole passage runs thus in the Authorized Version: "*For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins shall be consumed within me.*" The Revised Version differs in no material point, its rendering being almost verbally identical, except in its omission of "worms" and "body" in verse 26, which, however, does not affect the main sense.

The opening words, "I know," at once arrest us. The Hebrew verb indicates absolute certainty. Job's sudden change of manners must here have arrested the attention of his friends. His meaning is: "I am about to declare a mighty truth, and I do it with authority. I feel the inspiration of the Almighty resistlessly moving within me." "That my Redeemer liveth."

The Hebrew word is *Goel*. The "Goel" was the nearest blood relation, whose duty it was to avenge his kinsman if unjustly slain. While Job thus refers to a usage of the time, yet his meaning goes far beyond it. No man has injured him. But he has suffered as guilty at the hands of God, and his conclusion shows clearly that it is God to whom he looks as his vindicator. It is not vengeance that he seeks, but the manifesting of his innocence. Hence both versions rightly render Goel not "Avenger," but "Redeemer." Whether there is here a foreglimpse of Christ the true Redeemer, such as was granted to Abraham and some of the Old Testament saints, we cannot tell.

"And that He shall stand at the latter day upon the earth." Literally, "shall rise up"—i.e., after Job had gone down to Hades. "Upon the earth," Hebrew *aphar*—literally, the dust of which man was made. Says Delitzsch: "An Arab would think of nothing else but the dust of the grave in this connection." Over the dust of Job in the grave his Redeemer, God, shall rise up and vindicate his innocence.

"And though after my skin worms destroy this body, yet in my flesh shall I see God." This is the pivotal point, the crux of the passage. Job here speaks of a conscious vision. Is it after death or in this life? If the former, then we have here an indisputable revelation of immortality. The literal translation runs: "After that they have destroyed my skin from (Cox—"out of;" Wordsworth—"forth from;" Delitzsch—"free from") my flesh shall see God." The verb *nakaph* means destroyed, devoured, torn in pieces; and the Authorized Version, without violence to the idea, supplies worms as the agents. That Job means that his body will be utterly broken down by natural death is so evident that one marvels that scholars should be found to controvert it. Delitzsch says: "Job here looks for certain death." Oetinger: "Job here speaks of himself when his dust shall have moldered away." Oehler: "The

passage presupposes a continuation of Job's communion with God after his death." Cox: "A man whose body is torn in pieces, devoured, destroyed, reduced to dust, should be dead, if words have any force or significance." Yet in this state Job makes this declaration of himself, his cumulative and reiterative phrases showing his absolute certainty of the vision: "I shall see God, whom I shall see for myself—whom mine eyes shall behold—I, and not another." Beyond all question, immortality is here declared; the continued existence of the soul after death is set forth as a certitude. Language could not be chosen to make its revelation more clear, positive, and incontestable.

Does the passage further teach the doctrine of the resurrection? Not clearly; but it certainly seems to look more or less to it. Job does not speak of a bodiless beholding of God. But he says "From," or "out of," his flesh, in which at least there is an ambiguity, and with his "eyes" he shall behold God. He seems, therefore, to have a conception of a sensible perception, analogous to our present bodily one. The Targum sees in the passage an allusion to a future corporeal nature, as will be seen from its translation, thus: "I know that my Redeemer liveth, and hereafter His redemption will arise over the dust (into which I shall be dissolved), and after my skin is again made whole this will happen; and from my flesh I shall again behold God." Delitzsch, with a wise moderation, says: "Job's faith is here on the direct road to the hope of a resurrection; we see it germinating and struggling toward the light." The learned Dr. Pusey goes much farther (Lectures on Daniel, p. 504): "No doubtful meaning of any words can efface from this passage the doctrine of the resurrection of the flesh." St. Chrysostom varies the teaching of the fathers thus: "Those words inculcate the doctrine of the Church, the resurrection of the flesh." Those, accordingly, who utterly deny all possibility of any reference here to the resur-

rection, are taking, to say the least, very rash ground.

A sound, judicious exposition of the particular expressions and general tenor of this weighty passage, therefore, deduces from it an unmistakable revelation of immortality. And this, buttressed by so many others, and by such ocular and material demonstration as the translations of Enoch and Elijah, should set at rest the questions whether or not the Old Testament makes known the reality of a future state. And further, it contains within it the germs of the blessed doctrine of the resurrection. Hearing this shout of victory in the moment of defeat, this outcry of rapture in the midst of agony, this witness of immortality in close prospect of death, and this voice of resurrection from out the dust of the grave, we stand awed by the moral grandeur of this summit of the Book of Job. And we can say, with the philosopher Jacobi: "Job, maintaining his virtue, and justifying the utterance of the Creator respecting him, sits upon his heap of ashes as the glory and pride of God, and with Him the whole celestial hosts witnesses the manner in which he bears his misfortune. He conquers, and his conquest is a triumph beyond the stars."

HAS the age the men for the deep, quiet, broad, self-denying, thoughtful and yet practical work needed? Men who can put life into their ideas, inspiration into their feelings, character into their utterances, personality into their conduct? The distractions interfere with inner culture; there is an almost irresistible temptation to yield immediately to superficial impressions; the denomination, the school, the local interest and national concerns are predominant; but the men needed must understand the age itself as the result of the past and the fountain of the future, must be masters of themselves and of the age, and must descend to the depths for the powers needed in the present crisis.

SOCIOLOGY AND COMPARATIVE RELIGION.

Papers in Social Science and Comparative Religion.

BY REV. B. F. KIDDER, PH.D.

V.—THE GREEK AT HOME.

THERE are Greeks and Greeks. Not all of the dwellers in Hellas are Hellenes. The Slavs, who overran Thessaly and the Peloponnesus during the eighth century of our era, have unquestionably many descendants among the present population of Greece. The Wallachians, who had a roving shepherd life on Olympus and in the regions of Acarnania, although politically a part of the present Greek nation, belong to the same stock as the Roumanians of the Danube. While the Albanians, a still more powerful and important element of the new Kingdom of Greece, are probably descended from the ancient Illyrians, and are perhaps of the same blood as the Macedonians, yet the name of Greek has not lost its individuality, nor all of its traditional and peculiar quality.

Athens, more than any other city, we might almost say more than all other cities, stands for Greece; and Attica was not contaminated by the barbarian invasion.

More than this, the predominance everywhere in Greece of the Greek element is seen in the language of the people. In spite of many centuries of vicissitudes, barbarian invasion, and Turkish occupancy, there is far less difference between the Greek spoken in Greece to-day and the Greek of Herodotus, or even of Homer, than there is between the English of to-day and the English of Chaucer.

In studying the institutions of Greece as indicative of the progress of the people, we should not forget that it was only a little more than sixty years ago that the war of independence was brought to a successful close and the new Kingdom of Greece was estab-

lished. Any people who can endure centuries of Turkish domination without being utterly ruined is worthy of no little consideration. To completely recover from such degradation in sixty years would be to perform the crowning miracle of social and political history.

But the Greek is free to-day in the land of his fathers, under his own immortal skies; and the movements of his mind and heart, as he builds anew the temples of his gods, are of more than ordinary interest, not only to every lover of Greece as it was, but also to every student of sociology.

As one walks the streets of modern Athens it is a little difficult to study the present by itself. The past throws its irresistible spell over everything. One cannot forget that here art reached its highest development, and philosophy attained summits from which it caught a glimpse of things divine.

But if we experience a feeling of disappointment in finding the present, in some respects, below the ideals of the past, it is only what, with equal reason, we might experience almost anywhere else in the world. England never had but one Shakespeare, and Germany to-day has no living Goethe or Schiller, Italy no Raphael or Michael Angelo.

It is true that the Greek of to-day is not capable of building another Parthenon; but he is capable of appreciating the old one, not as a worshiper of the past, nor (like the people of too many other lands where works of the great masters are found) for the sake of extorting money from travelers, but as a lover of the beautiful and a patron of art. He builds no fence around his priceless treasures, but he builds splendid museums, taxing his not too abundant resources heavily to this end, and makes them absolutely free to all.

Greece to-day has no living Plato or Aristotle; no academy as it once was. But no people of modern times, with

like obstacles in the way, have shown a keener or more vigorous appreciation of higher education and general culture than the Greeks. With a total area of only twenty-five thousand square miles and a population of less than three millions, Greece has, besides many private schools, about seventeen thousand elementary schools, more than two thousand national schools, about three hundred grammar schools, forty gymnasia, a commercial school, a polytechnic institute, and several other technical schools, and a great university with not far from three thousand students in attendance.

As a rule, instruction in the public schools has hitherto been free; but this policy has not been without certain disadvantages. With a strong desire for learning, and the way to its attainment so easy, an undue proportion of the youths of the country have been attracted to professional pursuits, till it might almost be said that there are more lawyers than clients, more physicians than sick people.

In order to partially remedy this state of affairs, the Government has recently imposed a slight tax upon those attending the university. The measure was met by a stormy protest on the part of the students, but it is unquestionably sanctioned by the sober judgment of the community at large.

The general bent of the Greek mind may be seen in the relative numbers in the different departments of the university. In a total membership of about three thousand students, about fourteen hundred are qualifying for the law, eight hundred for medicine, five hundred for arts, a hundred for pharmacy, and perhaps twenty-five for theology.

When we come to study the Greek in politics we find that every man is a politician. If the bane of American politics is a lack of interest on the part of too many of the best men, it might be said that the bane of Greek politics is a too abundant zeal on the part of all. Every man in Greece knows the

best policy for the Government to pursue, and very seldom two are agreed.

Politics is everywhere the all-absorbing theme. The newspapers contain little else. The cafés are the constant scenes of stormy political debates. Every measure of the Government is promptly put on the rack, and even the Chamber of Deputies is split up into many discordant factions, without being divided along great and clearly defined lines of Governmental policy.

Greece has a king, and probably could not do without him at present; but the democratic spirit pervades and rules everything. The Constitution abolishes all titles of nobility. Every man is a Greek among Greeks.

This condition of affairs is not without its present dangers and disadvantages; neither is it without its great advantages. Where every man makes the Government his particular care, the power of the professional and unprincipled jobber is greatly restricted. And in a country where intelligence in regard to public affairs is general, where men are free, and every measure of the Government may be challenged, real leadership cannot but be developed and brought to the front.

Greece is not without such leadership. I am not alone, probably not in the minority, in believing that the present Prime Minister, M. Charles Tricoupi, is a statesman who would rank high as such in any country where his lot might be cast. It is true that his policy in the present crisis has been severely criticized. He has been accused by his enemies at home of plunging the nation into bankruptcy. But it was already in bankruptcy, and, when called to office, as he had been on several former occasions, to save the country from ruin, he simply had the candor and the courage to make the true condition of things public. He has been accused by his enemies abroad of dishonesty. But he simply took the only course which seemed possible and sane, namely, to make at least a temporary compromise with the credit-

ors of Greece and save the country from irretrievable ruin.

The morality of bankrupt acts and compromises may always be seriously questioned; but there are times when, at least, they seem more excusable than at others. Before passing judgment upon the policy of the present Greek Government, we should consider the conditions which brought on the crisis from which Mr. Tricoupis is seeking to extricate the country.

Ever since 1881 Greece has been borrowing heavily abroad and issuing forced currency, till the national debt amounts to not far from \$150,000,000 in gold. But a far less amount than this came into the national treasury. Those who became the creditors of Greece took advantage of her emergency to make usurious conditions. For example, in the loan of 1881 the nominal amount for which Greece became debtor, and on which five per cent. interest is paid, was one hundred and twenty millions of francs, while the amount actually paid over by the creditors was only about ninety millions. The nominal loan of 1888, on which four per cent. is paid, was one hundred and thirty-five millions of francs, while the amount which Greece actually received was only about ninety-one millions. And the loan of 1890 was still more usurious, the country becoming debtor for ninety millions at five per cent., but actually receiving of this amount only about fifty-three millions.

Nations as well as individuals are under moral obligation to meet every indebtedness to the fullest possible extent; but if the creditors of Greece should suffer a little in the present crisis, it would hardly be worth their while to appeal to the general public for sympathy.

The general standard of honesty in commercial transactions in Greece is certainly not any higher than it ought to be. The reputation of the average Greek in this regard is not particularly enviable. But I do not believe that his standard or his practice is below the

average which prevails in European countries.

The general moral tone of the Greek is far above that of most of his neighbors. One may sojourn in Greece for a long time without seeing any indication of that moral looseness which prevails in almost every other country of Europe. Adultery is almost unknown.

A study of the statistics of crime in Greece reveals some very interesting facts. It is impossible in a paper of this length to give details in anything like their fulness, but I have selected a few figures from the records of 1890 which show the fair average trend of Greek depravity. During this year, the whole number of crimes recorded was 4,880, nearly three-fourths of which (3,882) were cases of murder, or manslaughter, or attempted murder, or wounding. There were also 442 cases of rape, 186 of robbery, 586 of theft.

The preponderance of crimes of violence is very noticeable. The Greek however, is not, as a rule, ill-tempered, but rather the reverse. But he is quick-tempered and impulsive. He does not often plan to be a villain, but he is frequently "overtaken in a fault."

A partial explanation of the preponderance of crimes of violence in Greece may be found in the way in which criminals of this class are treated. In 1890, as we have seen, there were 3,882 cases of murder or murderous assault, 2,301 of which resulted fatally, but only 23 of the murderers, or *one per cent. of the whole number*, were condemned to death; 255 were sentenced to penal servitude for life, while the others were simply sentenced to penal servitude or imprisonment for a longer or shorter period of time.

The more hopeful phase of this record of crime is the fact that of the 4,880 criminals, 4,486 were condemned for the first time. Only 51 of the entire number were females.

The religious conditions of Greece are somewhat peculiar. The Greeks are no less religious to-day than they were when Paul entered Athens. Probably

no other country has so many sacred places in proportion to the whole number of the population. Many of them are the mere ruins of ancient chapels, but the name of the saint to which they were dedicated clings to them still, and the priests usually conduct service at each of these shrines at least once a year, on the birthday of the saint. To drive a plow through a place where an altar once stood is considered as much a sacrilege by the modern as it was by the ancient Greeks.

But religion has too little root in the understanding and in the spiritual nature. It is not unusual to hear a Greek speak in jest of sacred things; yet at that instant he would fight for his religion and the Church—even die for it. Religion belongs to the country, and to the Greek it is synonymous with patriotism.

The Greek priests, as a rule, are not so well educated as those of the Roman Catholic Church, but their morals are incalculably higher. They are allowed to marry once; but when one of them is made a bishop, he must renounce his wife and children.

The priests of the orthodox Greek Church, as a rule, receive no remuneration for their public services; and the fees for minor functions are usually so small that they must eke out a living for themselves and their families by secular pursuits. In this respect, at least, they bear some resemblance to the great Apostle to the Gentiles. Even the priests of the metropolis receive only from \$300 to \$500 per year, while those of the country receive from \$100 to \$250.

Perhaps some one may see in these conditions a reason why a larger proportion of the young men of the university are not attracted to the priesthood. But of priests Greece has a "splendid abundance"—80,000 for an orthodox population of only about 1,600,000, or one for every 200 souls.

Evangelical efforts in Greece have not, as yet, yielded any very considerable results, although some work is

being done in Athens, the Piræus, Patras, and two or three other places. There is not at present sufficient religious liberty to permit of very extensive or well-organized work.

In Greece a man may have his own religious convictions, but he must not attempt to convert another to his faith. That is, a Protestant may convert a Moslem, or a Moslem may convert a Protestant, but neither must attempt to convert an orthodox Greek.

The greatest of all the obstacles to Christian work in Greece is the fact that the country is already Christian in name, while it is to be feared that comparatively few of the people know very much about experimental religion. The Greeks, as individuals and as a nation, feel that they already have the true religion, to which they are intensely devoted, and they cannot understand why any one should wish to come to their country to convert them to Christianity.

The best of all the evangelical work in Greece is being done by the colporteurs, who are quietly traveling through the country and leaving the Bible, where it is being thoughtfully and prayerfully read by an increasing number of the common people.

What shall we say of the future prospect of the Greek in his own country? It is not as encouraging in the immediate future as we could wish, but it is far from hopeless.

The Greek will never consent to be anything but a democrat, not in the sense in which the word is used in America, but in its larger, truer sense. And that spirit of freedom, equality, and self-reliance is the only one which can ever lead the Greeks or any other people to work out their own salvation, as God shall work with them.

The Greek is a most intense lover of home. Abroad he never forgets Greece; in Greece he is a patriot. The infernal plant of anarchy does not seem to take root in his soil.

More than this, the most sacred place on earth to the Greek, next to the altars of his country and his God, is his own

fireside; and, as a rule, he never rests content until there is some place, however humble, that he can call his own. There are comparatively few large holdings in Greece; but there is a vast number of small estates, many of them of only one or two acres each, on which the sacred citadel of some Greek home is built.

These facts are of no slight significance in determining the future permanency and strength of Greece.

But Greece is a very small country, and her burdens seem crushing her to death! It is true that she owes more money than she can at present pay, and some of her creditors talk in a very threatening manner. But she has resources which, if she is shown a little leniency in the present crisis, are abundant to more than meet all of her obligations and carry forward the work of public improvement which has been so heroically, but perhaps not too judiciously, begun.

Greece seems to have made the mistake, not altogether unnatural to a spirited, ambitious people but recently

come into possession of their liberties, of devoting too much immediate attention to the beautifying of their capital and too little attention to the opening up of the wealth-producing resources of the country. There are large mineral deposits in Greece that have as yet hardly been touched.

Manufacturing has been but little developed. Commerce has been more popular and successful. The revenues of the country have been derived principally from agriculture, but only twenty per cent. of the territory of Greece has thus far been brought under cultivation.

No qualities of the Greek mind are stronger than love of learning and devotion to religion. When the young men of Greece shall come to realize that there is no larger or more honorable field for the exercise of their mental and physical powers than the great fields of industry, and the people at large shall come to realize more fully that true religion is the worship and service of God in spirit and in action, the problem of the future of Greece will be solved.

MISCELLANEOUS SECTION.

The Demand of the Hour.

By REV. W. C. HELT, PH.D., BLUE BALL, OHIO.

Two worlds center in man, the material and the spiritual. Thus he has an earthward and heavenward side to his nature. In this compound life he sustains close relations to man as his fellow companion, and to God as his Creator. He cannot break from these relations, yet he has the power to change them somewhat; hence the character of these relations indicates the character of the man.

The man who recognizes these relations and refuses to conform his life to them in the highest and truest sense is living beneath his privilege, is stultifying his life, and is selfish and ungrate-

ful. Every man is indebted to his fellow man and to God for favors and blessings received daily. How can this ever-increasing debt be canceled? By complying with the requirement of the Golden Rule, and by *love*. What gravitation is to the physical world, love is to the moral world. The man who refuses to love, and chills his affectionate nature in the ice-box of selfishness, adds nothing to this world that the world needs, and certainly can add nothing to the world to come. God created man with a loving nature, and has commanded him to "love the Lord thy God with all thy heart," etc., and "thy neighbor as thyself."

According to these commandments, and in keeping with man's indebtedness, he is under obligation to love God

supremely, and before everything else. "Thou shalt have no other gods before Me." These commandments bring man into right relations with God, from whom he derives spiritual life—a resurrection from moral death. Without the impartation of this life, the selfishness in man controls his actions, and the ethics of the Golden Rule are ignored. All outward appliances, such as morality, ritualism, culture, and elaborate ceremonies, will avail but little in bringing man into right relations with God and with his fellow man. They may give to him a certain polish, but his selfishness remains, and he is yet dead in trespasses and in sins, hence devoid of love in the true sense.

Selfishness is the tap-root of all sin, and love is its only antidote. Love transforms the life, reverses its movements, imparts new motives, and opens up a new world of thought and activity. The new-born soul sees something in God and man that is lovable. This explains the earnestness that all true followers of God have in philanthropic and missionary work. They want all men to receive the same blessings that they have received. Thus love to God and man becomes not only a duty but a pleasure—it becomes *the* life of the soul. We are not to love humanity in the abstract, but man in the concrete. "*Persons* are love's world," says Emerson. In Christ's divine-human personality, we have God brought within the range of our comprehension, and humanity individualized. By loving Christ, we are both loving God and man.

We are required to love God supremely, because our relations to Him are more fundamental than are the relations we hold to one another. The relations existing between men in the world are greatly out of joint, and they must be set right by setting the individual right—by *regeneration*.

Many measures have been resorted to in the vain endeavor to reorganize the social order, and to bring order out of confusion.

They have all failed, because they deal with relations and not with character. Before society can be purified the individual must be purified. That cannot be done by plunging in the bathtub, and by putting on a new suit of clothes. He may present a pleasing appearance and look well outwardly, while within he is full of all uncleanness. The deplorable state of affairs in governmental matters is not going to be made any better by a change of administration unless the character of the incoming men is better than the character of the outgoing men. The character of the administration cannot rise higher than the character of the men controlling the administration. All economic problems will be solved, not by making a change in conditions and environments, but by changing the character of the men who are manipulating these problems; this must be done by a divine and not a human process. This change can be produced only by the individual coming in touch with the divine, and this union can be effected by love on the part of the individual.

The man who does not love God is under bondage; he is not free. Without freedom there can be no true development of character. There can be no government, civil or divine, without law; obedience to law is essential to harmony and prosperity, and there can be no obedience without freedom. The obedience of the slave to his master is not the act of freedom, but of constraint. The inclination on the part of the subject must coincide with the demands of the law without coercion, if he acts freely. Love for law is essential to a free and unrestrained obedience thereto. The Psalmist said: "Love Thy commandments above gold." He who has such a love for law cannot but love the Lawmaker. Love is the fulfilling of the law, because it leads to obedience. "Thy law do I love," therefore, "I shall keep Thy testimonies." If all men loved God supremely, they would love all of His laws; hence each would love his neighbor as himself. If

this were universally done, all of the disturbances in our economic relations and in governmental matters would right themselves as truly as water seeks its level.

Without love to God, man is imperfectly developed. That part of his nature which should be the most perfectly developed is where the defect is found. He may be a well-nigh perfectly developed animal; his intellect may have received proper culture and expansion; but if his affectional nature has been neglected, he is an imperfectly developed man. If either part of man's being—physical, mental, or spiritual—is neglected, it does not only cease to develop, but becomes weak, and the final result is paralysis. How can a man who is living a palsied spiritual life have a proper conception of his relation to God and man, and the obligations he is under to each? The word "duty" has no meaning to him, and he can dishonor God and tyrannize over man without any compunction of conscience. When such imperfectly developed men are in charge of governmental matters, and formulate our economic systems, what may we expect but selfishness, injustice, and oppression? If it were possible to reorganize society, business, and our governmental machinery on the basis of right and justice, things would be in as bad a condition as they are now in less than a decade, if the character of the men controlling these factors remained unchanged. Men must be brought to see things in their true relations, but this cannot be done unless the men are quickened into a new and higher life.

This, then, is the need of the hour, and unless it can be brought about we are destined to go from bad to worse as a nation, until we find our grave by the side of Rome as a disgraced and overthrown republic.

THE authorship of the Pentateuch is a personal question; therefore it can be settled only by dealing in personalities.

The Busy Pastor's Latest Friend.

By REV. J. F. COWAN, PITTSBURG, PA.

THE busy pastor's friend used to "drop in" on him on "sermon days," loaded with good advice and gossip, with which to torment him as he bent over his writing-table, "pen in hand."

The modern "busy pastor" doesn't bend over a table. He knows that bending is ungraceful and shortens life by contracting the lungs; and he wants to live to see the wonderful developments of the next few decades—the millenium, if possible. He doesn't write his sermons with the slow and painful scratch of the pen. He hasn't time for it. He is as busy as a bank president, with a score of departments of church work about which his grandfather could never have dreamed—almost too busy overseeing relief work, reading classes, building committees, Y. P. S. C. E., social reform club, good citizenship circle, and a dozen other circles, societies, boards, etc., to say nothing of his almost ceaseless rounds of pastoral visitation, to write sermons in the speediest way, let alone by the "pen in hand" process. He must make time count. So, *if* your modern busy pastor writes as much as he would like to, he rattles off his sermons on a typewriter, with which his congregation has fitted up his study, or he dictates them to an amanuensis, *if* he is able to have one; and *if* he can overcome the almost universal sense of painful shrinking with which finely organized minds lay their new-formed thoughts and fancies bare in the presence of a third person before putting them on cold paper and scanning them over for blemishes.

Happily, all three of these "*ifs*" have been overcome by modern ingenuity in the shape of a machine for recording thought, which makes the busy pastor's extempore sermons written ones, without any further effort on his part than talking them over in a conversational tone and having them mechanically recorded, ready for criticism and revision

ere they go before his audience. This invention, which makes writing as easy as talking, is the Edison phonograph, already adopted by many wideawake clergymen.

Suppose the pastor writes two sermons a week, averaging 3,000 words each. With a pen, he can put down thirty words when composing most rapidly; but his thought is hampered by the slow process of recording, and scores of correlated amplifications, arguments, and illustrations which flash upon him in the glow of a burning passage, flash out into darkness again before he has labored through the plodding task of jotting down one. Then he has to chase them all over creation, biting his finger-nails and rubbing his thinking-cap threadbare, in vain efforts to recapture them, or substitute others to fill out. So he is lucky if he gets his sermon written as he likes it in two or three mornings.

Twice two is four! How can he possibly give from four to six half-days a week to sermonizing, with 500 parishioners to visit and all the church machinery beforementioned to look after? He gives it up, and perhaps compromises on one written sermon (perchance an old one warmed up) and one extempore. Perchance the extempore talk is the better of the two, but it is not recorded, and is lost for future use as soon as delivered.

Now, you see how the "if he can get time to write" vanishes in the presence of a phonograph, which his congregation has presented him, or in which he has invested some of his hard-earned savings, confident of better returns than from any other equal investment.

With his subject analyzed, and jottings of the headings before him, he sits down in the seclusion of his study and begins to talk over his introduction. At first he feels his way; goes slowly; stops the machine often. Easily done. Presently he warms to his theme. There is absolutely no impediment to the natural flow of his thought, as in the tedious pen process of recording it.

He thinks more and more rapidly, but the recording process keeps abreast. He waxes fluent. He loses self-consciousness. He imagines himself before his audience. He pours into their ears his ringing message, as he has often done in his imagination when his heated head turned upon a sleepless pillow, though in those instances all the effort of an overstimulated brain was lost before morning. He rises to his most impassioned extempore delivery. Exposition, proposition, argument, and application follow in quick succession, until his eloquent peroration soars to brilliant climax, and—"Yes, wife! How long have I been sitting here? Have I kept dinner waiting?"

"Dinner? It is only 11 o'clock."

"Two hours! And every word of the sermon bottled up in the wax where it cannot get away! Thank God! I'll have time for twenty-five more calls than usual this week. Twenty-five times fifty-two in a year—1,300!"

The second "*if*" disappears as readily as the first. Of course the busy pastor *can* afford what saves so much of him to his congregation. If he cannot, then I submit it as a plain business proposition that his congregation *can not* afford *not* to give him an appliance which will make him so much more useful. His son or daughter, or some deserving and needy girl of his congregation, can type-write the work dictated at a trifling cost. No church can afford, in this age of labor-saving inventions, to pay a pastor several thousand dollars a year to drudge at a work a typewriter at \$30 a month might as well do. That is too much like cutting kindling-wood with a Damascus-edged razor to save the expense of a hatchet. The Young People's Society of Christian Endeavor or the Ladies' Aid Society might, with the proceeds of one entertainment or one self-denial offering, present its pastor with a phonograph, and save his eyesight, nerves, and precious time.

The third "*if*," you see, has taken flight before we have reached it. The

man of nervous temperament, who could not accustom himself to unbosoming his new-fledged thoughts in the presence of a cold-blooded stenographer, does not need to do it. He can do better: save the hire of a skilled stenographer and substitute a much more faithful reporter—the phonograph—and a cheaper copyist, or the labor of one of his own family.

He simply sits down in the seclusion of his study and talks with himself and God, and lo! the thing is done.

For purposes of criticism, of familiarizing himself with what is dictated, he may have his words repeated as often as he choose.

No human friend could relieve him as much, however willing: angels could scarce befriend him more.

PREACHERS EXCHANGING VIEWS.

Conference, Not Criticism—Not a Review Section—Not Discussion, but Experiences and Suggestions.

Shall the Misery of the Wicked Never Come to an End?

I WRITE this article in reply to Mr. Rose's on "Eternal Punishment," in *THE HOMILETIC REVIEW* of September.

I do not interpret literally the descriptions in the Bible of hell as fire and brimstone, a worm, the blackness of darkness, chains of darkness, and the like. For example, a place in which there is a fire cannot be dark. Literal chains cannot be made of darkness. If we interpret literally each description of hell as I have mentioned, we must, in the same manner, interpret those of heaven as a city, the foundations of whose walls are different kinds of precious stones, whose streets are of pure gold, whose inhabitants have crowns on their heads and palm branches in their hands, and the like. This would make heaven only a refined Mohammedan paradise. But though I look on such descriptions of hell as those already stated as figurative, I am far from looking on them with the less awe on that account. They have beneath them most fearful realities, the full nature of which we can know only by actual experience, which God forbid that we ever shall. A missionary in Africa, in order to give his hearers some idea of what a locomotive was, termed it a large kettle on wheels. He knew that a more exact description of it would have only utterly bewildered them. In

the Bible, the bliss of heaven and the misery of hell are set before us in figures taken from earthly things. The latter come far short of the realities, it is true, but they are suited to our present powers.

Mr. Rose says: "Is it reasonable and is it satisfactory to the best Christian hearts that the good God can and will punish any one *forever*? It seems to me, the only logical decision of a Christian is in favor of the ultimate termination of punishment and the final holiness and happiness of the whole family of mankind." The "notion" of "eternal punishment of any kind" he terms "superstitious and blasphemous."

I take this ground, that whatever God distinctly declares in the Bible I am bound to believe, however unreasonable it may appear to me and however much it may be against my natural feelings. God distinctly says it; so that settles the question with me. Now, does Christ, who is love itself, teach the doctrine of "an eternal hell of conscious suffering"? He does, in the plainest terms possible. In connection with this, I shall here quote a few sentences from an article in *THE HOMILETIC REVIEW* of January, 1888, page 46:

"The infidel Renan admits that Christ taught it. Dr. Dewey, the Unitarian, speaks of the figures used by our Lord—the worm, the fire, and blackness of

darkness—as intended to inspire a salutary dread. He says: 'It is our wisdom not to speculate, but to fear.' Dr. Channing said that we should learn from these words of Christ the terrible retribution of another world, where the unrelaxing grasp of memory on an awakened conscience would be like a fire forever. Admitting the inspiration of the evangelist, Theodore Parker said: 'It seems quite clear that Jesus taught the doctrine of eternal damnation. . . . I can understand His language in no other way.' He did not admit the authority of Christ, but he heartily believed that the doctrine was taught by Christ, and charged those with misinterpreting Christ who, while accepting His authority, evaded His doctrine. There are some to-day in orthodox churches who are not up to these men in their conceptions of what the Master really meant. He may be said, almost, to be the first announcer of this doctrine, and shall we set up our puny guesswork against Christ's Word?"

In the original of Matt. xxv. 46, the very same word is used to express the duration of the misery of the wicked that is used to express the duration of the happiness of the righteous. Therefore, if the misery of the wicked shall last for only a time, so also shall the happiness of the righteous. If the happiness of the righteous shall never come to an end, neither shall the misery of the wicked. It is impossible to gainsay that argument.

I have said that if the misery of the wicked shall come to an end, so also shall the happiness of the righteous. What, then, shall become of the latter? Of course they cannot go into eternal punishment. They must, however, be either happy or miserable, if they continue in being. But as, according to Mr. Rose's reasoning, they have ceased to be the former and cannot be the latter, it follows that they shall be blotted out of being. Of course the happiness into which, according to him, the wicked have, at length, been received shall last for only a time.

Then they, too, shall be blotted out of being. Therefore, in course of ages, there shall be neither righteous nor wicked men anywhere. The same reasoning will apply to good and bad angels.

Further, the original of the word used in Matt. xxv. 46 to express the duration of the misery of the wicked and the happiness of the righteous, is used in Rom. xvi. 26 to express the duration of the being of God Himself. Therefore, if the misery of the wicked shall come to an end, so also shall God Himself. As all things are upheld every moment by His power, they shall then, of course, utterly perish. Then—to use a form of expression such as the people of Ireland are often represented as using—throughout the universe there shall be nothing but nothing.

Again Christ said of Judas, "It had been good for that man if he had not been born" (Matt. xxvi. 24, Mark xiv. 21). Mr. Rose's reasoning makes Christ "speak as a fool," in the ordinary sense of that expression. It makes Him say, "Better for him not to be born than to be happy forever." A strange kind of eternal happiness! Surely Mr. Rose will not say that Christ did not know that the wicked shall be made happy forever, if that doctrine be true, but held what Mr. Rose terms "the superstitious and blasphemous notion of eternal punishment." Mr. Rose says that Paul teaches the doctrine of universal restoration in Heb. xii. 5-11, where he thus speaks; "Whom the Lord loveth He chasteneth," etc. But the Apostle here speaks only of the Lord's people, and of His dealings with them in this life. In Phil. iii. 18, 19, he says: "Many walk, of whom I have told you often, and now tell you even weeping . . . whose end is destruction." According to Mr. Rose's reasoning, Paul was both a liar and an idiot, for he professed to believe in the doctrine of eternal punishment, which he did not believe, and wept over those who, he knew, should at last have ful-

ness of joy and pleasure for evermore. Peter says in his Second Epistle, ii. 21 : "It had been better for them not to have known the way of righteousness than, after they have known it, to turn from the holy commandment delivered unto them." But they shall lose nothing if they shall, in course of ages, enter into glory.

Think of those who have died in the very act of licentiousness, or of pouring forth oaths and curses, or in a state of drunkenness. Think of the anarchists hanged in Chicago, and of those guillotined in France. According to Mr. Rose, the following lines are, or shall be, true of them :

In flowing robes of spotless white
See every one arrayed,
Dwelling in everlasting lights,
And joys that never fade,
Singing, "Glory, glory be to God on high."

Christ is in heaven preparing a place for His people there. The Holy Spirit is preparing them here for it. If we would sing the song of Moses and the Lamb hereafter, we must practice it here. That is absolutely necessary. To say the very least, it cannot be clearly

proved that all shall be restored. It is certain that we can obtain salvation now. "He that believeth on the Son hath everlasting life." Then, if we obtain salvation now, we shall lose nothing if all shall be restored. But if we have trusted in the doctrine that they shall, and have put off seeking salvation here, and the doctrine just mentioned prove to be utterly false, we shall lose everything. It is, therefore, our wisdom to seek salvation here. See that gorge ten thousand feet deep! Two bridges, side by side, span it. On one, you *may* cross it in safety. But, to say the very least, it is just as likely that if you attempt to cross on it, the bridge will give way, and you will shoot down like an arrow to the bottom and be dashed to atoms. But you will not run the least risk in trying to cross on the other. Only an idiot would prefer using the former to the latter. I need not point out the lesson taught in this illustration.

Those who will not bow to the scepter of the Lord's grace shall be forced to bow to that of His power.

T. FENWICK.

WOODBIDGE, ONT.

EDITORIAL SECTION.

LIVING ISSUES FOR PULPIT TREATMENT.

Social Purity.

BY REV. JOSEPH F. FLINT, HARVEY,
ILL.

Keep thyself pure.—1 Tim. v. 22.

SOME reforms are born great, others achieve greatness, while others have greatness thrust upon them. Social purity, the latest and greatest of all reforms, was not born of a popular upheaval; it has not achieved popularity, nor is it likely to have popularity thrust upon it. This reform is not a groundswell of the sea, but simply a clear, sweet mountain stream, sent forth to renew and refresh all the far lowlands. It owes its existence, in other words, to

the earnest convictions and deep spiritual experiences of the "Saving Remnant," God's faithful few. But here it is, and it has come to stay. The spirit of progress that marks the close of the nineteenth century has made it possible for this reform to gain a secure foothold, and it will surely make its way, as medical and social science, combined with Christian philanthropy, lend their aid and shed their light.

What was the direct effect of the Fall? Was it that thorns and thistles sprang up in man's path? Was it laziness, stupidity, gluttony, or even intemperance? No, bad as these things are, man's lowest depth of degradation

was not reached until his whole nature was thrown out of balance, giving the ascendancy to the flesh over the spirit in the perversion of the generative function. The blackest page in human history is that which records the havoc wrought by licentiousness. This gigantic evil has hitherto vexed and defied the combined wisdom and benevolence of the world. The trail of this slimy serpent is found literally everywhere.

Looking narrowly at human conduct in this particular the world around, we find that the vast majority of our fellow men are submerged in immorality. They are not conscious of purity, much less strive to live a clean life. In Benares, India, may still be witnessed the apotheosis of lust, where it is raised into a religious cult, as in the worst days of Greece and Rome. The Latin races of to-day are slowly but inevitably sinking into degeneracy and final extinction owing to secret vice. Spain, Italy, and France are clearly on the down grade, and even in Germany the standard of measurement for the army has been repeatedly lowered. Men do not reach the stature nor attain to the days of the years of the life of their fathers. Why should any nation die? Why have not the Phenicians, the Carthaginians, the Greeks and Romans continued with us even to this day, increasing in refinement, physical perfection, mental power, and genius with each generation? Because their hidden vices destroyed them all. Our Republic is tainted with the same degeneracy, and the only hope that we shall not share in the fate of the nations that have perished is that, unlike them, we now know what is the cause of degeneracy and may guard against extinction. Continuing our survey, we find that a double standard of morals still obtains in certain classes of society and in various countries and cities.

Speaking generally, agricultural regions are freest from and factory towns most scourged by licentiousness. Next to the unfortunate falsehood that nature ~~itself~~ has instituted the double standard

of morals, allowing to man what is denied to his sister, is the foolish notion that the mystery and charm of sex was bestowed upon human beings chiefly for their amusement and only incidentally, and at the caprice of the individual, for the continuation of the species. Hence the widespread indulgence of flirtation, the ease with which engagements are made and broken, the crime of infanticide, and so on through the dark list. But I am not about to lead my readers, as Virgil led Dante, down the spiral stairway into the infernal regions which smolder and seethe beneath the surface of every city. That submerged city of corruption is there, terrible and real; but why explore it farther? We know what it is.

Suffice it now to mention some of the devil's fuel that feeds the hidden fires of lust. First in importance comes alcohol in the form of beer, wine, and whiskey. What powder is to the match and oil to the flame, that is alcohol to the lower passions of man. Every brewery and distillery is a witch's caldron, out of whose fumes arise seductive apparitions that deceive a man more completely than ever Macbeth was deceived.

Next must be mentioned the licensing of the social evil. Instead of restricting, branding, or regulating this curse, license laws, as in the case of the liquor traffic, have only served to make a bad thing worse. In vain do men strive to make that sin respectable upon which God frowns as upon no other. As there is no slavery so abject and cruel as that which enthralls the deluded inmates of the gilded palace of sin, so there is no form of disease known to medical science so terrible as that induced by venereal poison. Leprosy is a mild disorder in comparison. A celebrated Parisian physician said that he would not have one drop of this poison in his system for all Paris. If any one doubts the depravity of man, let him inquire into what, by way of polite euphemism, we call the social evil. The cruelty, cunning, greed,

and it must be added the success in entrapping the unwary, of these panders of lust passes all belief. And yet efforts are being made to introduce into this country what Europe is wisely discarding—municipal tampering with vice as a substitute for repression. While it may not be possible to eradicate prostitution, it is never wise openly to countenance it, parade it, or set apart an entire section of the city as a plague-spot for it to fester in. Better encourage the Salvation Army to attack this master device of Satan, and drive it into perpetual obscurity.

Here, then, is an evil that overtops all others; it is a vampire that sucks the lifeblood of nations; it is an octopus that sends out its arms and tentacles in every direction. One of these arms is fastened about the industrial world and affects the wage system. The notoriously low wages that are paid to women and girls in our factories, shops, and stores make possible, even inevitable, the greatest temptation of their lives. How to make a salary of \$4 a week meet expenses that amount to \$5 a week is a problem that many a breaking heart has failed to solve. Every strike, every period of hard times, every closing down of factories, is a direct menace to female virtue. The deepest and blackest sin of which man is guilty is that he will persist in taking advantage of the poverty, the weakness, the inexperience of her who, by every dictate of manhood and chivalry, he ought to protect and defend. How long, O Lord, how long?

Another arm of this slimy cuttle-fish is entwined about the family, that fairest product of a pure religion. Transgressions against the seventh commandment are the negation of all that makes the domestic relation sweet, confiding, and divine. The one is in direct antagonism to the other. I maintain, without fear of contradiction, that a white life for two, and those two the young man and his prospective bride, is an essential condition of wedded

bliss. The reformed rake does *not* make the best husband, the old phrenologists notwithstanding.

Quite as marked is the influence of chastity or its contrary upon the religious life of men. Here is a young man who has come to the parting of the ways: the one greatest temptation of life is upon him. The white angel and the black angel are contending for the mastery as fought St. Michael and the dragon. If the black angel wins, then a blight will gradually fall upon the young man's entire being. Perhaps the most immediate hurtful effect of vice is upon the sensibilities. The fine play of sympathy and good-will towards the fair sex is destroyed, giving place to a self-conscious, hard, calculating spirit. Vice plows deep seams across the face, blears the eye, hardens the voice, and burns out the heart, so that the tender mercies of such a man are sheer cruelty. Well does Robert Burns say:

I waive the quantum of the sin,
The hazard of concealing;
But oh, it hardens a' within,
And petrifies the feeling.

When the Christian man looks for the first time into this abyss of profligacy, he starts back in horror at the sight, and is filled with intense indignation towards those who traffic in young girls, whom they first ensnare and then ruin. The next thought is to do something to lessen the sin and suffering. The question arises: What can be done? How can we save the boys and girls?

1. First, by the faithful preaching of the Gospel. When a man's nature is renewed by the divine Spirit, and the life from God has been implanted in his soul, then will he hate and shun all sin, whether it be drunkenness or licentiousness. This first and always.

2. In the second place, direct teaching bearing upon the seventh commandment is also necessary. There is no use of beating about the bush; consecration is impossible where impurity is harbored. The sin must be named. A preacher in a logging camp tried in

vain to break his hearers of the habit of theft by quoting the particular commandment. They would persist in stealing logs from one another. It was not until he took for his theme, "Thou shalt not steal logs," that they saw the point and desisted. Especial efforts should be made to impress upon boys and young men the necessity for realizing the Christ standard in matters of personal morals.

3. Young people should know something about the structure and economy of their own bodies, the temple of the Holy Ghost. A course in physiology with special reference to the reproductive functions, their delicacy of structure, their restricted use, and their essential dignity would go far toward dispelling the false notions and erring ignorance now so common. Multitudes of children are left without judicious, helpful instruction in this particular. Fortunate, indeed, would it be if they had no evil instruction. Is it not better to be frank and direct in this matter than to leave it to the vile suggestions of evil companions?

4. Parents have an urgent duty to perform towards every child of theirs born into the world. They should make sure that their child never forms hidden bad habits. Then, later, the family physician can do the young man an important service by disabusing his mind that vice is necessary to health. "The physician, beyond any one else, has it in his power to so mold public opinion, especially concerning the sanitary aspects of the whole matter, that wholesome repressive laws, in the interest of morality and health, shall be enacted and enforced. It is for physicians to declare that immorality is not a necessity, and that chastity for all is a human possibility."

The man that scatters his native fund of affection and vitality in many directions never reaches the largest and richest life—in fact, will necessarily have only shallow and unworthy impressions, the true meaning and sweetest things of life being hidden from him.

A wiser plan is for a man to save himself up so that he may bestow himself unstintedly and unreservedly upon one worthy heart, who is all the world to him. Then, in turn, he will be in a position to understand and appreciate the love that pulsates throughout God's domain.

In conclusion, I wish briefly to summarize what is being done directly in a public way in behalf of the cause of social purity. Compared with the herculean efforts made during the present century by the pulpit, the platform, and the press to throttle the dragon of intemperance, it may be said that not anything is being done. The literature is meager and fragmentary. It is a difficult subject to treat effectively. Perhaps England is in the lead in seeking to check the rising tide of destructive selfishness. Rev. Henry Varley has struck some valiant blows for true manhood. Mrs. Josephine Butler has won the gratitude of the civilized world in successfully combating the registration and license system. An association in London called the Pioneer Society is very active in this reform. Over in Germany numerous local societies for men and others for women are enlisting the press and the platform in behalf of personal purity. Dr. Damm, of Weisbaden, publishes a monthly magazine entirely devoted to what he calls the *sinnliche Fehler* of his countrymen. Recently he and others have taken to holding public meetings with some success. In France, the land of my own forefathers, very little is being done in the way of reform, but a great deal to determine the physical and mental effects of prostitution. The world is indebted to France for its dearly bought knowledge. In Canada, just over the line, they are giving more attention to this reform every year. Along with many a local Royal Templar Society, they have social purity departments and hold stated meetings. As to the White Cross Society, this originated in England in 1883, and has secured a permanent foothold in this

country. As far as I can find, however, this society is by no means popular in its methods or very aggressive, though its object is most laudable. For its platform, the following five principles were adopted :

"1. To treat all women with respect, and endeavor to protect them from wrong and degradation.

"2. To endeavor to put down all indecent language and coarse jests.

"3. To maintain the law of purity as equally binding upon men and women.

"4. To endeavor to spread these principles among my companions and to try to help my younger brothers.

"5. To use very possible means to fulfil the command, 'Keep thyself pure.' "

The Christian ideal is expressed by St. Paul in one sentence : "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh." The moment the Gospel ideal of purity flashes upon the soul, the Gospel acquires an immediateness and directness of application that makes it the most real thing in the world. I firmly believe its greatest triumphs will yet be achieved in bringing to men everywhere an inner peace, and harmony, and strength.

It must be confessed that at present most men are satisfied with a very low

standard of living. Their hearts are much like the garments they wear, neither altogether polluted, much less immaculate. And just as some men would feel decidedly uncomfortable in spotless linen and a new coat, so the possession of a clean heart would embarrass them greatly. They are of the earth, earthy—preferring to trudge in the mire than occupy the high places of the earth. Then the imagination is so treacherous and the will so weak, the unnatural passions are so strong and the spiritual nature so undeveloped, that no wonder poor human nature falls an easy victim to its most relentless foe—licentiousness. The White Cross movement must necessarily appeal to the spiritual nature in man, to his intelligence, self-restraint, foresight, patience, and higher manhood ; and I do not see how anything can be here accomplished without the aid of the divine Spirit. Purity of thought and life form a fair test of one's piety, just as the grade of family life is the best test of civilization. It is not until Christ has placed the crown of purity upon the brow of His disciple that the latter enters upon his truest and noblest life, and we can point to such a one and say to all the world : "This is a man."

EDITORIAL NOTES.

The Dead Autocrat.

WHILE, doubtless, there are thousands of men in Europe and America who would rejoice in the announcement of the death of the Autocrat of Russia, irrational and inhuman though such a sentiment would be, we are very sure we may say without fear of contradiction that the announcement of the death of America's Autocrat on the 8th of last month brought universal sorrow wherever his name was known. Upright in life, genial in temperament, brilliant in intellect, reverent in faith, liberal in opinion, sturdy in conviction,

Oliver Wendell Holmes, in passing over to the majority, left a gap in the ranks of the minority which will long, if not forever, remain unfilled. His death is a nation's loss, as his life was a nation's benediction. Little fear need there be that he will fulfil his own prediction of going "into the solemn archives of Oblivion's Uncatalogued Library."

To some of his criticisms and to a portion of his creed an evangelical ministry may be inclined to take exceptions. At the same time, making allowance for the liberty of his humor, there was much of truth in the language put by him into the lips of certain of his char-

acters, describing a profession which he never ceased to honor. Take, for example, the words of "The Master" in "The Poet at the Breakfast-Table":

"The ministers . . . are far more curious and interested outside of their own calling than either of the other professions. I like to talk with 'em. They are interesting men, full of good feelings, hard workers, always foremost in good deeds, and, on the whole, the most efficient civilizing class, working downward from knowledge to ignorance, that is—not so much upward, perhaps,—that we have. The trouble is that so many of 'em work in harness, and it is pretty sure to chafe somewhere. They feed on canned meats mostly. They cripple our instincts and reason, and give us a crutch of doctrine. . . . They used to lead the intelligence of their parishes; now they do pretty well if they keep up with it, and they are very apt to lag behind it. . . . The old minister thinks he can hold to his old course, sailing right into the wind's eye of human nature as straight as that famous old skipper, John Bunyan; the young minister falls off three or four points and catches the breeze that left the old man's sails all shivering. By and by the congregation will get ahead of *him*, and then it must have another new skipper. . . . Now and then one of 'em goes over the dam; no wonder they're always in the rapids."

His plea for ministerial good cheer, so prominent a characteristic of his own disposition, a plea enforced by certain childhood experiences that seem to have made a lasting impression upon him, is one well worth heeding:

"Now and then would come along a clerical visitor with a sad face and a wailing voice, which sounded exactly as if some one must be lying dead upstairs, who took no interest in us children, except a painful one, as being in a bad way with our cheery looks, and did more to unchristianize us with his woebegone ways than all his sermons were likely to accomplish in the other direction. I remember one in particular, who twitted me so with my blessings as a Christian child, and who whined so to me about the naked black children, who, like the 'Little Vulgar Boy,' 'hadn't got no supper, and hadn't got no ma,' and hadn't got no catechism (how I wished for the moment I was a little black boy!), that he

did more in that one day to make me a heathen than he had ever done in a month to make a Christian out of an infant Hottentot. What a debt we owe to our friends of the left center, the Brooklyn and the Park Street and the Summer Street ministers; good, wholesome, sound-bodied, sane-minded, cheerful-spirited men, who have taken the place of those wailing *poitrinaires* with the bandanna handkerchiefs round their meager throats and a funeral service in their forlorn physiognomies!"

In view of the truth that is behind the humorous exaggerations in the above passage from the "Poet," there is more than a little wisdom in the counsel given in the "Professor":

"In choosing your clergyman, other things being equal, prefer the one of a wholesome and cheerful habit of mind and body. If you can get along with people who carry a certificate in their faces that their goodness is so great as to make them miserable, your children cannot. And whatever offends one of these little ones cannot be right in the eyes of Him who loved them so well."

This devotion to the interest and sympathy with the concerns of childhood was characteristic of the man to his latest days. Never did his youthfulness of spirit forsake him, nor did he realize in his experience the truth of the Psalmist—words as to those attaining four-score years of life—that their strength is "labor and sorrow." A child in feeling throughout his long life, he felt for children somewhat as Elia did by virtue of his sympathy with "that other me" whose experiences brought him into such close touch with them.

In his views of truth, Dr. Holmes was undoubtedly a liberal of liberals. He had little respect for the somewhat prevalent "notion of private property in truth, with the right to fence it in and put up a signboard, thus:

**ALL TRESPASSERS ARE WARNED
OFF THESE GROUNDS."**

Truth meant to him something living and lifegiving, a gift to all men as free as the air. It meant God manifesting Himself, even as light means the sun manifesting itself. It cannot

be bandaged, mummified, like some dead thing. No creed, no confession, no "Body of Divinity" can fully express it. "All of the Deity which any human book can hold is to this larger Deity of the working battery of the universe only as the films in a book of gold-leaf are to the broad seams and curdled lumps of ore that lie in un-sunned mines and virgin places."

Thus believing, he had no sympathy with what Lowell called Bibliolatry, or book-worship, or, to use his own expression, *Epeolatry*, or word-worship. Never irreverent, he prostrated himself not before the human, but before the divine. At that shrine none bowed more lowly than he.

Not from the sad-eyed hermit's lonely cell,
Not from the conclave where the holy men
Glare on each other as, with angry eyes,
They battle for God's glory and their own,
Till, sick of wordy strife, a show of hands
Fixes the faith of ages yet unborn,—
Ah, not from these the listening soul can
hear

The Father's voice that speaks itself divine!
Love must be still our Master; till we learn
What He can teach us of a woman's heart,
We know not His, whose love embraces all.

"He that loveth not knoweth not God; for God is love." So wrote the beloved disciple to whom the Crucified committed the keeping of the "blessed among women," on whose loving bosom the gift of a love divine had erstwhile nestled, the only human resting-place fit for such a gift.

"He that dwelleth in love dwelleth in God, and God in Him." So wrote the same beloved disciple. So believed he of whom we have written, and who made the dwelling-place of which the Apostle wrote his own during a long earth-life. And because he did this, although from the windows of that dwelling he saw some things not altogether as we see them, we say of him and to him as he said of and to Benjamin Pierce, the departed astronomer:

No more his tireless thought explores
The azure sea with golden shores;
Rest, wearied frame! the stars shall keep
A loving watch where thou shalt sleep.

Farewell! the spirit needs must rise,
So long a tenant of the skies,—
Rise to that home all worlds above
Whose sun is God, whose light is love.

The Christian and the Ballot-Box.

APPROACHING State and municipal elections call for the most strenuous efforts on the part of all true citizens to secure the success of those who truly represent the supreme interests of the people. Occasionally one among the many is able to make his political power felt most forcibly in some other function than that of a voter. So Dr. Parkhurst, as president of the Society for the Prevention of Crime; so, too, John W. Goff, in his conduct of the examination into the scandals of the metropolitan police force, before the Lexow Committee. But the average citizen impresses his individuality upon the State more strongly at the ballot-box than anywhere else.

"His individuality," we say. For the ballot-box is expressive not simply of choice, but of the character behind the choice. Ever over against it stands a balance in which is weighed the man who casts the ballot. To vote for a candidate known to be unworthy is to declare one's self unworthy to exercise the prerogative of the voter. To exalt the party and its interest above the city or State and its good, is to forfeit, morally, the right of franchise. Patriotism is a grace second only to godliness; but partisanship may be a disgrace second only to devilishness. Especially true is this, if a given party supports in its platform a plank that gives encouragement to immorality, or countenances in its policy any form of public evil. The dictum of a well-known ex-United States Senator that the Decalogue and the Golden Rule have no place in politics was answered a few years ago with his retirement. His constituents doubtless felt that such an assertion was too much of the nature of a self-arraignment. The men needed for all our offices are men to whom righteousness, temperance, and judgment are obligations which they feel called upon to fulfil—not men who, like Felix, tremble, self-convicted, when these are urged upon them. A candidate for office should be as white in principle and in practice as his title indicates or suggests that he is.

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REVIEW SECTION.

I.—THE SACRED SCRIPTURES OF THE EGYPTIANS.

BY REV. CAMDEN M. COBERN, PH.D., ANN ARBOR, MICH.

THE sources from which a knowledge of the Egyptian religion may be gathered are in the inverse order of their value:

- (1) The statements of the Christian fathers and earlier Greek and Latin writers.
- (2) The express utterances of late Egyptian writers.
- (3) The direct testimony gathered from the scarabs, amulets, wall-paintings and memorial tablets.
- (4) The long religious texts preserved on coffins, the walls of temples or tombs, and in ten thousand papyri.

These religious texts are sometimes individual expressions of adoration, petition, or praise; but usually they are selections from that mysterious "Book of the Dead," *Per-n-hru*, which appears even before Abraham's day as the well-known sacred scriptures of the Egyptians.

Of this strange work, existing in so many copies, there have been only two complete translations: one in English by Dr. Birch, made over twenty-five years ago, and one in French by M. Paul Pierret, the director of the Egyptian department of the Louvre, made twelve years ago.

Dr. Charles H. S. Davis, editor of the "Biblia," Meriden, Conn., is about to publish an English translation of Pierret's work, giving also the great Turin papyrus in facsimile and chapters on animal worship, the Egyptian Pantheon, etc., at the nominal price of \$3.50.

All of these scholars have used in their translations, however, a corrupt text of the Ptolemaic epoch; and for critical scholars the best translation of the "Book of the Dead" ever made, or likely to be made in this generation, will be that of P. Le Page Renouf, which, with a learned commentary, is now appearing in the "Proceedings of the Society of Biblical Archeology," and will be completed in eight parts.*

This translation relies upon the critical text of the Theban era

* Obtained from W. H. Rylands, F.S.A., 37 Russell Street, Bloomsbury, W. C., London, England; price, 4s. 6d.

(1700-1200 B.C.) which, after ten years of labor, was published by M. Edouard Naville in 1886.

In the Theban era no manuscript has been found containing all of the chapters of this book. Indeed, this *Per-n-hru*, "Going out like the Day" or "Coming forth by Day," ought not properly to be called a "book" at all, but a "collection" of religious texts. It was a growth like the Hebrew Psalms and the Prayer-Book of the English Church.

It would seem that it was not until the seventh century B.C. that the chapters were gathered together into one volume, in which each prayer was made a chapter and assigned a definite place. Previous to that epoch there was no such uniformity; although even 1500 B.C. the order of chapters was, in "general outline," always the same in the large papyri.

Naville believes that the systematic order in later times is due to the fact that the priests of the Saitic period issued an authorized version of their scriptures at that time; but Maspero thinks it is due to all of our existing copies coming from a few great centers, where the scribes always copied the same old Theban originals.

That the oldest chapters of this old book reach back to the pyramid times no Egyptologist doubts, while some, as Maspero, believe that the greater number of the chapters "were composed before the reign of Mene" (*Revue l'Histoire des Religions, Paris, 1887*).

It is certain that some of these chapters have been found inscribed upon the coffins as early as the eleventh dynasty.

There is considerable difference between the chapters as they appear in the eleventh dynasty (2500 B.C.) and as they afterward appear in the twentieth dynasty (1200 B.C.) or the twenty-sixth dynasty (600 B.C.). This change, however, does not seem the result of wilful falsification, but to be due rather to the mistakes of copyists and to the explanation of obscure sentences. These mistakes and additions were many, because of the difficulties of the hieroglyphic language, and the great changes which took place in it during the milleniums.

To the scribe of Moses' day the mythologic texts of the pyramid era seemed as antique as Anglo-Saxon appears to the American youth.

It must be remembered that the "Book of the Dead" was not a Prayer-Book in the modern sense, for it was chiefly written for use, not in this world, but in the future world.

It was a collection of magical prayers and formulas which would protect the body from destruction, reunite all its members, put the hue of life upon the cold lips and the light of life into the glazed eyes.

It insured, also, protection to the soul during its hard journey to the Blessed Islands: offering information of and protection from every danger that could possibly affright it.

There were also formulas by the use of which the deceased could assume "any form he chose," being able to take the appearance of a bird, plant, animal, or even of some deity, at will.

These formulas, being so numerous and mysterious that no human memory was capable of retaining them, were written upon the walls of the tombs, or upon the coffins, or upon papyri hidden within the sepulchral statues, or under the mummy bandages—it being supposed that the eyes of the soul could, in the hour of need, read the powerful words and thus work the charm and save itself from harm.

Many of the chapters are so full of mythological and magical allusions as to make it very difficult for a Westerner to understand them.

The following chapters given in full are a fair sample of such:

Chapter xxxiii.—Whereby All Serpents are Kept Back.

“Oh, serpent Rere, advance not! Here are the gods Seba and Shu!

“Stop! or thou shalt eat the rat which Ra execrated, and gnaw the bones of a putrid she-cat!”

Chapter xxxiv.—Whereby a Person is not Devoured by the Dweller in the Shrine.

“O Uræus! I am the flame which shineth, and which openeth out eternity, the column of Tenpua. Away from me! I am the Lynx goddess.”

Chapter lviii.—Of Breathing Air and Command of Water.

“Let the door be opened to me. Who art thou? What is thy name? I am one of you. Who is with thee? It is Merta. Turn away then, front to front, on entering the Meskat. He grants that I may sail to the abode of those who have found their faces. Collector of Souls is the name of my bark; Bristler of Hair is the name of my oars; Point is the name of its hatch; Right and Straight is the name of its rudder. The picture of it is the representation of my glorious journey upon the canal. Give me jars of milk and cakes and meat at the house of Anubis.”

If this chapter is known, he entereth after having gone out.

Such utterances as the above seem very much like nonsense; but it cannot be doubted that at least the oldest chapters contain in the midst of many obscurities a great many profundities. There can be no doubt that most of the chapters in this “Book of the Outgoing by Day” referred to the soul’s journey “through the night of the grave to the light of a new life.”

Again and again in various forms the deceased repeats:

“Award to me the life of yearly speech, through countless years of life in addition to my years of life; countless months in addition to the months of my life; countless days in addition to the days of my life; and countless nights in addition to the nights of my life, that I may come forth and beam upon my own images with breath for my nostrils, and eyes which see, amid those who are at the horizon, on that day when brute force is brought to a reckoning” (lxxi).

The title of the first chapter, as written on the papyri of the Mosaic age, is: "The Beginning of the Chapters of Coming Forth by Day, of the Words which bring about Resurrection and Glory and of Coming Out and Entering into Amenta" (the blessed world).

The title of the second chapter is: "Chapter for Coming Forth by Day and Living after Death." The titles of other chapters are: "For Traveling on the Road which is above the Earth;" "Chapter of the Crown of Triumph;" "Chapter whereby the Crocodiles are Repulsed, who come to Carry Off the Words of Power from a Person in the Nether World;" "Chapter whereby One Dieth not a Second Time;" "Chapter whereby Air and Water are given in the Nether World;" "Chapter whereby One is not Boiled in Water or Burned in Fire;" "Chapter whereby All Forms are Assumed which One Pleaseth," golden hawk, moon, lotus-flower, blue heron, etc.

The fifteenth chapter is a prayer that the deceased shall be permitted to reach "the Land of Ages . . . the land of Eternity . . . the land of Life."

Among the very oldest chapters—and by far the most profound in the entire collection—are the seventeenth, the forty-fourth, and the one hundred and twenty-fifth.

Chapter xvii. is preserved on a number of sarcophagi which are centuries older than the times of Abraham. It opens as follows:

Chapter xvii.—Whereby One Cometh Forth by Day out of the Nether World.

"I am he who closeth and openeth, and I am but One.

"I am Ra at his first appearance.

"I am the great god, self-produced.

"His names together compose the cycle of the gods.*

"Resistless is he among the gods.

"I who am Osiris, am Yesterday and kinsman of the Morrow."

These are strange expressions, reminding one of the Scriptures (Rev. i. 8; Heb. xiii. 8, etc.).

Chapter lxiv.

"I am Yesterday, To-day, and To-morrow, for I am born again and again; mine is the unseen force which createth the gods and giveth food to those in the Tuat. . . . I am He who cometh forth as One who breaketh through the door; and everlasting is the daylight which His will hath created. . . .

"I satisfy the desires of the glorified, who are by millions and hundreds of thousands. . . . I travel on high, I tread upon the firmament, I raise a flame with the daylight which Mine eye hath made, and I fly towards the splendors of the glorified in presence of Ra daily, giving life to every man who treadeth on the lands which are upon the earth."

* Twenty-eighth dynasty texts call Ra "creator of His names."

Chapter cxxv. has been translated, at least in part, by every great Egyptologist. It represents the deceased pleading for himself before Osiris in the Judgment Hall—the “Hall of Double Truth,”—where his heart is weighed in the balance against the feather or goddess symbolical of the Divine Law of Truth.

The professions of innocence prove to us that the ancients long before Moses’ day had a law written in their hearts, “their consciences bearing them witness therewith,” and their thoughts one with another accusing or else excusing them (Rom. ii. 15): “I killed no sacred animal. I gave no false testimony before the court. I did not place God last. I did not make the poor poorer. I did not slander a servant to his master. I was not hot of speech. I was not foul-mouthed. I permitted no man to suffer hunger. I pressed forth no tear. I did not kill. I gave no command to kill. . . . I did not lessen the measure of grain I did not withdraw the milk from the mouth of a babe” (some papyri add, “as an overseer I did not let the workmen work the whole day for me”). . . . I have not done injustice. O Devourer of Shades from the Cataracts, I have not stolen. . . . O Possessor of Bones, having departed from Heracleopolis, I have told no lies. O Legs of Fire, sprung from the Night, I have not devoured my heart.”

And thus it continues page after page: “I have not turned a deaf ear to the words of truth. I have not worked witchcraft. I have not been a swaggerer.” And thus he addresses “Fiery Tongue,” “White Tooth,” “Blood-Devourer,” “Eater of Intestines,” “Bad-Worse,” and a score of other mystic beings, declaring that he has done nothing that is forbidden, before he is permitted to enter the gates of the subterranean world.

The Egyptian Scriptures and the Hebrew Scriptures.

In view of the discussion regarding the origin, date and structure of the Hebrew Scriptures and the changes which have taken place in the text since their first publication, a few statements concerning the conclusions to which a study of the Egyptian “Book of the Dead” has led us may not be without some value. The comparison must be limited to the religious texts, as there are no historical narratives in the “Book of the Dead.” Some of these conclusions seem entirely in the line of the most radical “higher criticism” of Germany. These Egyptian Scriptures claim to have been of divine authorship. The chapters were sometimes *found*, as the Book of Deuteronomy was found in Josiah’s day; but no author was ever assigned to them except Thoth, the god of wisdom. If one rejects this traditional view, he is forced to believe that even the noblest chapters of this great work came from the pen of “the Great Unknown.”

Again, this work is full of supernaturalism; a belief in divine appearances and other miracles. Much of it was evidently written

under priestly influence and with priestly bias. Still further, it is almost startling to discover that the "Redactor" has been at work upon almost every chapter; and that in the seventh century—the century so famous in the Hebrew history of the Canon—a seeming codification of the various religious texts took place, and thereafter what had been independent chapters became parts of a uniform and authorized volume.

So far there appears to be perfect harmony between the hypothesis of the higher critics of the Hebrew Scriptures, whose opinions are based solely upon internal testimony, and the conclusions of Egyptologists, who have reached their conclusions, not simply by the examination of late texts, but by a comparison of hundreds of texts of undoubted authenticity, separated from each other by thousands of years. Other necessary conclusions from this study do not seem, however, to fit so easily into the new theories:

1. This book of religion was already written and considerable textual criticism had been expended upon it before the days of Abraham. In the days of Moses, no one could be buried without carrying with him to the tomb a portion of the written word. It is incredible that Moses could have been a religious teacher trained in the Egyptian schools and not put into writing his precepts.

2. While there are many changes which have crept into the text of various chapters, these changes seem to have been due, almost always, to a misunderstanding of the primitive text, or to some comment upon the text, which in after centuries was regarded as the text itself.

All Egyptologists agree that there are few intentional interpolations or falsifications. A text of Abraham's day, when compared with a text of Josiah's day, is the same text, with only such exceptions as can be traced to the blunders of copyists or the addition of explanations. When priestly bias is displayed, it is shown usually, not by mutilating an ancient prayer or hymn, but by ascribing this to some other god than that to whom it was originally dedicated.

Whatever may be said of the Hebrews, the ancient Egyptians were very careful to retain the exact words of their sacred Scriptures, even when they did not understand at all the meaning of the words.

3. While a theological development can be traced in the "Book of the Dead," yet it proves to be very different from what might have been expected. There is no such growth in the Egyptian conception of God and the soul and the future life as has been affirmed by some modern critics of the Hebrew. Indeed, the oldest chapters have the least of magic and the most of sublimity in them. They are the latest, not the earliest chapters, which are the most fetishistic and polytheistic.

Even conservative critics have agreed to the proposition that a book of Scripture could be dated earlier or later than another, because

of its more profound and supposedly "advanced" ideas of God; but the "Book of the Dead" proves that this is not an infallible test. In the oldest chapters there are such lofty conceptions that David's Psalms or the prayers of Moses and the prophets need not be rejected for that reason.

The development in the historic period was not from bad to better, but from good to worse.

In the earliest text of the most ancient chapters the divinity affirms: "I am Yesterday and the Kinsman of To-morrow," but the later addition is: "Yesterday is Osiris, and To-morrow is Ra."

In this same most ancient text it is affirmed of Ra: "His names together compose the cycle of the gods;" but the comment is, "It is Ra who creates the names of his limbs which become the gods who accompany him." A papyrus as old as Abraham's day puts into the mouth of Ra: "I am he who closeth and he who openeth, and *I am but One*," but by the time of Moses, the foolish words had been added, "I was born from Nu."

The latest chapters of this book—some of which were written as late as the Ptolemaic time—are full of such gibberish as the following: "Osiris is the emanation of the two eyes. *Sharshar okket* is the name of one, *Shapurka* is the name of the other. His true name illuminating the earth on the brow of Tum is *Shakaamen-shak-anasa*."

It can hardly be doubted that if the age of the various chapters of this Scripture had to be determined by the spiritual insight and depth of theological knowledge manifested by the writers, there would be an inversion of the chronology which has been established by Egyptologists on the basis of contemporaneous documents. The first would be last and the last first, if the accepted canon of theological evolution were applied.

II.—RICHARD HOOKER, THE ELIZABETHAN ECCLESIASTIC.

BY PROF. THEODORE W. HUNT, PH.D., LITT. D., PRINCETON, N. J.

HOOKE was born in Heavitree, Exeter, in 1553, in the same year with Spenser, and but one year before Sidney. Right in the midst of his work, when Bacon and Shakespeare were in the midst of theirs, he shared, in common with them, the general enthusiasm of the time in politics, religion, philosophy, and letters. His education and progressive mental maturity were of the Elizabethan type. He was born and nurtured, he lived and wrote, under the benign and stimulating influence of that age.

It could not but have occurred that he should have been one of its representative spirits, a worthy exponent of its life and literature. As the men of Issachar, in Old Testament history, he had an understand-

ing of his time; was in fullest sympathy with its great historic movements; grasped its hidden meaning and tendencies, and clearly understood the character of that mission to which God had called him as a citizen of England in the Elizabethan era. His family, as that of Chaucer's, Spenser's, and Sidney's, was of some distinction, rather, however, in his antecedents and connections than in his immediate household. It seems, from authoritative records, that the poverty of his father prevented him from educating his sons. We find young Richard, therefore, in the grammar school at Exeter, preparing himself for the pursuit of some one of the mechanical trades. The promise which, as a student, he then gave of later successes led the master of the school to represent his case to a wealthy uncle, who was thus induced to grant him the privilege of more extended culture. This, as in so many other cases, was the turning point in his life, so that the workshop of the artisan was at once abandoned for the more responsible post of English authorship.

The plea of his interested teacher for his hopeful pupil is a very simple and logical one, as he says: "The lad's learning and manners are so remarkable that they must be taken notice of." We next find the progressive pupil at Corpus Christi College, Oxford, in the capacity of student and clerk. His reputation was rapidly growing in the college and in all England. Influential friends arose, while the sons of eminent men were freely committed to the care of the Oxford student for instruction and personal guidance. The next important step in Hooker's life was his appearance in London as preacher at Paul's Cross in 1581—a service to which he had been appointed by the Oxford authorities, and through the medium of which he was, at length, most fortunately introduced to the mastership of the Temple. The character of this new vocation now assured him, and its bearings upon his life as an author must always hold an important place in any critical estimate of his work and fame.

A celebrated French writer pronounces him "one of the sweetest and most conciliatory of men." He was naturally recluse in his temperament: opposed to all public discussion, and never more contented than when alone among rural scenes. He thus found his city life in London oppressive to him. The din of the crowded streets, the rush and push of its throngs in their greed for wealth and preferment, were more than his placid spirit could brook. He besought Archbishop Whitgift to assign him to another field of labor where, as he characteristically remarks, he "might behold God's blessing spring out of mother earth, and eat his own bread without opposition."

His request being granted, he removed, first, to Boscomb, near Salisbury, in 1591, and then to Bishopsbourne, near Canterbury, in 1594. Here he delighted in the quietude of his country parish, beloved of all his people, and busily at work upon his great polemic treatise. His sympathetic biographer, good Izaak Walton, represents

him, in his retiracy, as simple in his dress, short and stooping in his person, as he was lowly in spirit, and quite worn out in body with study and holy abstinence. His demeanor was indicative of a contemplative life, as if in daily preparation for death.

The prayer of his heart, that God might spare him to the completion of his literary work, being graciously answered, the concluding volume was scarcely ended ere his departure, November 2, 1600. We are now prepared to note the historical occasion and the salient features of his great literary work—"The Ecclesiastical Polity."

This takes us back to 1584—to his appointment as Master of the Temple. A notable leader of the Puritan and Calvinistic parties was already ministering weekly in the Temple on behalf of what he held to be the essence of evangelical truth.

This evening lecturer was a certain Walter Travers, who was already looking forward to promotion from the lectureship to the mastership of the Temple when Hooker appeared, and who was opposed in his ambitions by the celebrated Cecil.

The old controversy between Anglicanism and Calvinism was now fairly opened, with loyal champions on either side. Mr. Hallam, while deprecating the assumed importance of this war of words, has given us the true picture of Hooker relative thereto, as "one who mingled in their vulgar controversies like a knight of romance among caitiff-brawlers." "The pulpit," says Fuller, "spoke from Canterbury in the morning and Geneva in the afternoon." The greater the opposition to Travers the more outspoken he became against what he termed the dangerous laxity of the forensic preacher, while Hooker, in turn, plied still more successfully his learning and his logic to undermine the heresies of the afternoon expositor. So the discussion went on until it was closed by prelatial authority. Travers was deposed by order of the Archbishop and appealed for redress to the Queen and Council. In the terms of this appeal, Hooker, the Anglican champion, was charged with heresy. A forcible answer to the charge was, of course, at hand; and just here we touch the origin of the polity—the leading polemical prose treatise of that period. Hooker now felt that this important discussion had long enough been conducted somewhat superficially and too much in the temper of a local and partisan issue. He saw, at once, that the questions involved were national and general in their compass, and that, hence, wise and safe conclusions must be reached by safe processes. The bounds and functions of ecclesiastical government must, once for all, be adjusted; and he thus undertakes what he calls "a positive defense of the present government of the English Church against its opposers."

It is a singular circumstance in the history before us, that of the eight books making up the polity, almost exclusive attention has been given to the first, though some of the others, especially the second, third, fourth, and fifth, may be said to contain the substance of the

author's argument. Discussing, in Book I., "The Nature of all Law," as expressed in creation, reason, and revelation, he advances in the succeeding volumes to the special questions in hand. In sketching the life and literary work of Hooker, we must think of him as, first and last, a theologian and churchman—we might say, a literary ecclesiastic. He grasped, as no man of his day did, the historical and ethical meaning of the religious movements then transpiring. Separating all that was incidental to partisan debate from that which inhered in the very nature of things, he aimed to define and defend the position of the Established Church and explain its principles. With a deep regard for the character of Calvin, he was conscientiously disposed to a more flexible creed. Averse to the claims of Cartwright and the Puritan dissenters, he aimed to justify his position before the English religious public, seeking especially to show that, in connection with the Word of God, there must be a resort to human law and reason in the exposition of sacred truth and Church polity. Though he seems, at times, to magnify the province and prerogatives of reason, so as to make it a dangerous factor in matters of faith, there is no real rationalism involved either in motive or actual research. His distinctively theological power is seen at its best as he descants, in turn, upon the vital doctrines of Christianity—the Trinity, the end of God in creation, in Providence, human responsibility, Christ's character and work, and the final authority of Scripture.

It was thus reserved for Hooker as a theologian to give the fullest and clearest statement as yet given of these cardinal truths. A contemporary of Donne and Hall and Andrews, he was a no less celebrated forerunner of Chillingworth and Taylor and Fuller, the first systematic theologian of the English Church and, indeed, of English letters. Of his philosophical character, and especially of his style in English prose, we have spoken elsewhere.* A thinker and a scholar; a theologian, a preacher, and an author; a simple-minded man and a devoted Christian disciple—his name stands forth prominently in an age when names of note were numerous. We think of Hooker in rightful connection with Spenser and Bacon and Raleigh and Ben Jonson, not only because of their common relationship to the Elizabethan age, but in view of a deeper and more intimate relationship of character and mental vigor.

In such books as Hallam's "Literature of Europe," Minto's "English Prose Literature," and Hazlitt's or Whipple's "Literature of the Age of Elizabeth," interesting facts are given with reference to this worthy exponent of sixteenth century England and English. We have often felt that we should have been glad to have heard one of his celebrated morning discourses, whose design was, as Walton tells us, "to show reasons for what he spoke." For some reason or another best known to his contemporaries, he has come down through English history as

* English Prose and Prose Writers.

the "judicious" Hooker. No appellation could better have designated the conspicuous quality of his mind and character.

He had judgment, in the sense of good understanding, and in the sense of a wise and charitable discretion; so that in his more private, pastoral life in the rural districts of England, as in the more public and official life of London, he was ever the same safe adviser and a considerate friend of all who stood in need of friendly offices. His apparent lack of judgment, as seen in his temporary expulsion from Oxford, may be attributed to his youthful years, although, from the testimony of Rainolds, who was expelled with him, and from other trustworthy evidence, the matter must be charged to the account of the vice-president of the college, Doctor John Barfoote.

A more serious reflection upon his discretion is seen in the fact of his untimely marriage and his ready indorsement of Mrs. Churchman's views, who insisted that he needed personal care and that her daughter Joan could probably be induced to fulfil such a mission. Quaint Izaak Walton finds relief concerning it in the doctrine of a particular providence, and insists "that affliction is a divine diet." But, as Burns tells us, the best of men, as the best of schemes, "gang aft agley" and most especially "in the matters and affairs of love."

All faults conceded, however, history has confirmed his reputation as a solid, substantial, sober-minded man, not given to frivolities, and withal of a kind and generous nature, and wholly intent upon giving a good account of himself to God and to his age, "serving his generation," as David did, "according to the will of God."

As we study his portrait given us by Walton we seem to see the distinctive features of a large-hearted and large-minded man.

We learn that, even when a schoolboy, he was a "questionist," ever anxious and inquisitive as to the truth; so that when he came to the great ecclesiastical problems of his time, he sought to meet and solve them in the philosophic spirit.

A good scholar, a good writer, a good preacher, and a good pastor, no marvel that his mother "often blessed the day in which she bare him," and loved him as Monica did Augustine. How the world needs these sterling men! How the Church and the college, literature and society, need them to conserve and support and defend and diffuse the truth!

Just as in old English days, Alfred and Orm prepared the way for Wiclif, and he, in turn, for Caxton and Latimer, so Hooker, at the very opening of the modern era, prepared the way for Warburton, and Barrow, and Chillingworth, and Cudworth, and Chalmers, and that truly apostolic succession of English worthies for whose continuance the English world is ever praying.

MEN speak of a consuming zeal for truth, when the only thing that consumes them is their prejudice.

III.—A HINDU MISSIONARY IN AMERICA.

(By F. F. ELLINWOOD, D.D., NEW YORK CITY.

(Continued from page 406.)

PERHAPS the very clearest evidence of all that Christian missions are fast leavening the general sentiment of India is found in the fact that the various Somajes, in their attempts to reform the corrupt Hinduism which they now openly discard, have embraced almost without qualification the whole body of Christian ethics. Even the Arya Somaj, though bitter in its opposition to Christianity, and claiming that the Vedas are the only source of divine inspiration, presents in its published catechism a body of ethics evidently borrowed from Christianity and widely at variance with the whole spirit of Hinduism. The fact that this applied Christianity is graced with Vedic labels cannot long deceive the educated and intelligent classes of India, much less the outside world. Its true source will in time be acknowledged. But if Vivekananda is correctly reported, he made some graver misrepresentations than any that have been named, so grave as virtually to deny the concurrent testimony of all European residents in India during the last three hundred years. He said he had become tired of answering such questions as these: "Do Hindus burn their widows, and do they throw their children to the crocodiles of the Ganges?" If he had simply said "No, they do not, now that these customs have been made capital crimes by the Anglo-Indian Government," he would have stated the exact truth. But he answered in such a way as to convey the impression that such customs had never had a place in Hinduism. Suttee, he said, existed only as a matter of occasional and unpreventable suicides: it had no connection with religion and was opposed by the priests. He pointed his denials by adding, "And they do not burn their witches." The murder of female infants he treated with ridicule. I shall be pardoned for giving a few facts in reference to widow-burning and female infanticide. The awful crime of the suttee in India was made known to Europeans as early, at least, as the time of Alexander's conquest, B.C. 327. When the Baptist missionaries began their work a hundred years ago, both widow-burning and female infanticide were still rife, as they had been for more than twenty centuries, and these heroic men took measures at once to arouse the sentiment of Christian Europe as well as the efforts of the East India Company. Carey, Marshman, Ward, and Buchanan have all left published records of heart-sickening scenes of widow-burning of which they were eye-witnesses; and before the governmental authorities took any step in the matter, they made investigations on their own account through their native helpers. Carey learned of 438 cases of widow-murder which occurred within thirty miles of Calcutta in 1803. In 1817 reports were made to the civil magistrates of 706

cases in Bengal, and in 1818 the number was 839, making 1,545 in two years. Although great pains were taken to conceal the real facts concerning the custom which, by this time, all the foreigners branded with disgrace, yet, between 1815 and 1826, no less than 7,500 wife-murders were entered upon the public registers in Bengal alone; and if we extend the estimate to all India pro rata and then multiply the number by all the years of at least twenty-two centuries, we shall see that millions on millions of Hindu wives have suffered torture at the behest of a religious system which Vivekananda asks the intelligent communities of America to regard as the ancient source of all true wisdom.

The abolition of the suttee cost a long and historic struggle. Instead of its having been a matter of a few fanatical suicides wholly at variance with the spirit of Hinduism, it has long been a vital part of Hinduism. Though it was apparently unknown to the early Indo-Aryans, and nowhere appears in the Vedas or in Manu, yet it finds sanction in the Mahabharata and the Puranas, and was in full force, as we have seen, long before the Christian era. It is said to have sprung from a legend of the devotion of a mythological wife of one of the gods, and it was sedulously fostered by the Brahmans as a means of exalting their importance and enriching them with costly gifts. See, for example, the list of presents bestowed upon them at the burning of eleven wives and concubines of Roujert Singh at Lahore in 1839.

I have stated that there is no authority for the suttee in the Vedas. All the best modern scholars, however, now charge upon the Brahmans the awful crime of having changed a passage in one of the hymns of the Veda in such a way as to gain an alleged authority. Whoever will turn to that scholarly work of the late Prof. W. D. Whitney entitled "*Oriental and Linguistic Studies*," pages 52 to 57, may find a full history of this Satanic interpolation in what originally was a beautiful hymn, describing the funeral ceremony attending the death and burial of a husband. Prof. Whitney says: "Authority has been sought for the practice (of suttee) in a fragment of this very hymn, rent from its natural condition and a little altered. By the change of a single letter the line which is translated 'the wives may first ascend unto the altar' (for a last leavetaking of the husband), has been made to read 'the wives shall go up into the place of the fire.'" Sir Monier Williams and other Vedic scholars make the same charge.

An explanation has already been given of the interest which the Brahman priests have in perpetuating the custom. The fact also that the relatives of the self-immolating widow are interested in using their influence is easily explained by a passage in one of the Puranas which states that "a widow burning herself on the fire of her husband brings personal benefit to her own father's family and to the family of her husband." It can be easily understood that such a heritage was one which fanatical families might not easily forego.

As early as the fifteenth century, the Mohammedan mogul, Akbar, tried to suppress the custom, but the influence of the Brahmans was too strong for him. When Carey, Marshman, and other missionaries began to agitate the subject in India and in England, they were cautioned lest they should so antagonize Hindu sentiment as to endanger the British supremacy.

This argument was urged with great force by Lord Ellenborough in the House of Lords. The measures which were used against the system were at first very moderate. A law was passed in 1813 that a civil magistrate should always be present at the burning to see that no compulsion was used. This was necessary because, as witnessed by Carey and others, the bodies of the living and the dead were confined by a pole or a bent bamboo held down by the relatives of the widow, lest in her agony she should break away and fail to accomplish her immolation. In 1824 and in 1827 further measures were taken against the system, but only such as could be enforced "consistently with all practicable attention to the feelings of the people"; and when in 1829 Viceroy Lord William Bentick determined to destroy this monstrous system at all hazards, he found himself embarrassed not only by previous temporizing acts of Parliament, but by widespread protests from timid English residents as well as influential Hindus. Yet he persevered. When, finally, his order was issued making widow-burning a capital crime, "the orthodox Hindus of Calcutta, comprising the great majority of the upper classes, the great landholders, the wealthy bankers and merchants, astonished and enraged at the decision of the viceroy, prepared a memorial to the British Parliament demanding a restoration of their rights." What will Vivekananda say to the fact, officially attested, that eight hundred leading Hindus in Calcutta signed this remonstrance, setting forth that this cruel rite was based upon immemorial usage as well as upon precept, both being equally sacred; "that Hindu widows immolated themselves under *the sanction of religious custom*; that that act was not only a sacred duty, but a high privilege; that the measure would be regarded with horror and dismay throughout the company's territory"?

The question whether missionaries have exerted any influence in bringing about these humane reforms is well answered by the fact that when the despatch was received at Government headquarters, stating that Parliament had confirmed Lord Bentick's order, a special message was sent to the Serampore missionaries congratulating them on "the triumph of a measure for which *they had labored for twenty-five years*."

As for throwing children into the Ganges, where they are devoured by the crocodiles, Vivekananda bases his argument against the charge upon natural conditions, thus implying that it has ever existed. "The Ganges," he says, "is a rapid stream, and I never saw a crocodile in its waters. So much," he triumphantly exclaims, "for the story about the crocodiles!" Of this I have simply to say that

the Ganges, like the Nile, has its rapids far up toward its source; but, like the Nile, it becomes at length more sluggish, and uniting with the Jumna, it extends over the flat plains of Bengal in a vast delta with a hundred mouths. Did any one ever know of a rapid delta? And would it be considered sound argument to say that because the Nile has its cataracts, it is impossible that it could ever have bred the mummied crocodiles of Thebes and Luxor? I shall be pardoned if my own faith in Vivekananda's conclusions is somewhat shaken by the fact that fifteen years ago a friend sent me from the rivers of India a dessicated crocodile about three feet long.

The murder of female infants in India has, like widow-burning, been practiced for ages. Against this, also, missionary influence, backed at last by Governmental power, has maintained a long and finally a successful warfare. Its existence, or least its prevalence, has often been denied by Hindus or by their Western apologists; but unfortunately the records of the Anglo-Indian Government have preserved an imperishable history of its atrocities and its final suppression. Edward Moor, F. R. S., published in London, in 1811, a history of Hindu infanticide, made up almost entirely of copies from public records. Its facts are appalling, and would be scarcely credible were they not matters of judicial investigation, and given as the testimony of many officers in the civil service.

Vivekananda is not the first Hindu who has appeared on our platforms with specious denials of the cruel custom of female infanticide. Eight years ago a Mr. Joshee, lecturing in Rochester and elsewhere before the Theosophic societies, declared that he "never heard in India the story of mothers sacrificing their babes by throwing them into the sacred river to crocodiles. The story is false!" But Mr. Joshee added: "Barrenness is considered a reflection on a woman; so some women vow to God that they will give their child to the river. But when they do it, they place the child in a boat, and it is always found and taken care of!" In other words, this offering of children is expected to prove a pious fraud upon the simple-minded river, and in that expectation lies the innocence of the transaction. The truth is that Hindu mothers are often cursed by their husbands for bearing daughters, and the despairing murder at the river's brink is both a riddance of the innocent occasion of the cursing and at the same time a votive offering in the hope of having a son. Among high-caste Hindus, husbands compelled their wives to destroy their daughters to avoid the disgrace of marrying them into lower ranks or the great expense of suitable dowers, while those of lower caste were moved by poverty. Every variety of means was used in effecting the murder.

One of the most earnest of British officials in his efforts to extirpate female infanticide even before the close of the last century was the Hon. Governor Duncan, British resident at Benares. His official papers published in Moor's history show that in one tribe near Benares,

under three Raj Kumars, *all female infants were destroyed and wives were purchased from other tribes.* Major Walker, official resident in Guzerat, in numerous official letters written in 1807, shows that among the Jarejahs also no female infant was allowed to live, and that this wholesale murder was justified by its perpetrators by an alleged religious sanction. The account given was that a certain Brahman priest having been consulted by a great rajah who had difficulty in finding proper matches for his daughters, had advised their destruction rather than compromise the sacredness of caste, and had pledged him to kill any others who should be born. The efforts of Duncan, Walker and others were only partially successful, though by quoting the counter-authority of an ancient Purana they obtained written agreements from the Raj Kumar and the Jarejahs that they would refrain from the practice.

But as late as 1846 some tribes were still found in which all female children were destroyed. The late John Lawrence, afterward governor general, found such a tribe known as the *Bedis*. "You will hardly believe me," he wrote to a friend, "when I tell you that they publicly petitioned me for permission to destroy their female children, which it seems *they had hitherto invariably done.* I sent for some of the most respectable of them and set forth the enormity of the crime and our detestation of it before some hundreds of people, and ended by telling them that the Government would not only never consent to such a villanous crime being perpetrated under its rule, but that we should certainly hang every man who was convicted of such a murder. In the mean time I have issued proclamations and letters to all the chiefs, in which, without mentioning the Bedis, I have denounced, under the highest displeasure of Government and the severest penalties, infanticide, suttee, and the destruction of leprous persons by burying them alive or throwing them into the water." (See "Life of Lord Lawrence," p. 186).

As showing the shocking prevalence of such crimes, in spite of Government surveillance, Sir John observed the invariable rule of swearing every landholder to whom leases were given by what was known as the Trilogue of the British Government: "Thou shalt not burn thy widows; thou shalt not kill thy daughters; thou shalt not bury alive thy lepers." His biographer states that "when the Bedi of Cona, the head of the tribe, and in fact the spiritual head of the Sikh religion, was warned by John Lawrence that he must forbid infanticide throughout his jagheer, he strove to evade the order; and when, with his characteristic promptness, Sir John said, 'You must do it or give up your lands!' the stiff-necked old priest acquiesced in the less of the two evils and gave up his lands." And yet Vivekananda avers that these customs have nothing to do with religion, and that "morally India is head and shoulders above the United States or any other country on the globe."

In his philosophy Vivekananda is manifestly a pantheist. He dwelt upon the infinity of self, which is to be attained by idealizing the non-self and losing the personal individuality in some vague identification with the infinite All. He ridiculed, as many Western theorists do, "the idea of a personal God seated somewhere above the universe"; and while he approved of the character and the main teachings of Christ (this is the fashion now with all who wish thereby to strike the heavier blows at Christianity), he bitterly assailed the Golden Rule. "How excessively vulgar," he said, "is the Golden Rule! Always self, always self, is the Christian's creed. To do unto others as you would be done by! It is a barbarous and savage creed. Instead of the Golden Rule the Hindu believes in the doctrine that all non-self is good and all self bad; and through this belief the attainment of the individual infinity and the freedom of the soul at the proper time will be fulfilled." How large a proportion of those who have been so lavish in their praises of this Hindu swami (teacher) are prepared to abandon a creed which requires men to love God with all their hearts and their neighbors as themselves, and instead of it to grasp after the moonshine—the infinite emptiness of the "non-self," whatever that may be?

On the whole, we must believe that Vivekananda would never have presumed to give these lectures in England, where the history of the religious character and customs of India have long been so well known. And it is a little humiliating to think that he should have so far presumed upon the ignorance of one of our intelligent communities as the reports show him to have done in Detroit.

IV.—THE LORD'S SUPPER A MYSTERY.

BY PROF. THOMAS G. APPLE, D.D., LL.D., LANCASTER, PA.

It has been said that the Lord's Supper, as set forth to the Corinthians by St. Paul (1 Cor. xi. 26) is only a declaration (see HOMILETIC REVIEW for May, 1894). If it is only that, how, then, does it differ from the preaching of the Word? A mere declaration can be made in language better than by signs. The writer in the REVIEW says: "It is a proclamation perpetually" till He come. *That is all*, "and he (St. Paul) thinks it is enough."

Both our Saviour and St. Paul say more than this. Our Lord says, "This is my body." St. Paul says those who eat and drink unworthily eat and drink to their condemnation, "not discerning the Lord's body." Is this reference to the Lord's body an empty figure of speech? Is there not here a mystery challenging faith? What is a sacrament, according to the teaching of the Church in all ages? St. Augustine says, "A sacrament is an outward sign of invisible grace instituted by Christ." With this definition the teaching of the

Church in all ages agrees. It is not only said, "Ye do show forth the Lord's death until he come," but also "Take, eat: this is my body." A mystery is a manifestation of supernatural power or grace through a natural form. In the Lord's Supper the natural form of manifestation is the bread and wine. What is the supernatural? It is the body and blood of Christ. This means his glorified humanity. "Except a man eat My flesh and drink My blood he has no life in him." Zwingli taught that the Eucharist is only an exhibition of the death of Christ, and this is true as over against the Roman doctrine of the Mass, according to which there is a repetition of the sacrifice on the cross; but in the sacrament of the Lord's Supper there is also a presence of the mystical body of Christ, His glorified humanity, in which, by the Holy Ghost, He is present with his people always to the end of the world. Luther taught that this presence is so tied to the elements of bread and wine that even the unbeliever who partakes of the outward signs at the same time receives the inward grace.

Calvin taught that this presence is a "spiritual real presence," spiritual as over against the corporeal presence of the Lutheran view, and real as over against the merely mental or notional presence in the view of Zwingli; and the Calvinistic view became incorporated in all the Reformed Confessions of the Reformation period. It is the view set forth in the thirty-nine articles of the Anglican Church, the Westminster Confession of the Presbyterian Church, and the Heidelberg Catechism of the German Reformed Church. It is also the view of the confessions of the Dutch Reformed Church, and, we believe, the articles of the Methodist Church. In every one of these Confessions, and all other Reformed Confessions, the Lord's Supper not only exhibits the death of Christ, but also nourishes the believer in partaking also of his body and blood. The Lord's Supper, then, is a mystery for faith. To resolve it into a mere declaration addressed to the senses is to strip it of its real spiritual significance, and make it a mere natural form to awaken pious thoughts in reference to the death of our Lord; and this is to play into the hands of the rationalist, who allows nothing supernatural in Christianity.

V.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

BY WILLIAM HAYES WARD, D.D., NEW YORK CITY.

THE RIVERS OF PARADISE.

THE question, "Where was the Garden of Eden?" is a fascinating one, and equally requires an answer whether the second chapter of Genesis be regarded as historical, poetical, or legendary. In any case, the writer had in mind a real locality, which he tried to describe; and scholars who treat the story of Eden as a myth are equally under obligation to explain what locality the writer had in mind. This is one of those questions which the monuments have not yet been

able to settle, but for which they provide a great deal of illustrative, if not demonstrative, material.

It is impossible here to give a historical sketch of the various views that have been propounded as to the locality of the Garden of Eden, some putting it near the north pole, many more in America, and others in Babylonia near the Persian Gulf. Where it was, or was conceived to be, must be decided from the description of the four rivers; although, after the rivers are settled or conjectured, it remains to decide whether their head-waters or their mouths are to be regarded as making the "four heads" spoken of as the locality of the Garden. But we may, perhaps, dismiss the conjectures which put Paradise in America or at the north pole, and consider the theories which suppose the four rivers to be somewhere about southern Babylonia. Of these, the one which has of late had the most currency is that first suggested by Mr. Hopkinson, and later developed at great length by the younger Delitzsch, in his book, "*Wo lag das Paradies?*" He begins with the certainty about the two rivers Euphrates and Tigris (Hiddekel), and makes the other two to be the two great canals of southern Babylonia, the volume of whose water was nearly as great as that of the two main rivers—the Pallakopas Canal, which runs along under the Arabian hills west of the Euphrates, being the Pison, and the Shatt-eu-Nil, which runs, or ran, between and parallel to the Euphrates and the Tigris, being the Gihon. Here are four very respectable rivers, and just in the right place; but it is not easy to show that the Pallakopas "compasseth the whole land of Havilah," which ought to be Arabia, where are found gold, onyx and the bdellium. Indeed, that straight canal does not compass anything, and is hardly any nearer to these products than is the Euphrates itself. In the same way the Shatt-eu-Nil cannot, except by much perversion of the natural meaning, be supposed to "compass the whole land of Ethiopia," or Cush, whether Cush be in Africa, Arabia, or the land of the Elamite Kassites. There is no Cush along the straight course of the Shatt-eu-Nil, which left the Euphrates near Babylon and flowed past Niffer, then near Erech, until it again emptied its diminished stream into the Euphrates near Ur of the Chaldees.

The latest considerable discussion of the identity of the four rivers is that by Professor Haupt, of Johns Hopkins University, in a paper read at the last meeting of the American Oriental Society. He supposes the geographical description of Eden to have been written by a Palestinian author, at a time when it would have been as unreasonable to expect an accurate geographical description of a distant region as it would be to require the writer of the first chapter of Genesis to harmonize his account of the creation with modern geology. Of course the Tigris and the Euphrates are perfectly clear. Gihon must be a river which originates near these and afterwards flows about the whole country of Cush, or Ethiopia. Of course there is no such river; but Dr. Haupt supposes the narrator meant to describe the imaginary upper course of the Nile in the Asiatic region east of the Tigris, as well as in the supposed eastern projection of Africa joining western Asia; for we must remember that the ideas of the ancients about geography were very vague and erroneous. Alexander the Great expected to find the sources of the Nile in India, and the earliest maps make another connection between Asia and Africa farther south than the Isthmus of Suez. The Nile would then be thought of as rising in India and flowing around both the Arabian and the African Ethiopia.

The River Pison is in the extreme east, most distant from the writer, and so named first and most fully described. It flows around Havilah (Arabia), whose products are pure gold, the gum bdellium, and the *shoham* stone—translated onyx in the English Version, but really the pearl; literally, the "gray gem," as its Assyrian name indicates. This can be nothing but the Persian Gulf and the Red Sea, conceived of as one river flowing around Arabia, but originating from

the same source as the Tigris and Euphrates. The Palestinian writer would have conceived of the Persian Gulf and the Red Sea as much narrower than they really are, perhaps hardly wider than the narrow branch of the sea where the children of Israel crossed. We must remember that the ancients regarded the ocean itself as a not very wide river, and so drew it on their maps, and often called the ocean by the name of river. The Assyrians called the Persian Gulf *nāru marratu*—the bitter, or salt, river. There is no sharp distinction between river and sea in Semitic languages, and it is quite a modern thought to distinguish different bodies of water, such as river, firth, bay, sea, and ocean, and to draw them of their relative sizes and shapes.

So far as the Pison is concerned, this identification of Professor Haupt is very much the same as that of Dr. Tayler Lewis, in his excursus on the Paradise rivers in his translation of Lange's "Commentary on Genesis," published as long ago as 1888. He placed Eden at the confluence of the Tigris and Euphrates, in lower Babylonia; and then, taking this same idea of the ocean as a river, familiar to every reader of Homer, Pindar, or Strabe, he supposed the Red Sea and the Persian Gulf, surrounding Arabia (Cush, not Havilah), to be the Gihon; while the Indian Gulf and the Indian Ocean, washing the shores to the end as far as India, along which he places Havilah, he supposed to be the Pison. It will be seen that he makes both rivers to be ocean streams, one trending eastwardly and the other westwardly, at last, from Eden.

It doubtless will seem very strange to many to think of the broad ocean as we know it as only a river. But we must get out of our modern conceptions to be in a condition to understand ancient ways of conceiving of the earth and the ocean. In the Old Testament the word *nahar*, river, is applied to floods, which lift their waves or voices; in Ps. lxvi. 6 it is applied to the Red Sea; Jonah says (ii. 4), "The river (translated flood) went round me," referring to the Mediterranean; and in Ps. xxiv. 2, or Ezek. xxxi. 15, the same word, "river," denotes the great deep of chaos on which the earth is founded. Equally, rivers like the Nile are called "sea." So Homer speaks frequently of the ocean as a river, and the Greek geographer, Strabe, also speaks of the four great bays, or sinuses—the Caspian and the Pontus on the north, and the Persian and the Arabian seas on the south—as inlets from the ocean streams.

For his view of the two puzzling rivers of paradise, Dr. Tayler Lewis was not at all indebted to Assyriology, and yet he anticipated in good part the views of our ablest American Assyriologists on this subject. The question of the Garden of Eden is one which we can hardly answer satisfactorily until we shall find an elaborate Babylonian poem of the fall of man, such as we have found of the deluge. It is only in minor points, such as those which are treated so fully by Frederick Delitzsch in his volume cited above and covered in part by Professor Haupt, that anything can yet be added to guide a conclusion as to the site of Eden or the identity of the two disputed rivers, Pison and Gihon.

THE mere philanthropist relies on the emphatic proclaiming of human rights and the denunciation of crimes against them—in a word, on the earnest publishing of natural religion. But the Christian is convinced that ethics are utterly unable to change the character of men and reform society. The heart and the conscience are against each other, and the law cannot recover the heart. Hence arises the need of a regenerating power, and therefore in the fulness of time God sent forth His Son.—*Fisher*.

THE Reformation placed great emphasis on individual freedom in religion. So firmly are the children of the Reformation convinced that freedom was then established for all time that its practice can now be omitted.

SERMONIC SECTION.

PRAYER AS A FACTOR IN PUBLIC AFFAIRS.

By J. E. RANKIN, D.D., LL.D., PRESIDENT OF HOWARD UNIVERSITY, WASHINGTON, D. C.

I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men, for kings and all who are in authority, that we may lead peaceable lives in all godliness and honesty.—1 Tim. ii. 1, 2.

MEN have usually revered those who have exercised priestly functions; who have seemed to stand between man and God, between human life and the great Author of life. The thought that they had communication with the living God, talked with Him face to face, secured for others forgiveness of sin, grace for present duty, and guidance for the future, has made them objects of especial regard. Men have consulted them in their difficulties, have taken counsel of them in their dangers, and have been inspired and cheered by their words of guidance.

The great nations of antiquity provided for this priestly function, though with many of them it was at the same time a kingly one. This was the case with the Greeks, whose magistrates were also priests, and of whom Max Müller says, "It might be said with just as much truth that the kings were priests as that the priests were kings." Livy tells us that among the early Romans the care of sacred things devolved upon their kings, and after the expulsion of the kings an officer was appointed to fulfil this function, who was called the king of sacred things. In Egypt, the early kings were priest-kings; and according to Herodotus, these were the principal landed proprietors, each temple having vast landed estates, while, according to more modern writers, the families of priests were the first, the highest, and

richest in that country, having the exclusive transaction of state affairs, and carrying on the most profitable branches of business—being judges, physicians, architects, and to a certain extent a highly privileged nobility. Something of the same dignity belongs to the families of Church of England ministers to-day. They rank with nobles.

This prepares us for the introduction into early Bible history of the same name and distinction of Melchizedek, king of Salem, to whom even the great Hebrew patriarch Abraham paid tithes as to one greater than himself, as to one having a right to be called "priest of the most high God." It prepares us also for the great leader of the children of Israel, who, though leader and lawgiver, yet often exercised priestly functions, and who provided a permanent economy of priestly offices in the Levitical system; for it is as mediator between Pharaoh and God that Moses goes to Pharaoh; that he enlists the children of Israel in that exodus of so many years' duration which makes such movements as the "Retreat of the Ten Thousand" and Sherman's "March to the Sea" seem like the work of a holiday. He stands between the children of Israel and God when they contend with Amalek. He receives from God's hand the decalogue. It is he who pleads for their forgiveness when they apostatize and make themselves a golden calf at the foot of Mt. Sinai; so that, from the time when God appears to him in the burning bush to the day when he is taken up into a mountain, shown the promised land, and buried without hands, the function of this distinguished man has been largely a priestly one.

Nor is the Christian economy without its priestly function. "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men." It is

true there are no more king-priests or priest-kings. The Hebrew system of sacrifices, too, is superseded; and the great "High Priest" of good things to come has entered into no earthly holy or holies, but has passed into the heavens, where He ever lives to intercede for those that come to the Father by Him. But the priestly function still continues on earth. As is kingship in a free land, it is with the people. The Christian brotherhood takes the burden of a lost world upon itself: is doing for this world that which is needful to consummate among men the work of the Saviour; filling up that which is behind in the supplications, prayers, intercessions, and thanksgivings, needed more among men, according to the exhortation of the Apostle in the text—and this priestly function in public affairs is according to the will of God.

"Prayer as a factor in public affairs," this is my theme.

Let us, in the first place, look a moment at the intimate relation between those who are in places of civil authority and the great Ruler of all the earth. They are under-rulers, God's representatives in the management of nations; men ordained of God—sometimes given to nations, as Saul was, to chasten them, but always standing in His stead. This shows us why it was so natural to associate the kingly and priestly office. It is a remarkable thing that, while the natural and necessary tendency of Christianity is to give men correct ideas of themselves as God's creatures, endowed with certain inalienable rights, the influence of the Gospel is, on the whole, conservative—restrains men who are even oppressed from actions which would destroy the fabric of society and introduce anarchy itself. When the Apostle wrote the words of the text, Rome, with her line of Cæsars, was mistress of the world. Her emperors were, some of them, the most cruel, the most unjust, the most blood-thirsty creatures who ever exercised sovereignty over men or nations. Nero was emperor at this very time. And

yet the Apostle exhorts converted men and women, under their civil authority, first of all, chief of all, to supplicate God in their behalf. Nor have Roman emperors been an exception. Read "A Gentleman of France," and see what things were then. Take the series of rulers in France, or even England, and how many of them have been like spoiled children, wholly unworthy of the dignities which they have borne: capricious, irresponsible, betrayed by their admirers into all sorts of mistakes; bringing themselves and their people into false positions, into bloody wars; disturbing the peace of the world, perhaps, to please a wicked woman or a wicked man. We do not need to go back further than Napoleon III., a man who was for twenty-one years emperor of France; a political charlatan, an adventurer, who stole the Empire from the people, and who by his own rash word precipitated a fatuous war between France and Germany in 1870, and, like his great uncle, though by a series of defeats instead of victories, changed the map of Europe. And this is the stuff of which even in modern times the rulers of nations are sometimes made. We select our own chief executive. And judged by the severer standard of modern times, when Christianity has compelled the world to regard her moral ideals, I think we may claim, on the whole, to have furnished the best rulers the world has ever seen. We have only to repeat such names as Washington, Adams, Jefferson, Jackson, Lincoln, Grant, to prove this—several of them, indeed, especially Washington and Lincoln, standing high apart in their fitness for the high functions entrusted to them, and short as our national life has been, already admitted into the circle of earth's greatest sovereigns.

These men, and men and women like them, have been in a high sense the servants of God, as Cyrus was when, in prophecy, God calls him His anointed. Washington and Lincoln were God's anointed. It must be so, if God is in

the affairs of men, as we believe. They have been providential men, fitted for their place and their period; impossible, useless, in any other emergency—I mean, except as common material in the fabric of society. It was the feeling that he was God's instrument that led Mr. Lincoln, as he parted with his old neighbors in Illinois, to ask them to pray for him. Was there ever a scene more sublime? There were great uncertainties before him. It was the hour of darkness. The nation was just going into the shadows of those awful birth-throes from which she was to emerge a new nation, wholly free. With that instinct which belonged in part to the man and in part to the period, for the heart-beat of millions was with him in his anxiety, Mr. Lincoln made this request. How like the words of the Apostle in that old Roman period, when Nero was emperor, and when he himself wrote from a prison, and spoke with a Roman soldier chained to his wrist: "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men, for kings and all who are in authority."

In the second place, this intimate relation between ordinary rulers and the Supreme Ruler of the earth helps us to understand how they may be under God's guidance as rulers and not as persons.

God employs men who serve Him involuntarily. When we read that He "turns the hearts of men as the rivers of water are turned," this is the meaning. Many things that men intend for evil God intends for good. It is said "He maketh the wrath of man to praise Him, and the remainder of wrath He restrains." There is nothing so unlike God, so ill-suited to accomplish His purposes, as the wrath of man—as two nations in bloody warfare. But if you look at the events which occurred during the early part of the reign of George III. and the events which have sprung out of them, you will see how largely this English king dominated

the future of the United States, and through the United States of the whole world. It was his blundersome management, his dogged self-will, that resulted in the disaffection of the American Colonies in the American Revolution, in the birth of the great Republic of the West, henceforth to be the typical Government of all the world. George III. did not mean it—did not dream it as among the remotest possibilities, that God was using him to make possible the largest development of English ideas of freedom in a new world. He meant just the opposite. Here were two Georges: George III., of Great Britain, and our George I.—with never a II.—of Virginia; born only six years apart, the one unfolding into such a narrow-minded king as was sure to alienate the American Colonies, and the other into such a general, statesman, and ruler as was to preside over their crystallizing into a new nation of which he was to be the first president. Doubtless George III., with his self-will, with his high sense of the kingly prerogative, with his determination to take his mother's advice, "Be a king, George," was just as necessary to the fulfilment of God's purposes respecting this continent as the other George—George Washington—guided, too, by his mother, declining for his mother's sake an appointment in the British navy, thus kept for this continent and gradually winning the confidence and rising in the esteem of his contemporaries, until it became true that he was "first in war, first in peace, and first in the hearts of his countrymen," until finally it came to him to be the father of a nation. English indeed, but where English ideas had a better chance than in England itself. Here were two men, on two continents, an ocean between them, in their spheres, which spheres were kingly, guided, the one to drive the Colonies to exasperation, and the other to organize them into a Republic. One was as needful as the other. Whatever the decision as to the personal religious character of

such a man as Washington, of such a man as Lincoln, they both of them felt that they were God's representative men; stood at the head of a movement so much in the line of human progress, so harmonious with the progress of God's kingdom among men, that they did not hesitate to go forward. And God used Jefferson Davis just as he had used George III. They were both reactionists, who could only retard, but could not prevent the ordinance of God; steady it, as it made its onward movement.

People often confound two things that are wholly different. I open the Bible, and I find in Isaiah this passage, relating to Cyrus the Great: "Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him." Men have an unction from God to do things political. This Cyrus, the founder of the Persian empire, how God speaks to him: "I have surnamed thee, though thou hast not known Me." "I have guided thee, though thou hast not known Me." This is political selection. There are kings whom God crowned. This is an ordination to sit upon a throne, to lead armies, to conquer nations. When, 538 years before Christ, 200 years after these prophecies were uttered, Cyrus found open to him the two-leaved gates of Babylon and entered the great city, he stood there as God's representative to liberate His captive people. Cyrus did not belong to God's chosen nation; but God predisposed him to the work of returning His captive people to Judea. And in the Book of Ezra we see that he recognized it: "The Lord God of Heaven hath charged me to build Him a house in Jerusalem." Doubtless the prophet Daniel, his prime minister, had made the king acquainted with the predictions in Isaiah. And so he sets himself about their fulfillment, as acting under God's patronage and direction, as he really was.

In the third place, I want you to notice how the life of the people of any nation is at the mercy of the rulers of

that nation. Modern rulers do not presume to treat the common people as did ancient ones; they do not compel them to build palaces, bridges, tombs, and monuments such as pyramids, without compensation. If you could repeople Nineveh as she was 606 B.C., and later for many centuries, towering in arrogant splendor on the banks of the Tigris, sending forth army after army from her conquering gates, and bringing back host after host of captives for slaves, erecting her palaces and temples at vast expenditure of time and labor and life; if you could bring back the period when Egypt was building her pyramids, and the descendants of Abraham, Isaac, Jacob, and Joseph were making their daily tale of bricks under the eye and lash of cruel taskmasters; or even when King Solomon was adorning Jerusalem with his pools and palaces, it would disclose how every great ruler did precisely as Samuel told the children of Israel their proposed king would do: "He will take your sons and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots; and he will appoint him captains over thousands and captains over fifties, and will set them to clear his ground and to reap his harvest, and to make his instruments of war and instruments of his chariots. And he will take your daughters to be confectioners, and to be cooks, and to be bakers." Captives in war were invariably set to the work of city enlargement and city improvement. The renovation of Nineveh under Sennacherib, as described by himself, may well remind one of what Napoleon III. did for Paris. Yes, and what Governor Shepherd did for Washington; though, of course, the latter changes were accomplished under modern conditions and by modern methods. "Of Nineveh, my royal city," writes the great Assyrian monarch, "I greatly enlarged the dwellings; of its streets, I renovated the old and widened those that were too narrow. I made it as brilliant as the sun,"

And it was written of Solomon, that he "made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore-trees that are in the vale, for abundance."

It is true that in a large measure all this arbitrary sovereignty has passed away. But still the powers that be hold the destiny of the people largely in their hands; determine whether there shall be war or peace, material prosperity or adversity. The theory of Christianity is that government is for the good of the governed, that the king is on the throne for the sake of the people. And thus you reach the Apostle's ground for these prayers, which are to be offered for kings and those in authority, that men "may lead peaceable lives in all godliness and honesty." In that time, he meant that emperors and their viceroys might be kept back from those conflicts which seemed so much to be according to natural usage; indeed, that was the great business of nations. The second letter to Timothy was written from Rome when Paul was brought before Nero the second time. The thunder of the Roman legions was in all the earth. Rome was the great robber-proprietor among nations, adding house to house and land to land. Peaceable lives were almost impossible; godliness was difficult.

Those of us who remember how it was during our Civil War, recall how the subject wholly preoccupied the public mind; how it was the great business of the period; how the manufacture of munitions of war, the transportation of troops, the care of the wounded, the burial of the dead, the consolation of the afflicted, the successes and reverses of the arms, were the great themes of public interest. In the immediate vicinity of the conflict, the Lord's Day became as any other day, and the Lord's house was converted into a hospital. That kind of life which the Apostle describes, "quiet and peaceable life," in such circumstances was impossible. The economy

of peace is one thing, the economy of war a wholly different one.

There is not an emperor on the throne to-day who does not have the power to change the whole domestic, agricultural, economic life of his people for a half-generation. If such a ruler lies sick, apparently near to death, how critically the character and probable policy of his legal successor is scanned. This is why, too, the utterances of such an eccentric ruler as William II., of Germany, arrest so much attention. What does he mean? Does he intend to turn the wheels of national progress backward? To give emphasis to old-time notions of the royal prerogative? What will happen, as to the peace of the world, when the Czar of Russia shall die? How will the death of England's great queen, Victoria, affect the welfare of the nations? These questions are perfectly natural.

My fourth thought is this: To change the form of a government, to constitute it a republic, does not make the rulers any less a controlling factor in the life of a nation. "All in authority" covers presidents and senators, governors and lawmakers, even constables and police-officers. Think how much the welfare of the American Republic depends upon questions of public policy: say the tariff, the coinage of silver, naturalization laws, the government of large cities, the freedom and purity of the ballot-box, the claims of the industrial classes. Intelligent as are the American people, they are sometimes misled. Some of these questions are so new, so comprehensive, our situation as a nation so unique, the proximity to other nations so increased, that our people may easily be perplexed and confounded as to the bearings of them upon our welfare. And the people are those who are in authority here. It is the people who cheat themselves, impose upon themselves, oppress themselves. And it is for the American people, by the American people, that supplications, prayers, intercessions, and

How far, too, if prayers were made an acknowledged and open factor in our nominating conventions and national elections; if we added to our discussions and parades, our orations and editorials, this element of appeal to God to be with us, as He was with our fathers, to keep the nation true to the principles of free government, free from foolish vagaries, free from the misguidance of corrupt men; how far this would go toward a state of things in which it would be easier to lead peaceable lives, follow the industries, develop material resources, hold on our way of unexampled national progress, may be readily seen.

And then, when you add the element of godliness; when you look at the interests of Christian institutions: institutions of learning, churches, Sunday-schools, and see how they are affected, whether by national prosperity or adversity, by light or heavy material or industrial burdens, how they are weighed down and hindered by times, how they are blighted by corrupt political campaigns; when you see the effect of setting before the young men of a nation the successes of an unscrupulous adventurer, who wins his way by undermining the character of our institutions, we may well pray for the rulers of the nation, the people, that they may look after their own higher interests, and that of their children after them.

When the government is of the people, for the people, and by the people; when the nation's rulers are taken from whatever workshop or household; when the young men in our schools and colleges to-day will tomorrow wear the ermine of the judge, wield the scepter of logic in the forum or the legislative hall, be in the army or navy, we ought to see that, as never before in the case of a nation, prayer to God for minds in their formative processes is our only safeguard; and that, especially, as we recognize what God has meant and still means in giving this nation a place on the earth, it

becomes us to be instant in prayer in her behalf. God only can save us from perils to the ballot, from the perils in the legislative bodies, from the perils by immigration. We must trust in Him; to Him we must pray. "I exhort, therefore, that, first of all, supplications, prayers and giving of thanks be made for all men, for kings and all who are in authority, that we may lead peaceable lives in all godliness and honesty."

A SHEAF OF WHEAT.

THANKSGIVING SERMON BY REV. JACOB NORRIS [PRESBYTERIAN], LARAMIE, WYO.

He filleth thee with the finest of the wheat.
—Ps. cxlvii. 14.

Paul took bread and gave thanks.—Acts xxvii. 35.

"THANKSGIVING" follows harvest as "the night the day," and brings in its arms a sheaf of wheat. The procession of blessings is so long that we cannot see its end, but its beginning, its drum major, is a sheaf of wheat. At a recent celebration it took hours for the thick column to pass a certain point. How long would it take for the army of God's blessings to pass? It is endless, like a circle. "The rolling year is full of God." "Each blessing to my soul most dear, because conferred by Thee." Though the highly painted brigade of ripened fruits is attractive, the most beautiful is the solid gold of the sheaf of wheat. Nor in the long crowd of fruits—the apple, with its thousand uniforms; the grape, with its coat of many colors; the thousand varieties of plum and pear and peach; the groves of orange, of banana, of fig—do we pass by the gold-tinted and many-ribbed dome of the pumpkin. Since the great Angelo selected it as a pattern for the summit of St. Peter's, it will always attract attention, though in the rear of the long line of delicious fruits. No Thanksgiving picture is complete without it.

But the most worthy to lead all this line is the golden sheaf. Its pedigree is unbroken, its wealth boundless, its benevolence world-wide. Every other plant which furnishes food is unfit in its natural condition. Every other plant needs development. Every vegetable in our garden, in its normal state, is worthless, and man must find out the secret of its nutritious growth. But it is not so with the sheaf of wheat. No doubt the first man had it in its perfect form. It stepped on the planet in company with him. It was made for him. Not the slightest trace of wheat is seen in any of the strata of the earth until we come to those formations contemporaneous with man. We give thanks for thee, immortal grain of wheat! The grain of wheat keeps company with the grain of sense, and it has ever been a ministering angel to the rational creature. We see, then, the aristocracy of wheat. It has never been found in a wild state. It is even more noble than some men. The gold colored corn was more civilized than the copper-colored man. It was once thought that corn and wheat were found growing in a wild state in Persia and Tartary, far from the influence of cultivation, but the botanist has proved this to be false. It was the golden food coined in heaven to be circulated among men. Corn has never been known as anything else than a cultivated plant.

Adam saw as good grain as ever Pillsbury did, and the warehouses in David's time were filled with the "finest of the wheat." Wheat grains have been found wrapped up in the Egyptian mummy case. "The poor form of man lies there brown and hard, and much of it gone to pungent dust. The lord of creation has faded utterly; but the handful of seed has in it the mystery of its wonderful life, and when it is sown, in due time the green blade pushes up through the soil, as it would have done along the Nile 4,000 years ago, and the plumes of its knighted children have this year waved upon millions of acres in our fair land."

We have been filled with the "finest of the wheat," and like Paul, we "give thanks." "Charred fragments of bread and large quantities of carbonized barley and other grain have been dug out from beneath the alluvial deposits of the Swiss and Italian lakes, where the swampy dwellings of a singular race stood, at the very least, 2,000 years before the Christian era." Wheat is never, like other plants, self-sown and self-diffused. Neglected of men, it speedily disappears and becomes extinct. All this suggests its high origin. It came directly from the hand of God, from whom all blessings flow. The Greeks and Romans believed it to be the gift of the goddess Ceres, and therefore called all grain cereals, and we only express the same truth when we say to Him, whom these pagans ignorantly worshiped: "Thou preparest them corn, when Thou hast so provided for it." If there is any one thing that we should thank God for more than anything else it is the grain of wheat. We shall see how many other blessings are wrapped up in that little shell. It is the glad angel that has brought your daily bread for 365 days. "Give us this day our daily bread" went flying up to heaven, and brought back in its hand the grain of wheat. It flamed up in summer and harvest, and lit the whole year as the new sun in the east pours forth from its lap the golden light. The grain of wheat has rung its little bell three times a day, and in response each chair is filled. All ages grace the family board. The boy just home from school, not "whining nor creeping like a snail" as he went with "his satchel and shining morning face"—he would not be much of a boy if he had brought the clean face home again—but with an appetite large enough for a thousand grains of wheat—a whole elevator. It was the tiny call of the grain that broke up the school at noon, its little hand that lifted the gates and sent the flood of keen appetites to the well-spread store.

By the side of the hungry schoolboy

during the whole year sat his fair-haired little sister, who never forgot her dolls. They, too, must have their slice of bread. In the kingly high chair—for the weakest in the family is lord of all—sits the prattling babe, wrestling with a grain of wheat in a delicious crust. All bend forward, as you have seen the wheat-stalks bow its heavy head, not with pride, as the Pharisee, but with humble thanks that God had so richly filled its little garden. All bow the head—even the doll, insensible plaything, returns her thanks—there are thousands of strong men who never do—all bow the head in devout thanks for “their daily bread.” “Every chair is filled,” did I say? What a blessing! Have we returned thanks for that? Every chair filled? No; at the Thanksgiving board one chair is draped. The arm and brain so long nourished by a grain of wheat are paralyzed in death. ’Tis not the same Thanksgiving Day as for many years. Or, perhaps, the tenderest vine that graced the scene a year ago is to-day blooming in heaven, whence it so lately came. These, looked at aright, are new links to bind our hearts to God. As each spring the little grain of wheat, that in the ground has died, rises up to a new life, so a resurrection morn will gather all the scattered and broken links and rebind them together. But there is left one little girl upon whose heart the mother leans.

Every chair full? Yes, and one more baby, too; and in some gardens these flowers come double. What a happy group! How rich a place to sow the little grains of kind words; and of the 250,000 in our language, how many have we goldened o’er with the rich husk of love and charity? Not only has the little grain brought your household together so many times, but millions of others. It is not only aristocratic but democratic. How many children’s hearts have been made light by the piece of bread—fresh-made, light-crust, thick slices, gold-plated. Oh, children, thank God for the hands

that can make good bread; that can knead it and watch its growth; that can bake it and paint the flush upon its cheek. Were it not for them, I fear the little grain would have lost half its value. What perfumes sweeten the house like those of the new loaf just fresh from the oven? Have you ever seen them drawn out from their old brick hiding-places, whose bottom was so thickly covered with the red-hot coals? When a boy, I supposed that into such were cast the Hebrew children. Well, here they come out of the house, a slice in each hand, and the mouth full too. Even in those of the big boy, as well as in those of the toddling babe, not only out of the rich man’s mansion, but out of the poor man’s cottage as well.

The grain of wheat is no respecter of persons. There is no crown which so royalizes the daily board as the golden loaf. But the grain of wheat forms the staple of the delicious cake, it crusts our pies, it dresses our fowls and fish, it prepares our soups, it brings the wholesome porridge—chief of Scotland’s food. It not only dresses our flesh when cooked, but it feeds them alive. Without the corn, whence the turkey; whence the savory meats without the grains? Remember to-day the God-sent grasses which have fed our cattle upon a thousand hills. The whole cattle industry in a sense depends upon the little grain, hid away in many a spear. Thanks be to Thee, great and kind Giver of the many showers that have come warm from Thy upturned hand, or been snowed down upon mountain top and there melted by the sun and sent in many little streams down the rocky sides. Thou hast not forgotten the many million mouths of grasses and grains that cried to Thee for drink. And in Thy remembrance of these, Thou hast not forgotten the wider mouths of Thy children made in Thy immortal image.

We thank God for our rich valleys covered with corn, and for our mountain ranges covered with flocks and

herds. It is largely the little grain that makes our city prosperous and happy. Our railroads would be torn up and our locomotives still in death were the little grain of wheat to depart. A scarcity of these is sooner felt than anything else. No long trains of cattle, were corn and grass to fail; no smoke from our chimneys; no early whistles, responded to by scores of industrious workmen. It is even our little city's hope, set down as we are so far from vegetation in the very lap of gold and silver. But gold and silver are only media of exchange—the corn and wheat will save life. But while the grain of wheat suggests the grain of gold, let us thank God for them too. What a rich land he has set us down in! We can trace so many of our personal blessings during the past year to the little grain of wheat. We can see how much of the happiness of our whole city depends upon it.

This is a farming nation. The richest of our imports come to us in return for the grain of wheat. The outgoing ships, laden with the prime beef, are simply carrying over corn to foreign ports, exporting it, wrapped up in the smooth hide of the noble steers. It is said, "If you wish to hear the news, go away from home"; and if you want good American beef, go to Europe. In return for these, we receive delicious things we could not ourselves raise. So that the yellow sheaf not only fills our mouths with its own food, but it brings to our tables the nourishing and delicious fruits of all climes. It is the grain of wheat that controls our markets. It seems as if yellow was a royal color—it paints both our gold and grain. Some have chosen the "golden rod" as a national flower, some the Indian corn. I would vote for the sheaf of wheat. The grain of wheat has played no little part in the world of invention, making it possible to gather the fruits from the boundless acres of the Northwest, where the whole world turns for the "finest of wheat." There is no more beautiful product of the in-

ventor's mind than the reaper and binder, and it jumped out of a grain of wheat. But there is one thing we regret about it. It has destroyed many a love story like that of Ruth and Boaz. It has been so long since some of you have seen the old-fashioned harvest field. Let me hang up the picture in the beautiful words of Thomson:

Soon as the morning trembles o'er the sky
And, unperceived, unfolds the spreading day.
Before the ripened fields the reapers stand
In fair array; each by the lass he loves,
To bear the rougher part and mitigate
By nameless gentle offices her toil.
At once they stoop and swell the lusty
sheaves,
While through their cheerful band the rural
talk,
The rural scandal, and the rural jest
Fly harmless, to deceive the tedious time
And steal unfelt the sultry hours away.

There is not much time for love and gossip behind a new McCormick.

Not only do we see the ripened fruit of the ingenious mind in the implements of the field, but they also make music in the vast mills which grind the "finest of the wheat" into the finest flour. What once was done with hand and hammer is now accomplished by the most brilliant machinery. And thus the grain of wheat has wrought great things in the field of mechanics. But the little grain says, "Though from the first I have been the friend of man, I have my parasitic enemies, the inimical smut, the envious rust, the deadly worm, and the Hessian fly, and so I knock at the door of science and ask her kind aid to fight these foes, and most nobly has she responded. In the hall of the agricultural laboratory, the patient scientist has found for me relief." And so to-day we thank God that science has been fostered by our State, and that the little grain which has ever gone with culture hand in hand has at last reached Wyoming; that it is progressive; that it comes so near to the tables of our citizens. We can bless science for the purity and abundance of our bread, for new seas of waving grain high up in these, our

proud mountains. This industry is now but an infant, but in the swaddling clothes of nature and science we look to see it grow. Thus the little grain has always led the army of civilization. "But," says the wheat and corn, "we have our worst enemy in man. If he must press the grape for wine to cheer his heart, he ought not to squeeze that life from us which makes brutes of men.

"We were made for strength; men have made us the enemies of power. We want to bring happiness to every home; men have made us the instruments of misery. We were made to fill the granary; men have made us fill the distillery. We were made for bread; men have converted us into beer, and were it not for the beer so many would not be crying for bread."

And so, while we have many thanks to God for the divine that resides in the grains of wheat and rye and barley and corn, we grieve to-day that our land is so scourged by the devils that dwell in them, too. They were made for real value, but men have converted them into speculative, so that with the little grain much of our gambling is carried on. We thank God that our "land still wears," as Shakespeare says, "the wheaten garland of peace;" that cholera halted in its march around the world at our ports; that our ships have been filled, too, with the best of our wheat for the starving poor on Russian soil. We thank Him for the excellent health of our city, for our church and our homes. Some few forms I miss from the congregation, but our lives have been very precious in God's sight. But we thank God above all for that "bread of life" which came down from heaven. As the grain of wheat nourishes the body, so this bread of heaven saves and nourishes the soul. "Thanks be unto God for His unspeakable gift." And abundant as is the wheat of our land, it can never be as free as this bread of heaven, which we can all receive without money and without price. It is through Him that we receive every

other good gift; and the beauty of it is, we receive it every day. The best thing, then, in thanksgiving is to have it flow, like the blessings, constantly. We must not be like an intermittent spring, which discharges itself at a single gush and then dries up till the next harvest.

THE LESSON OF THE TRANSITORY.

By J. D. WELLS, D. D. [PRESBYTERIAN], BROOKLYN, N. Y.

The fashion of this world passeth away.—
1 Cor. vii. 31.

It is not in any melancholy mood that I place these words at the head of my sermon. Whatever they mean, no one should be sorry that he is passing through "this world on his way to heaven." Our Lord came from heaven to toil and suffer a while in this world, and then went from it into heaven, taking our nature with Him. How impressive and suggestive His words to His disciples. "I came forth from the Father and am come into the world; again I leave the world and go unto the Father!" Equally impressive His words to His Father: "As Thou hast sent Me into the world, even so have I also sent them into the world!" So it does not greatly concern us whether we stay or go, or the world remains as it is, or its fashion passes away, if only the will of the Lord is done. Young eagles may find the stirring up of their nests, where the parent birds have fed and nourished them till they are fledged, rough and unpleasant for the time, but there is no other way to larger liberty and the joy of using their strength of wing in glorious flight. We need all the resources of grace and providence placed at our disposal. We must learn to use this world as not abusing it, and make ourselves familiar with the revealed fact that its fashion and, as St. John testifies, the world itself passeth away.

The text has larger meaning than we discover on cursory reading. It stands

as a reason for a course of conduct that is not easy; a habit of life, which however rational and obligatory, will make us singular if we acquire it.

If "~~this~~ world" means the well-ordered, visible globe on which we live a while, then the fashion of it and the meaning of its passing away are not hard to be learned.

But if it means the people themselves in all their relations to the earth, then the fashion of it means a great deal more; and the revealed certainty that it passeth away has strong claims upon our earnest thought.

In both these meanings of the world, its fashion passeth away, and we will give attention to them in their order that we may the more strongly feel the force of the "*for*" connecting it with what goes before. Do so and so, writes the Apostle, "*for* the fashion of this world passeth away."

I. "This world" is our earthly dwelling-place and the sleeping-place of our bodies at death till the resurrection.

But the word has larger meaning—the material universe, from its perfect, orderly arrangement, in contrast with *chaos*. But in what sense the fashion of it—the entire system of worlds in their relation to each other—is passing on and away, is largely a scientific matter, and I do not enter into it.

The revealed truth is enough for us: "There shall be a new heaven and a new earth, wherein dwelleth righteousness."

We are most deeply interested in the earth as our place of sojourn, burial, and resurrection. Of course we recognize its small proportions even among the planets of our solar system, and its minuteness among the worlds of light that shine in our heavens, and, from their immeasurable distance, are seen only as twinkling stars. But God chose it as the scene of the incarnation, and of redemption for human sinners, by the blood of His dear Son, and that makes it great. "The fashion of this world" known to us as the earth and the globe is the plan and arrangement

of its mineral, vegetable, and animal kingdoms. It "passeth away." I do not understand by this that it is to pass away at some unknown time in the future, but that it is now passing away. Under the laws by which God reveals His immanence, His will, and His activity in nature, it is all the time changing. Not more real were the material changes wrought by God's power in the days or millenniums of fitting it up for man's dwelling-place than are the changes now taking place as the centuries come and go. The stratification of the earth's crust reveals vast changes by fire and water and chemical action that have already taken place. The same forces are active still. Internal heat grows perceptibly less; volcanoes relieve the tremendous pressure within, and flood the regions near them with liquid fire. Streams of lava harden and convert gardens and fields into barren wastes; earthquakes rend the ground and rocks, change watercourses, destroy human abodes and lives, and give a new aspect—commonly one of desolation—to large sections of country. Tornados, fire, and flood are mighty forces of destruction. Acting more gently, but with steady and accumulating effect, the summer rains and winter snows and cold disintegrate hills and mountains and change the appearance of the plains that lie at their feet. The fauna and flora of the present earth are greatly different from those of many centuries ago. Brutes of mammoth size, found in this and other lands, and mines of coal, bituminous and anthracite, the products of vast forests, are silent and impressive witnesses that our text in its most limited meaning is true, and they are a prophecy of changes yet to come. As we lie down and rise up: as we set our hands to domestic and other industries; as men go to their farms and merchandise, to their high callings and low callings, to their ambitions, and pleasures, and sorrows—the very earth on which they dwell is waxing old, and the fashion of it, in outward appearance

and structure, is passing on and away, even as God has purposed. "Lift up your eyes to the heavens, and look upon the earth beneath; for the heaven shall vanish away like smoke, and the earth shall wax old like a garment" (Isa. li. 6). But this is from a late chapter in the prophecy of Isaiah. Let two witnesses from the New Testament testify: "Thou, Lord, in the beginning, hast laid the foundation of the earth, and the heavens are the works of Thine hands. They shall perish, but Thou remainest" (Heb. i. 10, 11).

"But the day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up." Even the material view of "this world" as the earth, our present home, and the fashion of it passing away, make the text a powerful incentive for obedience to the fervent exhortations immediately before it, and to which I must call your earnest attention before I close.

II. But "this world" and "the fashion" of it have a very different meaning. It is a meaning that involves ourselves, with all the living, in our manifold relations, plans and employments for the life that now is.

No one imagines that the words, "Behold the Lamb of God that taketh away the sin of the world," or the words, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life"; or the words, "If the world hate you ye know that it hated Me before it hated you"; or the words, "He will reprove (convict) the world of sin and of righteousness and of judgment," or the words of a dozen other scriptures, in which "the world" or "this world" is named, refer to this earthly dwelling-place of ours or to the material universe. They all clearly mean the people who sojourn here, in their many earthly relations and plain employments. An

English word in familiar use is the Greek word *σχημα*, for "fashion," adopted into our language, almost without change, to wit: "the word *scheme*. It means a system, a plan, a design, a project. We cannot particularize all the schemes that are limited by their very nature, both in their formation and their execution, to the earthly life. They are exclusive of all that relate to the future life. There is not in them even a suggestion of plans that look to the doing of God's revealed will.

A passage in the First Epistle of John presents the contrast between these plans that are so many bonds to the present world, and the plans that look beyond and above. "The world passeth away and the lust thereof, but he that doeth the will of God abideth forever."

Every one who has the gracious habit of obedience to the revealed will of God is in such relation to God in Christ, the King eternal of the ages, immortal and invisible, the only wise God, to whom belong honor and glory unto the ages of the ages—that he shares the ages of the ages with him. This scheme of life, directed by the will of God, and to the doing of His will, can no more pass away than can the throne of God's mercy and grace and power. So we need have no concern about such passing, providing that with our Saviour we can individually say to His Father and our Father: "I delight to do Thy will, and Thy law is in my mouth."

So we turn back in thought to get as strong an impression as we can of the revealed truth that *the fashion*, scheme, plan, desire, purpose of "this world" passeth away, is passing as we are gathered here.

It is a trite but Scriptural saying that "one generation goeth and another cometh." This general statement covers the universal fact. "*It was appointed unto men once to die.*" The fact of the dying of all men under this divine appointment is deeply affecting

when we think of the many who have gone from the circles of our kindred and acquaintances. We look beyond this limited circle, and we are startled by what our eyes have seen. All the cemeteries on the outskirts or within the limits of our city, and all that are within easy reach of New York and the neighboring cities, have grown to their vast proportions, and received most of their silent denizens, since I came to this pulpit. Not a hundred, perhaps not a hundred, were sleeping in Greenwood then; now there are 400,000. Then there was not a grave in the Evergreens, and but few in Cypress Hills; now there are scores of thousands.

But what are these in comparison with all the buried in the many places of the nation and the world! How suggestive the uncovering of whole cities buried, not the people merely, but the very buildings, and the unearthing of the archives of kingdoms and dynasties whose people and rulers were once as active and schemeful as we are. And the antiquities of the old world are hardly more wonderful than are those of our own new world. Where are the aborigines of America, North and South? We discover their religions; we place them in our museums, and straightway forget the lesson they should teach us. But the destruction of the weak by the strong is not confined to this continent. The Hawaiians are melting away before the representatives of other nations. The Chinese seem to be yielding to the arms, the carnage, and the skill of the Japanese—the island nation, now called the England of the East. England's queen is empress of India. Four-fifths of the great continent of Africa is under European protection. The fashion—aspect, condition of that country and its peoples—is passing away as I speak.

We speculate about the lost ten tribes of Israel. We cannot recognize them anywhere on the face of the earth with so much certainty as to say where they are. Cities, nations, civilizations, religions have passed away, and others

are passing. The process continues. As disciples of Christ and children of God we are reconciled to it, because the passing means the coming of Him whose kingdom is an everlasting kingdom, and whose dominion endureth forever. His reign, whether on earth or in heaven, is a reign of righteousness. Opposition to the revealed will of God, whether by individuals, families, communities, or nations, and the immoralities and crimes resulting therefrom, must come to a perpetual end. The exposure of them, as in New York City now, is the beginning of the end in that locality, and hastens it elsewhere. Nations that pass away have no resurrection, as nations' schemes of evil that fail—and such schemes have always the reason for failure in themselves—disappear at last to be seen no more. "But he that doeth the will of God," the weakest believer, though stripped of all earthly possessions and passed by as beneath the notice of the proud and self-sufficient, has a value in God's sight above the value of all the silver and gold in the world—living or dying is true of all things—and "abideth forever." And there are millions now living on the earth and making their influence for good felt in all the earth. The controlling influence of Christian nations is spreading. During the century, 160,000,000 copies and portions of the Bible have been issued in 320 languages, bringing it within reach of nine-tenths of the human race.

But I do not forget that I am unfolding the text, "The fashion of this world passeth away," for a definite and practical purpose. I wish to use it in its logical connection. So the Apostle used it, without any exposition. He left it bold but impressive in its very boldness and simplicity, to enforce individual and social duties of commanding importance. And here they are in their order.

1. "The time is short," very short for some of us; short at longest for all of us, when we consider the eternity that lies beyond, and the relation of

the short time to the ages of the ages into which every one of us will pass, prepared or unprepared, saved or lost, to live forever in the city of God, or to live forever with those who are without the city because they cannot enter.

2. "It remaineth that they that have wives be as though they had them not." This is no counsel for the social neglect of obvious duties in family relations. It applies to wives as well as to husbands. It subordinates the most intimate and the most exacting of all earthly relations to the service of Christ and preparation for eternity. It may be and it is true that in many if not most cases, "he that is married careth for the things of the world, how he may please his wife," and "she that is married careth for the things of the world, how she may please her husband." But, happily, it is also true that marrying in the Lord, husbands and wives dwell together as heirs of the grace of life, and walking hand in hand with the Lord Himself, all the more safely and happily walk heavenward—not sorry that "the fashion of this world passeth away."

The same Apostle, who wrote to the Corinthian Church in keeping with their surroundings and times, as just noted, in writing to the Ephesians a few years later, used the relation of husbands and wives—as Old Testament writers had done long before—to illustrate the intimacy and tenderness, the love and mutual confidence, between the Lord and His individual disciples, and also between Him and the whole multitude of believers in heaven and on earth, who together are the bride, the Lamb's wife.

3. "They that weep as though they wept not." This world has been called a vale of tears. When we think of sin, and disappointments, and estrangements, and toil, and weariness, and sickness, and death, what wonder! The tears of Jesus on more than one occasion warrant our tears on similar occasions. But God puts our tears in His bottle. He does not reproach us for weeping.

As one whom his mother comforteth, so the Lord comforts us. For the departed who sleep in Jesus and are forever with Him, who would not return if they could, and could not if they would, we have no occasion to weep. They have passed on and away at the call of God. We need to take care that our tears because our pleasant homes are made desolate do not become selfish tears and unfit us for the work of life, for then we have no consolation. Oh, to be so intent on doing the will of Him who has saved our departed kindred and received them to Himself, and is saving us and drawing us heavenward by heaven's increasing attractions, so intent on doing and supporting all His holy work that we shall rejoice in the Lord at all times, even with joy unspeakable and full of glory! It is not beyond the possibility of true faith, even in the first years of its advent to our hearts, to bring us into such conscious and blessed relations to the Lord that we shall glory in tribulation, and find in the passing of the fashion of this world more powerful reasons for weeping as though we wept not, when our tears are most profuse.

4. "They that rejoice as though they rejoiced not." Does this perplex any one after what has just been said about rejoicing in the Lord at all times? The perplexity ceases the moment you understand that the joy referred to is that which comes from mere worldly sources: the joy of earthly prosperity, of increasing wealth, of pleasurable sensations. Let such joy be to you as though you had it not, because the joy of the Lord fills all the higher places of your nature, while you look and long for His coming, and sing in the gladness of your heart every day.

5. "And they that buy as though they possessed not." Buying under human laws rightly puts you in possession of the things bought, as you stand related to your fellows under the same law; but as you are related to Jesus, and the money with which you made your purchase was His, and you

acted as His steward in the money transaction, if there was a profit in the purchase you have a larger stewardship, a wider opportunity for serving your Lord and your fellow men, and a grander opportunity to give your account with joy and not with grief. Oh, how much we have to learn of the blessedness of being partners of the King of the ages in establishing the kingdom of the ages by means of consecrated treasure, as well as by the truth of the Gospel and the prayer of faith! The Lord Himself makes us teachable, and seals upon our hearts His own words: "It is more blessed to give than to receive."

6. "And they that use the world as not abusing it;" i.e., not using it against something in behalf of which they should use it, as their own souls, the welfare of others, and above all, the will of Him who entrusts them with it. "God gives us richly all things to enjoy." It is His very nature to give. Do you not sometimes find yourselves filled with wonder in remembrance of what He has given you in the past, is giving every hour and moment, of material good and social benefits, crowning all with life eternal through Jesus Christ?

I look at some tint of color on a tree of the woods, or the leaves upon or in a flower of the garden, and a thrill of pleasure stirs my whole nature. Take a wider view of the earth and the heavens, and you can neither repress nor describe your emotions. Jesus Christ Himself looks upon the same earth and heavens. He found parables in them for those of His time and for us. We are brought very close to Him by a lily, a raven, a sparrow, a child.

Human beings who love and serve Him bring us nearer, because they are our brethren in Him. If they do not love and serve Him they bring us near, because He pities them and would have us with them. If they never heard of Him, and therefore cannot even think of Him, they bring us near, because He commissions us to make disciples

of them by giving them the Gospel, and praying that the spirit of truth may show them their need of it.

Dear friends, can you see the logic of the text in connection with the six particulars just noticed? I will not repeat them. Read them for yourselves, and see if you cannot find a new incentive for regarding them with sacred interest, because "the fashion of this world passeth away."

'Tis but a little while
And He shall come again,
Who died that we might live, who lives
That we with Him may reign.

LOSING AND FINDING OF LIFE.

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*He that findeth his life, shall lose it; and
he that loseth his life for My sake, shall
find it.*—Matt. x. 39.

JESUS had called together His chosen twelve to send them into the various cities of Israel. He gave them many directions as to how they should behave themselves; and in counseling them in the right pursuit of their own future and ultimate happiness and victory over the things of this world, He tells them this secret of finding life.

A special characteristic of one who is truly a follower of our divine Lord and Master is unselfishness.

A natural prompting of the human heart is the continual close guarding of one's own interests—and that to the exclusion or disregard of those things which pertain to the welfare of another.

We are taught that self-preservation is the first law of nature, and yet, while that is a true law, it is fundamentally opposed to the religion of Christ that one should content himself with thinking of his own, and cherishing, at the same time, no thought touching the well-being of his fellow men.

The religion of Christ is one of revolution; His coming meant the change of life and modes of thinking from what the world had previously known.

It is positively contrary to the will of God that we should confine the influences, powers, and deeds of our life to that narrow, limited sphere of being which is known to each person as "myself." He has not arisen to any true or lofty idea of life who has not endeavored to raise himself out of the narrow sphere of self. He who does not recognize the claim binding upon him of being instrumental in establishing what is good in or for the benefit of his neighbor, has not yet acquainted himself with a correct conception of his mission in this life. The soul of man, to fulfil its appointed task, must rise from that sphere to which it would be apt to hold itself, unless guided by the light of God, and reach far beyond itself and live for those who, like itself, are capable of happiness or misery.

Now, we are told directly by our Lord that what we conceive to be the most natural course in the establishment of our own well-being is vitally opposed to the true and only sure way to that end. In other words, we are not altogether safe in following the instincts of our being, and we are never safe in following them when the Revelation of our God declares their opposite. Thus, if the words of our Lord had not intervened, our own unenlightened philosophy would have led us to the conclusion that he that findeth his life shall save it.

And why, it may be asked, is that not a fair and proper deduction?

The answer is this: The life is here spoken of as life at two distinct periods, and under different conditions. It is then reduced to two distinct lives: the life natural, which is first, and the life spiritual, which is second; as we have been told: "Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual." And again we are told: "For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary, the one to the other." Now both the carnal and the spiritual life of man have receptive

faculties. Each is fully capable of growth on its own lines and according to its own nature, and because both are properties of the same being and are contrary each to the other, the nurture of the one means the dwarfing of the other—the destruction of the one is a necessary implication from the strengthening of the other. Hence, he who seeks his present life, he whose heart and mind are bent upon the things of this life, he who lives in the carnal and for the things that are carnal, is cultivating that nature which is receptive of that which is ephemeral, of that which endures but for a night. His power for seizing the things that are not of God is developed; his capacity for apprehending the world and the flesh continues to increase. While this faculty is fed, its opposite, the faculty which is receptive of spiritual powers and influences, is neglected, is starved; and it finally becomes incapacitated for the reception of the things which its own proper nature calls for.

This truth is exemplified on all sides. We see men often who give themselves up so unreservedly to the things of the flesh that their spiritual faculties at length seem to become fearfully blunted; they appear to have no qualification for appreciating the beautiful, the noble, the grand in character.

But what is the outcome of all this? We reply—basing our reply upon the argument of St. Paul in the thirteenth chapter of First Corinthians—that the things of this life are passing away, and when they shall have passed away, then they whose faculties are capable of grasping only those things shall indeed have all their faculties intact, but shall not possess the things upon which those faculties are able to feed.

Things are made to be in correlation with other things in this world. The power of sight without the object of vision would be of no benefit to the soul. The capacity of smell, where there is an absence of odor, might as well be dispensed with as retained.

And the capacity for eating may be ever so great, but if there be a lack of food, the whole body must weaken and die.

So it shall be in the day of our Lord, when the tables shall turn: "He that findeth his life shall lose it." He who teaches his eye to lust after the things of the flesh; he who allows himself to be led by every appetite and inordinate affection; he who disregards the well-being of others and puts self and the things of self always before his eyes to long after them, shall have the passion for reaching after those things when that which is spiritual shall appear—but then the things of the flesh shall have passed away and nothing shall be left which he will be capable of apprehending.

The spiritual shall then come into power, but the faculties, which, according to the nature of their being, are receptive of the spiritual, shall, because of the cultivation of the carnal side, lose their power of reception. Then the truth of the Lord's words shall be discovered to the soul: "He that findeth his life shall lose it."

The next consideration to which we come is this: "And he that loseth his life for My sake shall find it."

This losing of life is just the contrary of the finding of life, which we have been discussing. He that loseth the present, lesser, natural life, shall in God's own time find that greater, spiritual life.

We are called upon by St. Paul to continually mortify our members which are upon the earth; *i.e.*, those that work to the pleasure of the flesh. We are to mortify these, because the things with which they have correspondence shall not endure; and by the death of these members we feed, we firmly establish our spiritual faculties, or those receptive powers of our being which are capable of grasping those enduring virtues which will transform our being into the likeness of our Lord.

Hence, by losing our life is meant the laying aside of those things which

the appetites crave. But let us notice right here that God never charges us to avoid the things that are everlasting, but only those whose endurance is for a season.

We are called upon specially to deny ourselves those things and states in life which seem to be to many the only sources of happiness.

When we read the Book of Ecclesiastes we hear the preacher repeatedly referring to what are commonly known as life's *grandeurs* as vanity.

And why is anything vanity?

It is because it is not the source of what it is claimed to be: it is because what is thought to be its natural and necessary issue is never begotten thereof; or if, perchance, it do appear, its appearance is for a season only, then vanishes and carries its benefits with it. If, then, we would find our lives, we must lose them; our selfish aims, our personal pleasures, the fleshy cravings, must all be subdued that the spirit may be edified. We are not called upon, however, to banish from our minds and hearts whatever tends to bring us pleasure; but whenever our pleasure or happiness necessitates the unhappiness or discomfort of others, then are we charged to forego that pleasure, if by foregoing we bestow comfort upon him who otherwise would have to endure pain. This is what is meant by seeking not one's own, but the things of another.

If, then, we would find our life, we must lose it; we must now, in the day when the things of the flesh seem to demand attention, subject them to the things of the spirit. While we are in the flesh, we must live in the spirit.

Though we are not called upon to live as does the miser, we are to live as does the prudent man, who foregoes present desires for future needs.

And again: We are to lose our life for the sake of our Lord and Master.

There may be and may have been many whose lives were in themselves so fraught with acts of self-denial as to demand the homage of all men. And

while it is to be hoped that none were prompted by baser motives, yet it is possible that pharisaic love of display was the secret of it all.

So we see in all our works of self-losing a *certain* motive, and none other must be the ruling principle.

The thought of our fellow men, the production of their happiness, the establishment of their well-being, the finding of their life—and all for the sake of Christ—should be the motive operating upon and within our own lives. If we lose our life for human praise, or for other considerations whatsoever, saving for the sake of Christ our Lord, there is no assurance that our life shall be found.

Then, to live the true life men must liberate themselves from the narrow bounds of self and come in touch with that great circle of humanity in the spirit of sympathy and all that is tender, sweet, and true, so as to identify themselves with everything which is in the likeness of their own spirit, and bring themselves to feel that the needs of others are their own, and that in order to satisfy their needs they must first satisfy those of others.

The altruistic spirit, shown in our Lord's life when He emptied Himself of all His glory and became man for the bestowal of life upon fallen man, must be the spirit which is to characterize His followers. How beautiful is the life lived for another's sake! How repulsive that which has no heart for anything which is in any way separable from itself!

And when one spends and gives his life to be spent in behalf of others because of the love he bears toward his divine Master, thrice beautiful is he!

"Is life worth living?" asks the cynic sage. That hangs upon the question, what is life? To breathe, to eat, and sleep, or vainly strive With nature's laws a hopeless war to wage, And reap unrest and pain from youth to age—This is not life, but death. He only lives Who from the heart's full fountain freely gives,

And takes as freely, love's large heritage. Who saves his life shall lose it; and the prize, If gained, is not worth having. He who dies

For God and truth and lost humanity,
Scorning delights to live laborious days,
Shall win not wealth nor place nor human
praise,
But life, indeed, and immortality.

CHRIST'S RECOGNITION OF LITTLE DEEDS.

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She hath done what she could.—Mark
xiv. 8.

LEST there be some who have been backward and bashful in Christ's service, because they could not do something great, let us have your attention at this service to the anointing of Jesus at the supper in Bethany. Its central thought—Christ's recognition of little deeds—which is our subject, is love, joy, and peace to the humble workers in the Master's vineyard; to those who cannot, like veteran sailors, ride upon the billowy ocean and laugh at storms, but can help them launch their great ships upon the deep sea. Unable to speak like angels or preach like Paul, they can tell the love of Jesus to all with whom they come in contact. Not wealthy enough to give silver and gold, God accepts such as they have: gives them glorious opportunities and recognizes their contributions, however varied and humble, to the conquest of the world for King Emmanuel.

Because the people allowed Him, our Lord and Master was in touch and sympathy with them, visiting, eating, and lodging at their homes. On this occasion, at the town of Bethany, in the house of Simon, once a leper, but now healed, with Lazarus, whom He raised from the dead, and His disciples as fellow guests, Jesus ate His last supper as man's guest. While eating and conversing, Mary, the beloved sister of Martha and Lazarus, entered, with an alabaster box of spikenard—very costly ointment—and she broke the box, poured the contents on His head, anointed His feet, and wiped them with her hair.

The whole house was filled with the odor of the ointment. His disciples became indignant, saying: "Why was this waste of the ointment made?" "For," said Judas, "it might have been sold for more than three hundred pence and given to the poor." The evangelist says Judas did not care for the poor, but was a thief, and had the bag and bore what was put therein.

In the midst of their murmuring criticism and indignation, Jesus spoke on behalf of this woman and her deed, saying, "Let her alone; why trouble ye her? She hath wrought a good work on Me; for ye have the poor with you always, and whosoever ye will ye may do them good, but Me ye have not always; she hath done what she could; she is come aforehand to anoint My body to the burying. Verily I say unto you, wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of, for a memorial of her."

The deed was little; it took Mary less time to do it than it did the disciples to find fault with it, but it was backed up by a great spirit, making it exemplary for all ages and people. It was so appreciated by our Lord that He defended it, silencing the fault-finding disciples. That one is a Christian is no argument that he will not complain. Would that it were so! His history is that of human nature regenerated by God's power and in His service. Does any one deny that murmuring is a special peculiarity of some of Christ's followers? This class of people was among the children of Israel, the disciples, the early Christian Church, and is in the Church to-day.

The disciples only seemingly found fault with the woman; they really found fault with Christ for not resenting her deed. They whipped Christ over the woman's shoulders. They dared not call His judgment in question, but turned the full blast of their criticism against the woman. Whosoever finds fault with the Gospel preacher because a message pure and

unadulterated coming through his lips from the King of kings and Lord of lords does not suit his fancy, whips God over the preacher's shoulders.

This woman was charged by these disciples with extravagance in the question, "Why was this waste?" Will any one say that anything is too precious or costly to give to God? The law is, "Honor the Lord with thy substance and with the first fruits of all thine increase." Too many give God what they do not need and can easily spare. The ointment's price was a year's earning in Palestine. By this fact the beauty of the character and novelty of the deed are intensified, as like Abel, bringing a sacrifice to Jehovah, the firstlings of the flock and the fat thereof, she obtained the favor of Christ. What a blessing it is that fault-finding disciples are no barrier to the Almighty's smiles! What a comfort to know that oftentimes our definition of wastefulness is God's definition of true love! What a joy to be taught that the servant's condemnation is the Master's approbation!

As a subterfuge for their fault-finding, those disciples said: "It might have been sold and the money given to the poor." Mark! It was not the money from the sale of their own goods they wanted the poor to have, but that from the sale of this woman's ointment. A little while after, Judas sold his Lord and Master for thirty pieces of silver, and he was the very one who suggested the increase of the collection for the poor. Subsequent historical facts warrant us in asserting that Judas Iscariot was the only poor man whom Judas Iscariot intended to be benefited by the money. Even in this day men become exceedingly charitable when they are in positions to decide as to the wisest distribution of another's money.

Jesus answered this subterfuge by saying: "The poor ye have with you always, but Me ye have not. This demonstration of love for Me is only occasional; the care of the poor should be habitual." What He did was just

like Him: put her in the circle of His anointed; placed the laurel of His approbation upon her head; made her one of His little ones; stationed her behind Him while He received her stripes and fought her battle; said to the indignant guests, with fire leaping from His eyes, and gestures that showed how strongly moved was His inmost soul, "Let her alone. Criticize Me; become indignant at Me; find fault with Me; let her alone. This deed of genuine love has linked us together. I hold her in such close, tender, and affectionate relation that if you touch her you touch the apple of My eye; I am her defender. Let her alone." Beyond this, Jesus showed His recognition of the woman's deed by commending instead of condemning it, as His disciples did. It was not the first time they ventured to dictate to Him. They did it in the case of the woman whose daughter was grievously vexed with a devil, and when pious mothers brought their children that He might bless them. In the former case, regardless of the feelings of His disciples, He commended the woman for her faith and healed her daughter; in the latter He encouraged the mothers, was displeased with His disciples, and blessed the little ones. She hath done what she could. As far as she understands, and as much as she can do she has done. Into this act she has thrown her whole being and exhausted herself. Though it may seem simple, it is one great effort on her part. She has used up her resources; no surplus power remains. None before or after could ever do more. No angel in glory can surpass her, for none can do more than his best. This she has done. It cost her days of sacrifice and self-denial and labor to procure this ointment. She has treated me as a royal guest by pouring oil upon My head and wiping My feet with her hair, the glory of woman. Unselfishness, hospitality, humility, and love are all united in this deed.

Mary's was a love that did not come too late. Too often we wait until our

friends die before we show our love; then we are ready to say or do anything in their behalf. Too often we give flowers when dead, but thorns when living. Too often we give love when dead, but hatred when living. But Mary did her good deed for Christ's sake while He was alive, and Jesus declared she had come and anointed Him for the burying. Soon He would leave Bethany, be betrayed, arrested, tried, condemned, crucified, and buried; but this act of Mary would perfume the tomb. No matter what Joseph of Arimathea and Nicodemus did, no matter what the faithful women intended to do on Easter morn, Mary surpassed all and anointed her Master for the grave. The thought itself is sweet. Its fragrance perfumes the whole world.

These little deeds of kindness to our neighbors and their children are like Mary's ointment. Have you anything to give a brother? Give it now. If you love a friend, show it now. Don't keep all the sweetness you can put into other people's lives hermetically sealed until death, and then break the cruse over the corpse. It will but waste its sweetness. Help the weak now. Seek the wandering now. Comfort the sorrowing now. Care for the sick now. Give to the poor now. Feed the young lambs now—and Jesus will commend you now, saying, "You have done what you could."

Finally, Jesus showed His appreciation of this little deed by honoring the doer. He immortalizes Mary and her deed apart from all other persons and deeds. He did not say that His ministers shall speak especially of Peter, James, or John, or even of His own mother, Mary; but He did say to His disciples: "Whosoever this Gospel shall be preached, this shall be mentioned as a memorial of her." Nearly two thousand years have passed away. The scepter of power has gone from nation to nation and from people to people. Sages, philosophers, poets, orators, warriors, and historians have

played their part in life's drama. Many are forgotten, but this woman and her deed live. She is enshrined in the hearts of men, embalmed in their thought. She and her deed are placed side by side with the Lord's Supper. He who said, "Do this in remembrance of Me," said "Speak this in remembrance of her."

It is hard to separate our deeds from our lives, but they must be determined by the spirit. Character is our immortal part, a monument which will not totter before wind and storm; neither can it be destroyed by fire or water, nor be decayed by time. Forever will it endure, standing the test when the world is on fire, receiving the choicest plaudits of the great Judge. When it ceases to inhabit time it will claim eternity for its permanent abode, and as long as God reigns and heaven lasts good character will be praised, honored, and exalted. Thank God, character cannot be monopolized. The poor can have it as well as the rich, and when it cannot be found among the high and mighty it often resides in the peasant's cottage.

I think that when we grasp the idea that the aim of the Gospel and all Christian institutions is to develop the right kind of character, we shall be stimulated to a more diligent cultivation of the same. Little deeds, smiles, welcome handshakes, bring out character more clearly than great ones. Our Saviour's life was made up of little deeds, little words, little prayers, little sympathies; so with His parables: the shepherd seeking the one sheep, the woman searching for the one piece of silver, the little leaven working in the midst of the meal, the joy in heaven over the one sinner that repenteth, the beautiful benediction pronounced over the little faith no larger than the mustard-seed, the blessing pronounced over the five loaves and two fishes, the careful gathering of the fragments. His whole ministry, from stable to mansion, is made up of little deeds: talking with one woman of Samaria at Jacob's

well, telling one man of the necessity of regeneration, shedding a tear at the grave of Lazarus, teaching a little band of followers how to pray, preaching the Gospel one Sunday afternoon to two disciples on the road to Emmaus, making a fire, broiling fish that His disciples might have a breakfast after toiling all night long, and commanding His disciples to preach of the woman who anointed His head and wiped His feet.

May it not be that some of us do not get more real happiness out of our Christian lives because we are neglecting the little services within our reach? This woman was not able to furnish the supper, yet she took advantage of the opportunity offered by the supper to render a very signal service. So we, too, may feed the hungry, clothe the naked, visit the sick, do something. "As we have, therefore, opportunities, let us do good unto all men, especially unto those who are of the household of faith."

Remember all of us do not express our love alike, nor do we serve in the same way. Simon furnished the supper, Lazarus and the disciples came as guests. Martha served, and Mary expressed her love by anointing our Lord as He sat at meat. We do amiss if we give up because we cannot serve just as others do. God's service does not obscure our personality, but our peculiar tendencies have full play. Some serve best in one way, some in another. All of us show our love in our own personal, individual way, for God made us to differ.

Service given, our reward is certain and sure. God takes notice of us all, and many will be satisfied to find in heaven many a one poor and feeble here high on the throne there, having a crown bejewelled with a myriad stars. The world rewards the generals, forgetting the privates who went to the front risking their lives in defense of their country's flag. The leaders are famed, the led forgotten. But God knows the spirit of us all, and as He

commended the poor widow who cast in two mites over and above the rich men who cast into the treasury of their abundance, so, at the final disposition of rewards, many an orator, philosopher, general, statesman, and scholar will not be so high in glory as some humble Christians who served Him, like this woman, to the best of their ability—who did what they could.

IS JESUS THE CHRIST?

CHRISTMAS SERMON BY REV. ROLLIN R. MARQUIS [PRESBYTERIAN], SEDALIA, MO.

Unto you is born this day in the city of David a Saviour, which is Christ the Lord.—Luke ii. 11.

THE whole world is to-day celebrating this fact, recorded in the words of our text, announced by the angel of the Lord to the Jewish shepherds. There is no positive, reliable testimony that this is the real anniversary. There is the strongest evidence by which any historic event is attested that the historic event celebrated by this anniversary was a real fact. The only question of uncertainty is whether this is the exact date or not. No one can prove that it is; still less can any one prove that it is not. Arguments are easily found, based on circumstantial evidence and indirect testimony, which make it certain that this is very near the date, and highly probable that tomorrow is the exact date of the Saviour's birth. And because this is the best proof we can get from the most reliable data at hand, the whole Christian world is coming, more and more, to accept this conclusion and to recognize the wisdom of identifying a certain observance of this day with the remembrance of Him who gave Himself for us.

And yet it is worthy of note that the more general this custom has become the farther away are we getting from the true idea in its observance. The Fourth of July, instead of being a day

to recall worthy deeds and incite patriotism, has come to be a day of drunken revelry and offensive noise. So Christmas Day is fast losing the features that give it real significance, and becoming identified with customs, some of which are dangerous, others a perpetual burden. It seems at least incongruous for the *liquor saloons* to celebrate the anniversary of the Saviour's birth by giving free lunches that day to snare men's souls. Let us as Christian people accept the growing tendency to utilize this anniversary, but let us be careful to conform to the ideas it embodies in the manner and matter of our observance. In harmony with this custom, it seems fitting this morning to make some inquiry into the fact and meaning of His birth.

"Unto you is born this day a Saviour." I have spoken of this as a fact. I hope we may get the full significance of that word, and realize the importance of the statement. A fact is a thing done. The word comes from the Latin verb, *facio*, to do. It differs from a reality in that the latter simply testifies to the being of a thing, without any reference to the way in which it came to be. A fact is a reality that came to be by means of plan, purpose, activity. It did not just happen, or grow out of certain conditions, or come in the ordinary course of events without any special productive agency. It is a thing done, and implies energy, power, intelligence and purpose on the part of the agent or doer. The birth of Jesus Christ *is* a reality, but it is *more than this*, it is a *fact*—a fact, the plan, purpose, and doing of which are explained and attested in every detail by divine revelation and human witnesses.

The bearing and importance of this distinction you will gather when you reflect that the popular tendency, the skeptical cant of to-day, is in the direction of ignoring the *testimony* for Christianity, both human and divine. On the one hand God's word is discredited as a perfect revelation, and only such

portions as human ratiocination accepts are taken with divine authority as the guide of life. On the other, the human witness of saintly Christians is treated as the well-meaning but mistaken ideas of credulous, weak-minded, ignorant, or unscientific people. Doubt is extolled as the only scientific standpoint; the only refuge for men of strong brain and giant intellect. And this species of cant is, unhappily, not confined to the world outside of the Church; it is being accepted largely by the world in the Church. *Cant*, I say, and say it advisedly; for I am far within the limits of truth when I say that the words cant and bigotry and hypocrisy and unscientific and credulity, which skeptics have delighted in flinging at the Church, are more appropriate, more fitting, more true of themselves than they ever have been of the Church, much as there have been conditions in the Church which justified them. There is nowhere more cant, stock phrases, senseless platitudes, and pious twaddle than in the literature and harangues of the various grades of skeptics in and out of the Church. And, as I have said, the tendency of this cant is to ignore the basis of *fact* underlying Christianity and treat it as a theory or hypothesis or philosophy or remedial agent, to be compared with other theories and reformatories; the one which seems the best suited to the case to be adopted. This was the practical result of the famous Parliament of Religions, whatever its projectors and defenders meant it to be. The one great foundation fact of Christianity was ignored, and this left out of the question, the parliament simply assumed the function of a comparison of the various isms of the world, with reference to their claims to popular favor, and fitness for certain humanitarian ends. To reduce Christianity to such a test is simply to throw away the proofs on which it rests and dismiss the greatest mission it is intended to fill. We need have no fear for the results of such a comparison fairly con-

ducted. It can want no better proof than a comparison of its fruits with that of any other system, in unprejudiced minds. There is nothing in this world more scientific, more rational, than Christianity. Yet with all this, it is not a subject for the application of the scientific method or rationalistic tests. It is not to be summoned to the bar of reason, or weighed by scientific experiments. It rests on a historic basis. It comes within the realm of fact and is to rest upon evidence. It is either based on an event, a historic well-attested fact, or it is a gigantic fraud—immoral because of its stupendous false assumptions. It asks only to be judged by the testimony offered in evidence. The whole scheme turns upon the question of a historic Christ. The central links in the chain of evidence are His birth, life, miracles, death, and resurrection. If any one of these can be broken, the scheme fails. We have spoken of the birth of Christ as a fact. Is it, or is it not? Was there 1890 years ago a real Christ? Not simply a boy called Jesus, somewhere in Galilee, but a living Saviour, with human form and action but divine purpose and nature? Let us study this question this morning; for this, rather than any scientific experiments or comparative estimates of religions, must determine the authority of Christianity in life and conduct. For our purpose this morning imagine yourself a detective commissioned to go with me and ferret out a mystery concerning one Jesus and get all the facts in the case. We go first to Nazareth. As we enter the city we notice an unusually bright little fellow at play among His companions. He seems such a fine, manly fellow, with such beauty of face and physique, that we watch Him. Without assuming any dictatorial air, we notice that His playmates defer to Him, look to Him to direct and plan their sports. In fact, like many a boy to-day, he is a leader among His playmates. "Who is that bright lad yonder?" you inquire of a

passerby. "Oh! that is Jesus, the son of Joseph and Mary," is the reply. We have only imagined ourselves detectives, but this is a real scene which we might have looked upon had we lived then. We thank the stranger, and inquire where Joseph lives. Getting the direction, we pass on up the street to a plain little house and call upon a modest Jewish matron. We make known our business, and ask her for some statements concerning His birth. She tells us He was not born here; that they were away on a trip to pay their taxes, and at a little town called Bethlehem, Jesus was born. You glean many other facts from her which gives you a clue for further investigation. You are about to take your leave, when she remarks: "The most wonderful story about the Boy was told me by an angel, before I was married. Gabriel came to me one day and said, 'Hail, thou that art highly favored; the Lord is with thee. Blessed art thou among women . . . for thou hast found favor with God. And behold, thou shalt . . . bring forth a son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob forever, and of His kingdom there shall be no end.' And when I questioned him he replied that God would be the father of my Boy. That Boy is the one you saw playing out there. Isn't it strange, wonderful? Moreover, when I went up into the hill country of Judea to visit my cousin Elizabeth, she met me with the exclamation: 'Blessed art thou among women . . . whence is this to me, that the mother of my Lord should come to me?' I don't understand it at all; but Jesus is a wonderful Boy. Joseph is down at the carpenter-shop on the next street. You had better see him." So we pass on down to the shop and state our business. "Yes," he remarks as he lays aside his plane, "these things that Mary has told you

are true. There is a great future before that Boy." "Is He your child, Joseph?" you ask. "No. He is God's child. Yes, an angel came to me when I was puzzled to know what my duty was, and said to me: 'Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is begotten is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call His name Jesus; for He shall save His people from their sins.' And I remember that Isaiah said, 'Behold, a virgin shall . . . bear a Son, and His name shall be called Emmanuel, God with us.' " "This must be the Boy to whom Isaiah referred?" "Yes, that little fellow you saw is Jesus. He was born ten years ago to-morrow, in Bethlehem, where we had gone to be taxed according to Caesar's decree." "Are there any others who know the circumstances of His birth?" I ask. "Yes," he replies. "There was a whole crowd of people there, some of them our neighbors going down to be taxed. There were some shepherds also, and some strangers from the East, who took special interest in the event."

We bid good-by to Joseph, take another look at the Boy as we pass out of the city, and pass from Nazareth to Bethlehem in search of evidence. We find the hotel proprietor and learn from him that all he knows about the matter is that his house was so full he had to turn a great many people away, and he heard that among these was a family to whom was born a Son, about whom there was a great deal of excitement and many wonderful stories. The stable, he tells us, is that stone building over by the large stone mansion, where the Prince of the House of Judah lives. We pass over to the stable and find a clean, nicely-kept barn, such as the wealthy of to-day have, only ruder in its architecture, but cleaner than many hovels of the poor are to-day. The Phrygian slave at work there asks us if we have come to see where Jesus was born. He points us to the manger where this family found a resting-place.

"But how did it come that they slept there?" you ask. "Why," he replies, "there were such crowds here at that time that the hotels and many private houses were crowded full, and my master opened up all the rooms he had in the mansion to accommodate them, and yet there were such crowds that had no place to sleep, and my master has such a big, kind heart, and this place he always kept clean, so he told me to spread nice, fresh hay all over the floor and let them come in here, as many as could find room. For several nights the barn was just crowded. And one night a Boy was born and they made so much fuss over Him, and so many have come to see the place, that I have put up this board to mark the place where He was born. But here comes my master, the Prince." We salute him and state the object of our visit. "Yes," he says, "this is the place where Jesus was born. His parents were Joseph and Mary. I learned afterward that Joseph was a distant relative of mine. They live up at Nazareth, and came here to be enrolled for taxation." "But you say Joseph was His father. How about these statements Joseph and Mary make about visits from angels, etc.?" I ask. "Well," he replies, "there was a great deal of talk about that, and there were some shepherds who live over on yonder hill who claim to have seen and heard wonderful things. And some strangers from the East, who, by the way, came back yesterday to revisit the scene, told us of strange prophecies, and many of us thought maybe He was the Messiah we are expecting. But the circumstances forbid the idea. Besides, ten years have passed since then, and we have given up that explanation. These people were filled with some strange illusion."

We thank him and reply: "There seems no doubt that Jesus was born here, but that is of no importance to us; there is plenty evidence of that. What we want to know is about those statements concerning the origin and

nature of the Boy." "Well," he replies, "I don't take any stock in those things. You had better go and see these strangers and my neighbors, the shepherds. But first, let me tell you about what Herod did. When the wise men from the East came and inquired, 'Where is He that is born King of the Jews?' . . . Herod . . . was troubled and asked of the chief priests and scribes . . . where Christ should be born. When they told him here in Bethlehem, he sent the wise men here. And when they failed to report to him he was afraid their saying was true, and was very mad. And so, in order to put away a possible rival, he sent men down here with orders to slay all the children in Bethlehem under two years old, the time when the wise men first saw the star which led them here. That was a sad, cruel day in Bethlehem. In every family, nearly, one child was killed: my own little boy among them. Over at the receipt of customs you will see a copy of the official warrant and a list of the children that were killed on account of it. But Jesus they did not get, because His parents had taken Him home; and as soon as they heard what Herod had done here, they took Him to Egypt and stayed there until Herod died. You will find a record of these facts in the archives of the king's office in Jerusalem."

Again thanking the prince, we leave him and go over to the shepherds' tent. They are out in the open plain about a mile from town, just as they were ten years ago, preparing for their night vigil to protect the sheep. You ask if they are the men who first saw Jesus when He was born. They reply in the affirmative. "Tell us all about it?" you ask. "Well, it was just ten years ago last night," one of them replies, "we were out here with our flock, and Phares and Mordecai, who have died since, were with us. Along in the night there was a wonderful light all over the sky, and an angel came down through the brightness. And when

we were so frightened we did not know what to make of it, he spoke to us thus: 'Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger,' and while we were looking up at him, the air became filled with angels, and as soon as he had finished speaking they burst forth with a beautiful anthem, the words of which were, 'Glory to God in the highest, and on earth peace, good will toward men.' So we left our sleep here and ran into Bethlehem, and went around from house to house. But the only place we found a newborn child was in the stable of the Prince of Judah, where was a babe they called Jesus. They say He lives up at Nazareth with Joseph and Mary, His mother."

We leave them and go back to the hotel. We inquire for the strangers from the East. "What do you know about a Boy named Jesus who was born here some years ago?" I ask one of them. He replies: "Some eleven years ago there appeared to us in the East a new star very bright it was and peculiar in shape. We studied it, but could not make it fit in our classification of stars anywhere. While we were puzzling our brains over this new star a vision appeared to each of us, and an angel said: 'This is the star of the King of the Jews, which is come of the house of David, and all men shall worship Him, and He shall rule over all the world.' So, when we had compared our visions and found them all alike, we started out for Jerusalem to find Him. King Herod had not heard anything about it, but he had his scribes look in their sacred books, and they found it was prophesied there that such a King should be born in Bethlehem. When we left the palace, to our surprise, we saw the same star again which we had seen in the East,

and it went before us till we came to Bethlehem. There it stood, directly over the stable where Jesus was born. We went in, found Him, worshiped Him, and gave offerings to Him. That was just ten years ago. Yesterday we returned to worship Him and offer our gifts again, but they tell us He is up at Nazareth now." We tell them that we saw the Lad yesterday at Nazareth, and after gaining more corroborative evidence about the birth of Jesus from other citizens of Bethlehem, we pass on in our quest of evidence to Jerusalem. Here we go directly to the palace. We find the record of the visit of the wise men. Note the date—just one day before the birth of Jesus. We read the decree for the slaying of Bethlehem's children, and the report of the officers who executed the king's command. We see the report of the officer sent to investigate the rumor that Jesus escaped and was at Nazareth, in which he affirms that it is true and that His parents have fled to Egypt for safety. We then go over to the court of the Roman governor. We read there the decree of taxation which called the people of Bethlehem, and find that it was carried into effect just ten years before, when Cyrenius was governor of Syria.

Next we go over to the temple. Here we find from the records of the priest's office that ten years ago, just eight days later than this, Mary and Joseph came with a child, named Jesus in the circumcision record, and that Mary offered the usual sacrifice of ransom for a first-born child, the particular sacrifice required of parents in poor or moderate circumstances. Seeing the particular record we have called for, the attending priest asks if we know anything about that Boy. We reply, "We saw Him yesterday, and we want to find out if He is the Christ." "Well, I don't know," the scribe replies, "but when they brought Him up here ten years ago, when I made this record, there was a good old prophet, called Simeon, who had for years been wait-

ing around the temple expecting to see the promised Messiah before he died. And as soon as the babe Jesus was brought in here Simeon took Him up in his arms and blessed God, and said: 'Lord, now lettest Thou Thy servant depart in peace, according to Thy word: For mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people. A light to lighten the Gentiles, and the glory of Thy people, Israel.' And just as he had finished speaking, a good old mother in Israel, the Prophetess Anna, who was over one hundred years old, came in, and seeing Jesus, she thanked the Lord that she had seen the Babe, and told all who were here that this was the one to whom they had been looking for the redemption of Israel." And so we come back from our mission as detectives to make our report to you. We tell you that these things that I have related are the facts we have discovered concerning Jesus, and they determine with undoubted testimony two things: That Jesus, son of Mary, was born in a manger at Bethlehem, 1898 years ago, and that this same Jesus is the Messiah, the Christ, which was promised to the world as a Saviour. The identity is clearly proved. We have read nothing into the history which is essential to our case. The evidence is so full, so complete, so direct, that it could not be impeached as testimony in any court of law. No human court would hesitate upon this proof of identity to award to Jesus, son of Mary, any property the title to which was vested in the Messiah of Old Testament prophecy, or the Christ of New Testament history. The central link in our Gospel plan is unbroken. We have a historic Christ on which to found our Christian theology. The Christ we worship is a *reality*. The events of his human existence are *facts*, or, at least, His birth is a fact, the only one we have tried to investigate this morning. Let us rest our faith here. Let us not be drawn aside by the cool assumptions of sneering in-

fidels, the absurd claims of deluded votaries of other faiths, or the uncalled-for concessions of misguided or doubting Christians. It makes no difference to us how much good there may be found in Mohammedanism; how much spirit-ecstasy may be furnished by Buddhism; how much intellectual intoxication may be had from theosophy, nor how much likeness to Christianity is found in the Brahma Soma. It is not whether there is less or more in this or that. The subject is one not to be settled by comparisons, or averages, or adaptation to popular favor. These are useful considerations for certain purposes, but they cannot settle for us the question of our relation to Christ. It is not, what think ye of Christ? How does He compare with Confucius, or Mohammed, or Buddha, or Joseph Smith? It is, what think ye of Christ? Whose son is He? Was Christ born as His disciples claim Him to be? Is Jesus the Babe of Bethlehem, Christ the Messiah? Have we a divine origin, a divine foundation, a divine authority for Christianity? And this proved, can these other isms furnish equal claims for consideration? Can they show divine authority and source also? With the latter we need not concern ourselves. It is theirs to furnish the evidence. The burden of proof lies with them. Our duty is simply to show that we have in Jesus Christ a divine source for our Gospel, a divine foundation of hope. With this we rest our case. And we submit to you that we have established, by undoubted proof, the fact announced in our text: "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." And to-day, as we approach the probable anniversary of His birth, let us join with the angels in singing the grand chorus, "Glory to God in the highest, and on earth peace, good will toward men."

DOUBTS, like griefs, are often outgrown by experience, when reasoning cannot demonstrate them away.

CHRISTMAS JOY.

BY DR. HAROLD STEIN [LUTHERAN],
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And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed, etc.—Luke ii. 1-14.

THE Christmas season is a time of joy and rejoicing, and this with the best of reason and right. Yet is all Christmas gladness genuine and based upon an intelligent conception of the true cause of this great joy? Unfortunately not, and even for the Christian it is proper and right that he reflect on the reasons why his heart should go out in the highest of happiness at this season, and what reasons Christians have for wishing each other a happy Christmas. These we find given in abundance in the regular Gospel lesson for this great festival, to which your attention will be invited. Let us consider the theme of a *Joyous Christmas*.

1. "Be not afraid; for behold! I bring you good tidings of great joy, which shall be to all people; for there is born unto you this day in the city of David a Saviour, which is Christ the Lord." These are the words which the angel of the Lord sang in the presence of the shepherds in the field. Let us ask what fear it was which was removed in that eventful night, and what was the joy that was brought to take its place. The answer to the first question is the fear caused by sin; and the answer to the second is that reconciliation with God and atonement for sin took its place among men.

God created man in His own image, and without sin did Adam come forth from the hands of his Maker. But being tempted, man fell, and sin passed through to the entire race as an inheritance; so that every one who is born in the flesh is by nature a child of wrath. The human family gradually forgot the true God; the Gentile religions in various shapes and forms came into existence; the creature was

worshiped in place of the Creator; sin and its horrors cast its blight upon the mind, soul, and body of God's noblest creature, and although God selected the people of Abraham and saved this people to become His own peculiar nation, yet this people and race were also under the curse of sin; for notwithstanding the revelation of the true God and His Word given them, they yet departed from the Lord, as says Isaiah, the prophet, lxxv. 2: "I have spread out my hands all the day to a rebellious people, which walketh in a way that is not good." Therefore, too, a spirit of fear lay heavily both upon the Gentile world, who wandered after the wishes of their own hearts, and also upon the Jews, who felt the great contrast between that which the law demanded and that which they were able to do. For this reason the leader-worshiper brought his bloody sacrifice to the shrine of his God, to reconcile the offended divinity; and for this reason, also, even a man after God's own heart, as was David, again and again petitioned the merciful God to pardon his sins and manifold transgressions.

But in the midst of this night of fear which rested upon the whole earth, the all-merciful God caused the stars of prophetic promise to send their light; for in the heart of the Gentile was aroused a desire, a deeply-seated holy anticipation of a time of peace and new life which was to come over the earth, the longing for a divine man who was to come and redeem the world. In Israel, also, again and again the voice of the prophet resounds in clarion clearness concerning the child that was to be born, the son that was to be given, the star that was to come forth out of Jacob, the shoot out of the tribe of Judah, of Bethlehem Ephratah, which was little among the thousands in Judah, but from which should come the ruler in Israel, whose beginnings were from all eternity. And when their longings and promises had reached their arrested stage of development; when the pious among the gentiles, such

as the wise men from the East, were looking for the star that was to announce the birth of this Son of the King, and when the "silent ones" in Israel, such as Simeon and Anna, were working daily for the fulfilment of the promises—then had come the fulness of time which had been prepared by God for the salvation of man and for which He had also prepared man. Then it was that God so loved the world that He sent His only begotten Son, so that all who believed in Him should not perish, but have everlasting life. Then it was that the Son of God so loved the world that He gave up His majesty on high and took upon Himself the form of man in order to bear our stripes and endure our punishments, to reconcile us with God and make us His own heritage. Then it was that the angels in heaven rejoiced—they who had long desired to understand this mysterious secret plan of God, by which He would save mankind, for then they rejoiced in proclaiming the good news that this day a Saviour had been born in the city of David. Then, too, was great joy among the children of men, when the shepherds in the field, the wise men from the East, and the silent, hopeful, true Israelites took the child up in their arms and praised God that they had seen the salvation He had sent.

Centuries have passed by since the birth of the Christ-child. Thrones have crumbled into ruins. Augustus, the mighty emperor, has long since become dust and ashes, and his mighty empire is no more. Herod has rotted in his grave, and his murderous sword has lost its keen edge. But the angelic hymn is reechoed in all nations and climes; the shepherd band has become a congregation including all peoples, tribes, and tongues; the star of Bethlehem has become a sun which has dispelled the darkness of unfaith and become a new day for the children of men groping in spiritual darkness and helplessness; and even if at times an Augustus spirit of gentile thought and the cruel sentiments of Herod seem to

be gaining the upper hand, and the hatred of Christ and His work and Gospel seems to be on the increase, yet the manger and the cross are for countless millions the sign of salvation and of highest happiness; and that which was foolishness to the Greeks and an offense to the Jews has become a power unto salvation for all those who believe.

My dear children, to-day this sign has put in its appearance among us also, the very sign of which the angel speaks: "And this is a sign unto you; ye shall find a babe wrapped in swaddling clothes and lying in a manger." The Christmas Gospel lesson concerning the Christ-child, the Son of God, lying in swaddling clothes in a manger, is to-day preached and proclaimed in countless tongues in the icy North and the torrid South, and brings untold joy and bliss to millions and millions of souls. May this great festival not leave us cold or dead. May the Christ-child, first of all, remind us of our sins, but still more emphatically, also, of this: that in Him we have salvation from sin; and if we feel this and are assured of this, that in the name of Jesus Christ we have redemption and life, we have an intelligent and genuine cause for rejoicing on Christmas Day.

II. "Be not afraid; for behold! I bring you good tidings of great joy, which shall be to all people; for there is born to you this day in the city of David a Saviour, which is Christ the Lord." This, the song of the angels to the shepherds in the field. If we again ask, What fear was taken from us in that wonderful night and what joy was brought to us in turn? we must answer, On the one hand, the fear caused by cares and sufferings; and, on the other hand, the quiet joy of faith.

It was not the will of God from the beginning that the earth should be filled with cares and concern and worryings, but rather was it destined that man should live in communion with his God and should rest content in His peace. But sin enkindled the wrath of God, and the holy, righteous God

permitted sin to work out its dire destiny; permitted the cares, evils, and sufferings which are the natural and necessary outcome of sin to come over the children of men. In Adam's presence, already, He cursed the earth on account of man's transgressions, and for the same reason He foretold to Eve what in her case the dire results of her wrong-doing would be; and only too soon did the harvest of sin begin. Already our first parents were compelled to endure the untold woe of having their own flesh and blood slain by a brother's hand. Oh, how misery and suffering have weighed down the world! How did the children of Israel suffer and endure under the burden of transgressions! Jacob laments to his children that they would bring down his gray hair with sorrow to the grave, and Job (xl. 81,) says: "Therefore my harp turned to mourning, and my pipe into the voice of them that weep."

But then came the fulness of time; and when the star of Bethlehem shone forth, the night of worry and fear became day. For this Christ-child that was born in Bethlehem has brought to us the true interpretation of sorrow and suffering by teaching us that we have a Father in heaven, whose ways are indeed not our ways, and whose thoughts may not be our thoughts, but whose ways are always the ways of salvation and of the welfare of His children, and who doeth all things well. And this Christ-child, who was born at Christmas, has made clear to us not only the true significance of sorrow and suffering, namely, by showing us the depth of our Father's love, but He Himself is become for us also a model, in so far as He, although tempted, yet was without sin and without guile. He knew the fortunes of poverty, for as a child He had been wrapped in swaddling clothes and had been lying in a manger, and when a man He knew not where to lay His head. He had felt the keenness of bitter sorrow, for He was misunderstood by the world, was hated by his enemies, was despised and

betrayed by His friends. He knew what bodily sufferings were in their acutest form, for He was scourged and crowned with thorns, and hung upon the cross for six long hours enduring a most painful and horrible death. And yet He was gentle, reviled not when He was reviled, but loved His enemies, prayed for them, and submitted Himself to His Father's will, and at the bitter end prayed that not His but His Father's will might be done. This Christ-child born at Christmas has done even more than this. Not only has He shown us the high purposes in God's providence of suffering and sorrow, not only is He a model for us all, but He has also given us the power to follow in His footsteps, for He has sent us His Holy Spirit, enabling us to believe in Him, love Him and live and labor for Him and His glorious cause. And this power, this Comforter, has brought us peace, namely, the peace of the kingdom of God on earth, the peace that comes from the certainty of knowing that we have a God reconciled to us and the sure hope of eternal life through grace and mercy.

My dear Christian hearers, in the multiplicity of circumstances and surroundings of such a congregation there are, without doubt, in a thousand forms, griefs, sufferings, and woes. But let us remember that Jesus is near and that He is the Comforter of those who put their trust in Him. It is still true what Jesus said to the sister of Lazarus (John xi. 40): "If thou believest, thou shouldst see the glory of God." If you believe concerning yourself that you are a poor sinner, then you will begin to ask if your accusations against God's providence in the griefs of this life are not without cause and reason, and that many of your seeming sorrows are self-caused or the product of your imagination, and that for your real sorrows God and His Word do not bring you this true comfort and hope, and if you have learned to believe in Jesus Christ as the Son of the living God, then in truth will you see the glory of

God even in the midst of sorrow and griefs, for everywhere you will see the fatherly hand of God; you will not fret for the things of this earth, knowing that all these things shall be added to those who seek first the kingdom of God; and that He who clothes the lilies of the field and provides for the birds in the air will certainly see to the wants of those who fear Him. Thus faith in the Christ-child of Bethlehem brings peace and contentment to the soul that, without the comfort of this faith, is full of doubts and anxieties.

III. "Be not afraid; for behold! I bring you good tidings of great joy; for there is born to you this day in the city of David a Saviour, which is Christ the Lord." If we ask for a third time what fear was taken from mankind on that wonderful night, and what great joy took its place, we must answer, on the one hand, that it was the fear of death, and on the other hand, the hope of eternal life was proclaimed to the entire world.

God had originally not intended that sin should reign over the world; but painlessly and without sorrow, at a ripe old age, it had been destined man should be removed from the earth, as was done in the case of Enoch and Elias, to show the world that from the beginning there was to be, for the pious, escape from death. But sin came, and with sin came death, as Paul declares (Rom. v. 12): "As through one man sin entered into the world, and death through sin; and so death passed unto all men, for all have sinned." How heavy was the hand of death on the gentile peoples. The heathen was afraid of the night which covered the souls of the departed in the lower world, where sat the grim shadows of the dead; and even in Israel how gloomily do the prophets and seers speak of the departed. Although King David expresses his hope (Ps. xvi. 10): "Thou wilt not leave my soul in hell; neither wilt Thou suffer Thine holy one to see corruption," yet even Job laments (Job x. 21): "I go where I shall not return; even to the land of

darkness and the shadow of death; a land of thick darkness, as darkness itself; a land of the shadows of death without any order, and where the light is darkness."

And then came the fulness of time, and the star of Bethlehem shone forth, and the night of death disappeared before the day of life and light. For the Christ-child born at Christmas is not only the master of the cross, who bows His head and dies, but He is also the conqueror over death and hell; and when He arose again on Easter morn, He brought with Him life and the conquest over the great adversary. The Christmas star that glittered over the manger is a precursor of the Easter sun which arose out of the open grave. And this Jesus now sits at the right hand of the Father and assures all of those who believe that He is the resurrection and the life, and that even should we die, yet shall we live through Him (John xi. 25, xiv. 2). For this reason, one and all, the old who are approaching near to their graves, the sick who are in the presence of death, and indeed all, old and young, see in the Christ of Bethlehem the life-giver of eternal happiness, and faith in Him as such will not be put to shame. My dear Christian friends, is it your desire to rejoice truly and heartily on this great festival day? If so, let your joy be based upon the grounds that have been elaborated. The Gospel of the little child lying in the manger at Bethlehem is the good news of salvation in time and in eternity. In Him is light, and life, and joy without end; without Him there is death, and darkness, and endless woe. The Word having become flesh, we have the Christmas joy, if we believe that we are the children of our God and the heirs of eternal life. May such Christmas joy be ours. Amen.

"SCRIPTURE must be interpreted by Scripture." So men say, and then they go about their business, and leave it to Scripture to interpret itself.

STRIKING THOUGHTS FROM RECENT SERMONS.

Now, society has a way of scaling crime and sins that it is pretty difficult to find any warrant for in the Holy Word; and a great deal of it comes from the difficulty which men experience in keeping distinct things which are essentially different, and from confusing things which are essentially distinct. One reason why we regard certain crimes as more wicked than others is because the State punishes them more severely; but that is no safe criterion of their wickedness, inasmuch as what the State punishes a crime for is not its sinfulness, but its harmfulness to society, and it grades its punishments according to the degree of that harmfulness. That is why it punishes forgery and counterfeiting, for instance, with more extreme penalties than it does petty larceny. The criminality of a crime is according to the degree in which that crime is liable to injure society. The sinfulness of a sin is according to the degree in which that sin is an expression of the sinner's indifference or antagonism to the will of God. So that the acts which will be most likely to land a man in jail are not necessarily the acts which will be most likely to land him in hell.

Another unwarranted class of estimates comes also from the fact that we put our weight of estimate upon the sins that we commit and a totally different weight of estimate upon the sins that we do not commit, but that others commit. If a man is a thief, he will always have an indulgent side, not only for his own thievery, but for the thievery of other thieves. If he is an adulterer, he will be disposed to have the sin of adultery handled with cavalierly consideration.

You can very often reach a pretty accurate conclusion as to a man's life and habits by observing the laxity or strenuousness of his feelings and opinions touching any matter of sin that may chance to come up for discussion or treatment. And if his sentiments and judgments are lax, it is not necessarily because he wants to shelter himself, but because he has been so habituated to some certain sin that the corresponding set of moral sensibilities has become dulled and deadened. We feel keenly the wickedness of sins that it is neither our habit nor our disposition to commit. Our rectitude is concentrated at particular points along the ethical rectilinear. Our morality is bunched, and the bunches are separated by long and numerous intervals of indifference and self-allowance. Considerable of the same is also due to education. The home makes itself very powerfully felt in this way; we never recover from the impressions that in this respect were made upon us by parental precept and influence. Opinions and tendencies win a set in the days of our childhood that is not likely to be neutralized and overcome by influences that operate upon us later.

There are likewise drifts of sentiment current in society that tell upon individual judgments with the power of an almost irresistible tyranny. One flagrant instance of that I will only suggest by reminding you of what you know so well that there are certain offenses which if committed by one sex are tolerated, but which if committed by the other sex mean social ostracism. That particular matter is one which, when you have availed of your best philosophy in order to its explanation, still leaves you confessing that the distinction has its ground not in the will of God, but in masculine caprice; in the contemptible meanness of the male sex, which, in spite of all its boasted chivalry, thinks more of its own lusts than it

does of feminine character, and unfortunately succeeds in constraining women to discriminate between a fallen brother and a fallen sister very much according to base man's own arbitrary criterion.—*Parkhurst*. (Matt. xxi. 31.)

Not only in the morning hour of prayer, but day by day, do not say to God so often, "Help me," or "Bless me," which is a kind of indefinite cry, better than nothing; but say to Him specifically: "I take Thee in this hour of crisis for my wisdom," or "in this moment of weakness for my strength," and appropriate Him and reckon that God is what you claim Him to be, and then dare to go out and act and live, not feeling anything, but reckoning that what you have claimed is yours. That is the way to rest on God's nature for harvests. Do you want sweetness? Raise a crop of it on God. Do you want satisfaction to your heart? Raise a crop of love on God's nature. God is your estate. Use Him, cultivate Him, take from His fulness grace for grace, and live; and the world has yet to learn how much the human soul can make out of God when it begins to say: "The Lord is the portion of mine inheritance and my cup. The lines are fallen unto me in pleasant places; yes, I have a goodly heritage."—*Meyer*. (Psalm xvi. 5.)

It is as plain as the world of sense can be to the human mind that there is an unseen world of spirit in which we now move, live, and have our being; that there is another universe from that which the eye sees or the hand can feel. The world of thought is now the world. Not primarily by hunger and thirst, by cold and heat, are men moved; but by ideas and ideals. The martyr goes to the stake rather than disobey the voice of conscience. The patriot seeks death a thousand times for love of home and fatherland. The poet pours out his life in song that he may give voice to the harmonies that are caught by his inner ear, and tell the thoughts that sweep over his soul like the perfume-laden breeze of night. The artist throws upon the canvas those revelations of truth and beauty that he has caught from the highest spheres. The scientist, the scholar, pours out his life in ceaseless toil to find some new truth with which to bless and enrich the world. The prophet and the seer climb to the mountain's summit and feast their souls on the vision of a land of promise whose pleasures never pall, whose beauties never fade. This world of thought and spirit is, after all, the real world, and no apology is necessary for our attitude toward it. The man who tries to regulate his life by Christ's life, who in simple faith and earnest prayer to the great Father of spirits seeks to attain in his own life something of that divine purity and goodness which is open to us in the life of the Son of Man, need make no apology to the scientist.

But we go further still in our claims for this higher life, this world of spirit. In this new region to which man has attained it is clear that a new light, that of revelation, has broken. Nature has at last spoken in terms that can be heard and understood. God has revealed himself as a father to his children. After a long struggle upward, man reaches a point where the needle of his nature dips the other way. His eyes no longer seek the earth from which he sprang. In the heavens above, which seem to have grown wonderfully nearer, he sees his Father's face and hears his loving voice. After ages of silence God at last speaks. Revelation has come, a new light dawns; in Thy light we see light. In song of poet, in dream of seer, in ecstatic vision of priest and prophet, in the quiet meditations of the human soul,

God reveals himself; above all, in the life and person of Jesus Christ, whose life explains the meaning and purpose of all life. Fed by that life, the life of man has expanded as never before would have been possible. The ethical ideals of the world are uplifted; men grow diviner. Earth has less discord and more music in it. The higher type of life appears, a new heaven is seen, and a new earth begins to be wrought out here below. Justice is honored and worshiped; cruelty begins to disappear; the keenness of the old warfare is blunted; the struggle for self gives place in some measure to the struggle for others. Sympathy and love prove stronger than force and violence. A new law of survival prevails. The weakest becomes the strongest, the meek begin to inherit the earth. Those diviner qualities which the world has despised so long begin to prevail. Purity, gentleness, meekness, faith, hope, and love are now the anchors to man's soul. Mercy and truth have met together, righteousness and peace have kissed each other. As we contemplate this wonderful change that has come over humanity, the far-reaching truth of Christ's words begin to dawn on us, and we realize something of what he meant when he said, "I am come that they might have life, and that they might have it more abundantly." The commentary on these words is history, the proof of their truth is civilization.—*Kirkland*. (John x. 10).

THEMES AND TEXTS OF RECENT SERMONS.

1. God the Deliverer. "Now, if ye be ready, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psalter, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made, well; but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace: and who is the God that shall deliver you out of my hands?"—Dan. iii. 15. Prof. J. W. McGarvey, Louisville, Ky.
2. How to Use God. "The Lord is the portion of my inheritance and my cup. Thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage."—Psalm xvi. 5. Rev. F. B. Meyer, B.A., London.
3. The Uniqueness of the Purpose of the Life of Christ. "I am come that they might have life, and that they might have it more abundantly."—John x. 10. Chancellor J. H. Kirkland, Nashville, Tenn.
4. Christ: the only Master of His People. "Be not ye called rabbi; for one is your Teacher, and all ye are brethren. . . . Neither be ye called masters; for one is your Master, even the Christ."—Matt. xxiii. 8-10. John Clifford, D.D., London.
5. Divine Power in Human Foolishness. "For the preaching of the Cross is to them that perish foolishness; but unto us which are saved, it is the power of God."—1 Cor. i. 18. Rev. R. E. Steele, Carrolton, La.
6. The Commission of Compulsion. "Then saith he to his servants: The wedding is ready, but they which were bidden were not worthy. Go ye, therefore, into the highways, and as many as ye shall find bid to the marriage," etc.—Matt. xxii. 8-11. T. H. McCallie, D.D., Cleveland, Tenn.
7. When Silence is a Crime. "There is . . . a time to speak."—Ecc. iii. 7. Lyman Abbott, D.D., Brooklyn, N. Y.
8. Pharisees of Society. "Verily, verily, I say unto you, that the publicans and the harlots go into the kingdom of God before you."—Matt. xxi. 31. Charles H. Parkhurst, D.D., New York City.
9. Spiritual Communion. "And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones; and when she was come to Solomon she communed with him of all that was in her heart."—1 Kings x. 2. Rev. W. H. Wycough, Dallas, Tex.
10. The Convert's Duty to Sinners. "And after these things He went forth and saw a publican named Levi, sitting at the receipt of custom: and He said unto him, Follow Me. And he left all, rose up, and followed Him. And Levi made Him a great feast in his own house; and there was a great company of publicans and of others that sat down with them."—Luke v. 27-29. Canon H. Scott Holland, London.
11. An Exclusive Message. "I determined not to know anything among you save Jesus Christ and Him crucified."—1 Cor. ii. 2. C. M. Heard, D.D., Duluth, Minn.
12. Innovations Plus Inconsistencies. "Let your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church."—1 Cor. xiv. 34-35. Rev. E. V. Spicer, Louisville, Ky.
13. The Test Question. "What think ye of Christ? Whose son is He?"—Matt. xxii. 42. Bishop Cyrus D. Foss, D.D., LL.D., Duluth, Minn.

Suggestive Themes for Pulpit Treatment.

1. The Coincident Life and Death of the Christian. ("I have been crucified with Christ, yet I live; and yet no longer I, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me and gave Himself for me."—Gal. ii. 20.)
2. Accursed for Redemption. ("Christ redeemed us from the curse of the law, having become a curse for us."—Gal. iii. 13.)
3. Consecration: Its Source and Fulfilment. ("And when they were come into the house, they saw the young child, with Mary, His mother, and fell down and worshiped Him; and when they had opened their treasures, they presented unto Him gifts; gold, and frankincense, and myrrh."—Matt. ii. 11.)
4. Good Cheer for Fainting Souls and Failing Eyes. ("My soul fainteth for Thy salvation; but I hope in Thy word. Mine eyes fail for Thy word, saying: When wilt Thou comfort me?"—Psalm cxix. 81-82.)
5. The Perfect Adjustments of the Spiritual Organism. ("The head, even Christ, from whom all the body fitly framed together and kni' through that which every joint supplieth, according to the working in due measure of each several

part, maketh the increase of the body unto the building up of itself in love."—Eph. iv. 15-16.)

CHRISTMAS THEMES.

6. **The Invisible Made Visible.** ("Who is the image of the invisible God, the first-born of every creature."—Col. i. 15.)
7. **The Infant Agitator.** ("When Herod, the king, heard these things, he was troubled, and all Jerusalem with him."—Matt. ii. 3.)
8. **The Testimony of Nature to Christ.** ("The star which they saw in the east went before them till it came and stood over where the young child was."—Matt. ii. 9.)
9. **The Adjustments of Providence in the Birth of Christ.** ("And so it was that while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born Son."—Luke ii. 6-7.)
10. **Adoration through Vision.** ("And the shepherds returned, glorifying and
- praising God for all the things that they had heard and seen, as it was told unto them."—Luke ii. 20.)
11. **An Unrecognized Creator.** ("He was in the world, and the world was made by Him, and the world knew Him not."—John. i. 10.)
12. **The Light that Brings Healing.** ("But unto you that fear My name shall the sun of righteousness arise with healing in his wings."—Mal. iv. 2.)
13. **The Happening of the Unexpected.** ("Behold, I will send a messenger, and he shall prepare the way before Me; and the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant whom ye delight in: Behold He shall come, saith the Lord of hosts."—Mal. iii. 1.)
14. **The Prosperity of the Messiah's Reign.** ("Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth."—Jer. xxiii. 5.)

LIGHT ON SCRIPTURAL TRUTHS FROM RECENT SCIENCE AND HISTORY.

By REV. GEO. V. REICHEL, A. M., BROCKPORT, N. Y., MEMBER OF THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

"WHO HATH DIVIDED A WATER-COURSE FOR THE OVERFLOWING OF WATERS" (Job xxxviii. 25).—This question of Scripture has found one answer, at least, in the recent engineering achievements at Niagara Falls.

Here one of the finest situations in the world for developing an enormous amount of power has at last been seized upon after years of delay, with the result that great power-consuming centers, like Buffalo and Rochester, are about to enjoy an almost inexhaustible supply.

Owing to various difficulties, the Cataract Construction Company was compelled to build its great power-house about one and a half miles above the American Fall, necessitating the digging of a canal of very considerable proportions. The building of the required penstocks, turbines, with their wheels, cross-sections, and manifold hydraulic apparatus, is of too technical a character for present purposes, but it may be said that the whole undertaking was of such an unusual character that the engineers having the vast work in

charge have had many novel as well as difficult questions to meet.

Some idea of the magnitude of the proportions of the parts used in construction may be conveyed by the fact that the engineers were required to limit the size of the base-plates only by the inability of the railways to transport them from the foundries to the Falls, although cars were specially constructed for this purpose. Among other interesting features which will be noted by the visitor at the power-house is the traveling crane, a ponderous contrivance for carrying heavy machinery weighing as high as fifty tons. By its aid, new machinery, however ponderous, can be easily placed in position and broken parts lifted away with only a few moments' delay, operations which would be otherwise exceedingly laborious.

When the work of placing the penstocks, wheel-cases, and turbines was under way, eye-witnesses say that the sight was most impressive. The great wheel-pit, of such depth that its bottom could not be seen except with the aid

of electric lamps, the movement of great pieces of machinery by the simple manipulation of a switch, the rapid operations of the great crane, the riveting of the immense sections, the coolness and deliberation of the engineers, furnished a scene never to be forgotten.

The practical result of all this colossal work will be that power can be delivered in Buffalo at a cost much below that of steam. The electric generators, operating at 5,000 horse-power each, will be able to transmit 25,000 volts to the northern limits of Buffalo at a very low drop of pressure. Then, before long, the projectors hope to convey energy to the Erie Canal, thus making possible the propulsion of canal boats by electricity. What the remote future will require and possess no one is able to predict. The present astonishing realities are only a foreshadowing of things once inconceivable.

"THE FEAR OF YOU AND THE DREAD OF YOU SHALL BE UPON EVERY BEAST OF THE EARTH, AND UPON EVERY FOWL OF THE AIR, UPON ALL THAT MOVETH UPON THE EARTH, AND UPON ALL THE FISHES OF THE SEA; INTO YOUR HAND ARE THEY DELIVERED. EVERY MOVING THING THAT LIVETH SHALL BE MEAT FOR YOU; EVEN AS THE GREEN HERB HAVE I GIVEN YOU ALL THINGS" (Gen. ix. 6).

In reading, recently, a leading article on the care of animals, we were surprised to discover this misquotation of a very familiar passage from the latter part of the first chapter of Genesis. At first we thought this the result of ignorance, or carelessness, but further examination showed that the author's design could not have been satisfactorily projected except the Scripture were misquoted intentionally. That the author is an eminent scientist adds an additional disgrace to such an action.

He attempts to prove on the basis of this misquoted passage that God deliberately authorized Adam, and through him all mankind, to maltreat every animal which He had created; a state-

ment which not only cannot be foisted into, nor wrenched from, the actual words of God as recorded in Genesis, but is false upon its very face.

Quoting the passage as it stands, the author says: "This terrible mandate is not mitigated by any intimation of the merciful manner in which the human autocrat should treat the creatures thus subjected to his will. On the contrary, the only thing that he is positively commanded to do with reference to them is to eat them. They are to be regarded by him simply as food, having no more rights and privileges, deserving no more consideration as means of sating his appetite, than a grain of corn or a little blade of grass. In the subsequent annals of the world we have ample commentaries on this primitive code, written in the blood of helpless, innocent and confiding creatures, which are incapable of recording their sufferings. Indeed, ever since Abel's firstlings of the flock were more acceptable than Cain's bloodless offerings of the fruits of the fields, priests have performed the functions of butchers, converting sacred shrines into shambles in their endeavors to pander to the gross appetites of cruel and carnivorous gods. Cain's offering was rejected, says Dr. Kitto, because 'he declined to enter the sacrificial institution.' In other words, he would not shed the blood of beasts to gratify the Lord—a refusal which we cannot but regard as exceedingly commendable in Adam's first-born."

Further on, this eccentric writer makes bold to say: "George Herbert, in his book entitled a 'Priest to the Temple,' lays down rules and precepts for the guidance of the clergymen in all relations of life, even to the minutest circumstances and remotest contingencies incident to parochial care. But this tender-hearted man does not deem it necessary for the parson to take the slightest interest in animals, and does not utter a word of counsel as to the manner in which his parishioners should be taught their duties toward the creatures so wholly dependent upon them.

Indeed, no treatise on pastoral theology ever touches such a subject, nor is it ever made the theme of a discourse from the pulpit, or of systematic instruction in the Sunday-school."

It would be easy to refute this nonsensical position upon the very basis which the author himself assumes, by simply quoting accurately the passage he misemploys. But this is not our purpose. His utterance needs no refutation; its extreme folly is self-evident. We quote it at this length to illustrate the fact that there are men of prominence unprincipled enough to justify the words of Scripture only after they have perverted them to suit their own views and ends. Such men are, in reality, scorners of the truth, "scorners seeking wisdom, but who find it not." The strongest utterances we ever listened to, inculcating lessons of kindness to dumb beasts, fell from the lips of our Sunday-school teachers; and not once, but many times, have we heard the pulpit ring with Scriptural denunciations against him who was not merciful to his dumb beast.

It is growing to be decidedly a worn-out argument for the unbelieving among us that every ill to which flesh is heir and every wrong among men are directly traceable to some lack upon the part of religious teachers. It is a refuge for the sinner that cannot endure. The simple, anxious, every-day faithfulness of the average preacher of righteousness in proclaiming the truth is the unbeliever's condemnation.

" . . . THINGS WHICH GROW OUT OF THE DUST OF THE EARTH" (Job xiv. 19).—Few persons realize the important part which the dust plays in nature's phenomena.

First of all, it is the dust which makes the sky appear blue, Dr. Leonard tells us; and that even light itself in a purely gaseous atmosphere would be invisible did not the dust-particle catch it and reflect it in every direction.

The finer the dust is the bluer does the sky appear. Tourists hardly imag-

ine that the fine, clear blue of the Italian sky, and that seen over all Western Europe, is accounted for by this singular fact, that the dust in that part of the world is finer than elsewhere; yet it is really so.

But the most important function of dust is discharged in its assistance to rain. Vapors floating in our atmosphere cannot condense, except upon the surface of some immediate substance, and dust is the only substance in the atmosphere which affords this opportunity. And an eminent scientist therefore affirms with certainty "that all the water which the sun causes to evaporate on the surface of the sea and on the land is condensed again on dust, and that no raindrop falls unless it contains a particle of dust as its primary nucleus."

It becomes, also, true, upon the basis of the fact just given, that steam would always be invisible to us were it not that upon escape to the outer air it at once is caught up by floating dust, and so is condensed. Many simple, interesting experiments can be readily made to prove this.

Thus, without dust we would have no fog, no clouds, no rain, no snow, no showers.

The importance of dust in meteorology is becoming universally recognized, and scientists, in order to make their calculations accurately, have found it necessary to count—literally count—the dust particles given in a certain quantity of air. We read, therefore, that the dust of London, for example, numbers a quarter-million particles to the cubic centimeter. About the same is reported as true of Paris, although at the top of the Eiffel Tower it measures but half that. At the summit of high mountain ranges it is correspondingly less than lower down. Hence we are told that "in the relatively pure air of mountain tops the breath is not condensed into a visible cloud even in cold weather." That man has become able to count the dust-particles in the air at all points is the more remarkable when

we recall the utterance of Jehovah to Abram, in Gen. xiii. 16, "And I will make thy seed as the dust of the earth. So that if a man can number the dust of the earth, then shall thy seed also be numbered."

"WHO CAN STAND BEFORE HIS COLD?" (Psa. cxlvii. 17.)—The extreme cold of the arctic regions is the most important obstacle which the searcher for the north pole is compelled to overcome. And yet the record of his endurance is remarkable. Thus we read that "in 1819-20, Parry wintered on Melville Island, in latitude 74° 28'. The cold was at all times severe, especially in the month of February, when the thermometer fell to - 55° F., and for fifteen hours was not above - 54° F. The expedition was absent a year and

a half, and out of two ships' crews only one man died—of a disease in no way referable to the hardships of the voyage. Between 1853 and 1855, Dr. Kane passed two winters in Smith's Sound, in latitude 78½°, and he records the mean temperature of the three summer months as + 33° F., and of the nine winter months as + 16.8° F. Yet the record bears another side. Among the things said to have been experienced by arctic explorers, three may be mentioned: 1. That men issuing suddenly from their shelter into a temperature of - 60° F. fell senseless. 2. That a man rushing out bareheaded to extinguish a fire when the thermometer stood a little below - 50° F., had his fingers immediately frozen. 3. That when it was extremely cold, it was almost impossible to make the wood burn.

HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

Marginal Commentary: Notes on Genesis.

GEN. xv. 8. *And he said, Lord God, whereby shall I know that I shall inherit it?* It is possible to ask a sign, because faith is lacking and in a spirit of unbelief. But Abram believed God, and the sign he asked was not meant to displace, but to confirm faith. Perhaps, like Peter, he doubted the reality of what he saw, and thought it might be a mere vision (Acts xii. 9). Comp. Judges vi. 17; 2 Kings xx. 8; Luke i. 34, etc.

9-18. Now follows a very remarkable and a somewhat mysterious parable in action, to which we think full space should be given. It is God's sign granted to Abram.

Let us note the following particulars:

1. There are five animals used for a sacrificial purpose: A heifer, a she-goat and a ram, each of three years, a turtle-dove, and a young pigeon.

2. The first three are divided in the

midst, and piece laid over against piece; but the birds he did not divide.

3. Fowls, *i.e.*, birds of prey, swoop down on the carcasses and are driven away by Abram.

4. At sunset Abram falls into a profound sleep, and a "horror, a great darkness," comes upon him, during which time God gives him an outline of Israelitish history.

(a) His seed are to be strangers in a land not theirs and to be in bondage and affliction for four centuries.

(b) Then judgment is to be visited on their taskmasters and a great deliverance is to be wrought—an exodus, with great spoil.

(c) Abram is to die and be buried at a good old age.

(d) In the fourth generation his seed are to come again (into Canaan), etc.

(e) During the darkness succeeding sunset a smoking furnace is seen, and a lamp (or flame, or tongue) of fire passes between the pieces of the divided carcasses.

(*f*) And the Lord made (*cut*) a covenant with Abram concerning his seed, with a still further expansion of details, as to the boundaries of the possession, etc.

Note, as to the animals, that the age of three years marks the maturity of life—neither too young to have attained full size and vigor nor too old to have retained them. The animals were tame animals, which Abram could easily take from his herds and flocks; and they were the very animals subsequently identified with sacrifice.

There was a slaying of the victims and the shedding of blood.

The dividing of the victims, etc., was in accordance with ancient custom. Sacrificed victims were cut in twain and covenanting parties passed between the pieces, as though to invoke similar destruction upon themselves if they were unfaithful, or to signify union by covenant between divided parties. This seems a specially important part of the ceremony. *Carath berith* means to *cut a covenant*. Abram probably passed between the pieces as he drove away the ravenous birds, and the manifestation of Jehovah was found in the flame of fire that passed between.

The birds were not divided, as was afterward the provision of the Levitical code (Lev. i. 17).

Obviously, there must be typical teaching here; and as we have no key given us in the Word save the most indirect suggestion, all we can do is to seek some probable interpretation.

1. We are struck with a singular correspondence in the five victims to the *five marked periods of national and Christian history*:

The heifer calf may well stand for the Egyptian period of bondage, when they became so familiar with the sacred image of Apis.

The she-goat may well represent the desert pilgrimage amid countries where goats made their abode.

The ram may represent Palestine and the occupation period.

The turtledove, the period of the

apostolic Church and the Spirit's descent.

The pigeon, the subsequent period of missions, the promulgation of the faith. The pigeon loves flight as the dove loves a cote; one is a bird of wing, the other of rest.

It confirms this possible law of interpretation that the last two undivided animals may represent periods of comparative *unity and stability*.

The birds of prey naturally may represent the hostile powers which would devour and destroy, but are kept away by perpetual vigilance. Comp. the ten hostile tribes named in verses 19-21. Vultures and other rapacious and carnivorous animals naturally suggest the enemies of Israel and the subsequent foes of the Church—temporal and spiritual enemies, who could, as Knobel has suggested, keep the soul from union with God through the bloody sacrifice of Calvary.

Notwithstanding the confessedly obscure character of this parable in action, one cannot evade the impression that as it is so connected with the covenant concerning the Abrahamic seed it is designed not only as a ratification, but as an illustration of God's dealings. The most careful students have reached this conclusion, though with no little variation in details of explanation. For instance, Calvin takes the individual specimens of the collective sacrificial animals to designate all Israel, in all its parts, as one sacrifice. Theodoret thought the three years meant three generations of sojourn in Egyptian bondage, etc.

After much study, we think the following the most natural and probable view of the significance of this strange transaction:

1. It undoubtedly refers to a ratification of covenant. This is made sure by Jeremiah xxxiv. 18-19, which plainly refers to this—referring to men who made a covenant before God—"when they cut the calf in twain and passed between the parts thereof."

2. It indicates God's personal part in

the forming and guarding of covenant relation. The smoking furnace and moving flames that passed between the pieces, unquestionably represent the divine presence. (This is better translated "a furnace of smoke and a lamp of fire," where the correspondence with the pillar of cloud and fire is more complete.)

3. If the victims are symbolic of the periods of history from Egyptian bondage on to the end of the age, the pictorial parable is very complete. Here is hinted the constant presence and interposition of God in the whole history of believers. He was with them when Egyptian taskmasters oppressed them, during the wanderings in the desert, all through the checkered experience of Canaan, and through the new dispensation of the Holy Spirit and the proclamation of the kingdom. He had promised that in Abram's seed all families of the earth shall be blessed, and He thus sacredly guards His covenant; and at no time is His presence more sure than when in times of discouragement and despair a horror of great darkness falls upon his people—when, after long efforts of faithful ones to beat back the foes of His kingdom, their own strength utterly fails and faints, as did Abram's after the long struggle of a whole day with vultures.

This chapter is mainly interesting, however, because of its clear teaching as to *saving faith*, and about this all else revolves.

1. Faith rests upon the Word of the Lord. A definite promise of Jehovah comes to the believing soul. There must be something to believe.

2. Faith is saying amen to that word, and so holding it fast, staying one's self upon it. It implies a *confidence* which leads to *committal*—a forsaking of one's own wisdom, philosophy, or strength, and a simple reliance on God's word.

3. Faith is connected vitally with righteousness by a law of divine imputation. It implies no merit, and is not itself righteousness, but is so reckoned as a matter of grace.

4. Faith has its confirming signs. The stars are spoken into being out of nothing, and so faith believes in God's power to create and to raise from the dead. The stars shine behind clouds, and so faith knows the Word of God to be true, whatever be the obscuring medium which hides Him and his purpose. The stars are seen only in the night, and in the hour of deepest darkness the promises are most clearly apprehended. The covenant is made sure by sacrifice, and God's own presence in the cloud and fire moves amid all the confusion and chaos of human conflict and disaster.

5. Faith leads to obedience. Imputed righteousness is the open door to imparted righteousness. The believing soul becomes the following and conforming saint.

And so we have here the first clear picture of a believer, appropriating promises, stayed upon them, enjoying an imputed righteousness, receiving confirming signs established by covenant, and led into obedience. Appropriation ends in assimilation.

The first lesson on faith is the last. Nothing essential is added to it up to the close of the Revelation.

On the point of faith's committal to God, Russell Sturgis has told a very beautiful story in illustration. A party of visitors at the national mint were told by a workman in the smelting-works that if the hand be dipped in water the ladle of molten metal might pour its contents over the palm without burning it. A gentleman and his wife heard the statement. "Perhaps you would like to try it?" said the workman. The gentleman said, shrinking back, "No, thank you. I prefer to accept your word for it!" Then turning to the lady, he said: "Perhaps, madam, you would make the experiment." "Certainly," she replied; and suiting the action to the word, she bared her arm and thrust her hand into a bucket of water, and calmly held it out while the metal was poured over it. Turning to the man, the workman quietly said:

"You, sir, it may be, *believed*; but your wife *trusted*."

How long shall we be in learning that in all true faith there is this element of entrustment—venture, *committal*?

"I know whom I have believed, and am persuaded that He is able to keep that which I have *committed* unto Him."

CHAPTER XVI. This is a curious stage in Abram's life. He had been assured of seed, but not by Sarai; and she accepted an expedient, common in the East, which reminds us of man's methods and worldly expediency.

Abram fell into the snare, as it undoubtedly was, by reason of unbelief; for he was too impatient to wait for further revelation and for God's own time and way to fulfil His word. And so, like all imperfections of faith, or rather triumphs of unbelief, this brought only disappointment, disaster, and curse. Abram's domestic troubles began at this point, and the unhappy results still last and will to the end. *He took matters into his own hands.* There lay the sin and blunder.

This appears to be the first departure among the "sons of God" from the primitive principle of monogamy, an example followed by his descendants and perpetuating its evils to the remotest generation. As Egypt was his first snare, so an Egyptian is his second. He goes once more to Egypt for help: in the first place, for relief from famine in Canaan, now for relief from Sarai's barrenness; first to obtain bread, now to obtain seed—to beget children. By the customs of the East, the offspring of the handmaid would be esteemed the children of the mistress who had given her handmaid to the husband as a wife. Trace the immediate consequence—Ishmael was born; the remotest consequences are yet to come.

2. *It may be that I may obtain children by her.* Literally: "I may be *built up* by her."

It is a curious instance of the conceptions that inhere in speech that the expression is so common in Scripture

—*build a house*, i.e., household or family (1 Kings xi. 38). House and household or family are interchangeable, and the same language is applied to both. Every child born, every accession by marriage, birth, or estate is regarded as addition of new material in the upbuilding of the family, like stones in the structure of a dwelling. It is suggested that the Hebrew word *Ben* (a son) is from Banah—to build.

3. Abram was now eighty-five, and Sarai ten years younger, and all hope of natural offspring by her seems to be abandoned. Accordingly, impatient of delay at the fulfilment of divine promise, like thousands of God's children after them, they undertake their own way of securing the desired result. But it was not God's way, and brought only trouble, disappointment, and disaster.

4. As the Hebrew women to this day regard barrenness as a reproach and even a curse, and fertility in offspring a matter of pride and congratulation, the very success of this plan was its defeat. Hagar no sooner found herself with child than she despised Sarai, and, in turn, Sarai envied her. Hagar doubtless thought she could supplant her mistress in Abram's eyes by bearing him the offspring that Sarai failed to bear. And so polygamy wrought its measureless harm, and a new progeny of evils came even in advance of the desired son.

5. *My wrong be upon thee.* Sarai now appeals to Abram. She charges on him the responsibility for the bitterness growing up in the home. The thought is plain. Sarai was still the princess and Hagar but the maid, and she called on Abram as her lord to avenge the taunts of a handmaid who made her own fertility the double reproach on Sarai's barrenness.

6. And so, by a most inevitable process, hatred and strife grew up, and Sarai *dealt so hardly* with Hagar that she fled into the wilderness.

7. There the angel of the Lord finds her (probably, as Gesenius thinks, on

the way back to Egypt), and sends her back to submit herself to Sarai.

11. The unborn child is named by the angel *Ishmael*, i.e., "*God heareth*;" and he adds, "because Jehovah hath heard." Note the two names of God here used: El and Jehovah; the general and the special covenant names.

12. Ishmael's character is foretold, and the following rendering is proposed: "A wild ass, a man whose hand is against every other man." The wild ass is the type of human beings that are impatient of restraint; and the restless wandering and lawless violence of the Bedouin Arabs are very closely portrayed in this prophecy.

He shall dwell in the presence of his brethren is taken by some to mean to be east of them, i.e., before them, as nearer the sunrise. Others understand by it, living ever near to others; keeping, as it were, in front of them perpetually as a menace.

But the beauty of this narrative lies mainly in the next two verses.

The effect of the meeting with the angel of the Lord was to produce upon Hagar's mind the impression of the presence of God: "*Thou, God, seest me*." Compare Hagar's second flight (xxi. 14).

This conception of *the Seeing One* dominates this passage more than the accepted version brings out. "Thou art a God of seeing, for have I also seen here after seeing (God)?" And so the well was called "the well of Him that liveth and seeth me, or the well of the Living Seer." May it not be that Hagar felt herself abandoned of both God and

man, and that this was a grateful recognition by her simple mind of the fact that when she thought herself utterly forsaken the living God saw her and regarded her? And may not the *well* hint a similar interposition in her intense thirst, as afterward when she fled with Ishmael (xxi. 15-19)?

At every point, even in the fragmentary history, we meet vital lessons, and typical characters and events. Paul tells us, in Galatians, that this narrative is "an allegory." Behind the history lies a deeper meaning. Hagar and Ishmael represent Sinai, with its legal bondage; Sarah and Isaac, Jerusalem, which is above, with its freedom; Ishmael, those born after the flesh; Isaac, those born after the Spirit; and their mutual antagonism is thus set forth.

How pertinent the lesson! Even believers are too impatient to wait God's time and way. They constantly resort to Egypt and the Egyptians for what the Lord seems to withhold in blessing, and every such false step is of the flesh and breeds a progeny of evils.

Barren Churches, to which no spiritual offspring are granted, instead of looking to the Holy Spirit for new grace in supplication and the secret of a holy maternity, resort to the flesh, seek to create attractions which are worldly and carnal—music, and art, and secular charms—to draw in the multitude; or the standard is lowered so that carnal souls may more easily conform to it. And so the Church gets offspring, but they are Ishmaelites—wandering Arabs, that threaten its prosperity and even its existence.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOTT, D.D.

DEC. 2-8. LOSING THE MEMORY OF IT.—Isa. xxxviii. 15.

The Revised Version has it: "I shall go softly all my years, because of the bitterness of my soul."

The marginal reading of the Revised

Version is: "I shall go in solemn procession all my years because of the bitterness of my soul. That *because of* means—since I hold in memory the bitterness of my soul."

So that we may state the significance

of our Scripture thus: I will walk henceforth in solemn, subdued, reverent way, remembering always and thankfully the bitterness out of which my soul has been delivered.

There, in the court of the palace, stood a sundial. It was formed of a kind of pyramid of steps, and on the top of these stood straight and upright a short obelisk or pillar. The morning sun would fling the shadow of this obelisk right down the pyramid's western side, blackening the lowest stair. Then, as the sun climbed the heavens, the shadow of the obelisk would creep up stair after stair, until at noon there would be no shadow. When the sun passed the zenith, on the other side the pyramid of stairs the shadow would descend until it touched the last one as the sunset, and so the hours of the day were measured.

A sad scene just now enacting in the palace, in the central court of which the dial stood. He had not been a king, like too many of his predecessors. He had wielded his scepter in the behalf of righteousness, and the prosperity of God's approval had been brightening round him and his kingdom.

But there were many dangers threatening—Assyrian invasions, Egyptian complications, Babylonian intrigues; and the stability of the state seemed bound together with the continued life and health of the good king.

Besides, the good king was in the very meridian of his years—only about thirty-nine.

Besides, as yet no male heir to his throne had been born to him, and the prosperity of the kingdom hung upon an undisturbed succession.

But the good king was just now sorely sick with a kind of boil or carbuncle, and he had just received the most solemn message which can come to a man. This is the news Isaiah had been divinely commanded to bring the good but stricken king: "Thus saith the Lord: Set thine house in order, for thou shalt die and not live."

And then, having finished his sad

duty, the prophet had left the sick king with such portentous message darkening over him. Death was a much sadder matter in those old days than it is now for a Christian. There had been as yet very little revelation of what comes after death even to the man who trusted God. There was no fourteenth chapter of John; there had been no resurrection.

To die, and to die in the prime of his years, and to die with no heir! It was thus the good King Hezekiah felt about it as the news fell on him, as he set his thoughts just then to music afterwards (see Rev. Ver., Is. xxxviii. 10-18).

And as the king thought about it all and the surges of disappointment welmed him, he "wept with a great weeping."

But the resource of prayer was still his. So the sick king turns his face to the wall and prays (Rev. Ver., Is. xxxviii. 3).

All this has taken place more rapidly than the telling of it, and the Prophet Isaiah has not got much beyond the dial in the palace court when he receives from God another message for Hezekiah of another sort (Rev. Ver., 2 Kings xx. 4-7). And the sign of it all was to be the retreating shadow on the dial (2 Kings xx. 8-11). And after the gracious means indicated had wrought its healing service (2 Kings xx. 7)—it is worth indicating to the so-called Christian Science people that God ordered and Hezekiah used means—Hezekiah sings his gratitude and his henceforth reverent purpose of remembering the bitterness through which he had passed and from which he had been relieved (Rev. Ver., Is. xxxviii. 16-20). And the culmination of it all is our Scripture, "I shall go in solemn procession all my years, remembering the bitterness of my soul."

That scene, enacting there in that palace so long ago that we only catch dim glimpses of it through the thickening mists of nearly 3,000 years, is yet not a scene so unmodern, after all, in many of its features.

Think *you* a little of the memory of it : muffled steps, hushed voices, shaded windows, quiet only slightly broken by the stealthy and measured movement of the nurse—doctor coming several times a day—anxious look upon his face ; earnest inquiry as to the effect of this remedy or that ; consultation of physicians. And the one about whom all this tender care and anxiety circulates is *yourself*. You did not want to die. You prayed, you promised ; and then the tides of your vigor, which had been ebbing so, began to turn. And you said, as you once more found life, that henceforth your life should be devoted to God's service and solemn thoughtfulness to Him.

Or it was your child who was delivered, and you vowed service and thoughtfulness?

Or were you a young man in hard circumstances? You prayed for a better chance. God gave it to you and you vowed service and thankfulness.

But now read Is. (Rev. Ver.), chap. ix. See Hezekiah forgetting God, after all. Is that so distant? Is not that the commonest of experiences—that of *losing the memory of it?*

This last month in the year is a good time to think over such things as these—God's deliverances ; our promises of service and thankfulness. And it is a good time to ask ourselves whether we are not following in the footsteps of Hezekiah and losing the memory of such momentous things.

Death worketh,
Let me work, too ;
Death undoeth,
Let me do.

Busy as death, my work I ply,
Till I rest in the rest of eternity.

Time worketh,
Let me work, too ;
Time undoeth,
Let me do.

Busy as time, my work I ply,
Till I rest in the rest of eternity.

Sin worketh,
Let me work, too ;
Sin undoeth,
Let me do.

Busy as sin, my work I ply,
Till I rest in the rest of eternity.

DEC. 9-15. THE SECRET OF IT.—John ii. 7.

It seems to me the secret for life our Scripture discloses is : *Blessing proportioned to obedience*. If they had poured into the water-pots but one inch of water, I think there would have been found in them but an inch of wine ; if but six inches of water, there would have been but six inches of wine. But they filled the water-pots with water to the brim, and the vessels brimming with water soon brimmed with wine. Perfectly obey and you get the crown and fulness of blessing. Blessing is proportioned to obedience.

(a) Blessing is proportioned to obedience in the realm of nature. Says Bacon, "Nature is conquered by obeying her." Perfectly obey and you get the power of nature working for you. All great inventions are conditioned thus, *e.g.*, steam, electricity. Men get the blessing wrapped up in these by perfectly obeying the laws presiding over them.

(b) Blessing is proportioned to obedience in the *realm mental*. Sir Arthur Helps has well said : "What! dull, when you do not know what gives its loveliness of form to the lily, its depth of color to the violet, its fragrance to the rose ; when you do not know in what consists the venom of the adder any more than you can imitate the glad movements of the dove? What! dull, when earth, air, and water are all alike mysteries to you, and when as you stretch out your hand you do not touch anything the properties of which you have mastered ; while all the time nature is inviting you to talk earnestly with her, to understand her, to subdue her, and to be blessed by her? Go away, man ; learn something, do something, understand something, and let me hear no more of your dulness."

"Time, indeed, is a sacred gift, and each day is a little life."

The young man or woman who will pay the price of knowing, who will fill the vessel of a thoughtful attention to the brim, shall discover the blessing

and delight of knowing and at the same time shall steadily increase the ability of knowing.

(c) Blessing is proportioned to obedience in the realm *spiritual*. Here are some most valuable suggestions I once came on:

"A physician found a patient shut up in a damp, chilly room. He said to him: 'No wonder that you are sick in such a place. You don't need medicine, but fresh air, sunshine, and exercise.' He took that hypochondriac out of doors. He made him walk and ride about. Soon he was well again, and the doctor left him. But in a little while he was sent for. His morbid and perverse patient was lying in the close, damp chamber as before, shivering and moaning. 'Oh, doctor,' he cried, 'that sure cure of yours has failed, and I am just as bad as ever!' 'Did you keep yourself in the sunshine?' 'No, I thought that I had taken enough of it, not only to make me well, but to keep me so, and then I came back to bed again.'

"Just like this imaginary invalid are many (alas! how many!) of the patients of the Great Physician. They read of His wondrous love; they believe in it; they rejoice in it. It kindles in their souls a hope that is full of glory. But, having 'tasted the good Word of God and the powers of the world to come,' they return to the weak and beggarly elements of the world. Hence they lose that blessed hope. They become cold and sad, and then they wonder why God does not 'keep them in perfect peace.' Alas! they forget that God cannot make evil good and good evil. He has created an atmosphere of love. He offers it freely to all who will live in it. But if we fail to do so—if we shut ourselves up in the caves or cellars of selfishness, refusing to enjoy what God has provided for sustaining the new life—can we wonder that we are weak and sickly?

"But how shall we keep ourselves in the love of God? By study, by meditation, by Christian communion, and,

above all, by prayer. We don't read the Bible enough; we don't think enough about what we read in it; we don't talk enough with each other about our heavenly Father, our Elder Brother, and our celestial home; we don't work enough for Christ to keep our hearts in a glow; we don't commune enough with God. Our reading, thinking, toiling, talking, and praying will not create the atmosphere that our spirits need, but they will keep us in it. They will enable us to climb up out of the dampness and the gloom of unbelief. They will help us to ascend the mount of faith. On it we will find the land of Beulah, from which we can see the walls and gates, and almost hear the songs of the golden city."

Yes, blessing is proportioned to obedience. As much water, so much wine.

DEC. 16-22. CONCERNING A SAINT.
—Acts xii. 11.

Paul writes to the Corinthians: "Unto the Church of God, which is at Corinth, to them that are sanctified in Christ Jesus, called to be *saints*." A saint is not a perfect person. A saint is one separated to Jesus Christ and growing into likeness to Christ.

In this light it has seemed to me that Peter's experience in prison is a kind of type and illustration of the experience of a saint.

Consider, first, *the saint's doom*. Peter in prison illustrates it. The saint's doom is tribulation. There are various prisons into which saints get now. But this tribulation the saint must suffer is—

(a) Not a sign of the Divine disfavor.

(b) Is for purification.

(c) Is for fellowship with Christ. "In my extremity I discovered new paths to God."

(d) Is for help of others. How Peter's example in the prison has helped others variously imprisoned.

Consider, second, *the saint's treasure*. Peter slept. He had inward peace, his Lord's presence. The secret of the Lord is with them that fear Him. Yet none

in the busy crowds among whom they move in the noisy street know what is passing in their hearts. An American citizen in a foreign city, seeing the meteor flag of his native land floating at the masthead of a ship, is inwardly moved by the associations it revives to patriotic feelings, to emotions of love, to fond anticipations of his return to the joys and repose of his fireside. But of his secret thoughts the people about him know nothing. To them the flag of his country is but as one flag among many others. They meddle not with the secret joys it kindles within his swelling breast. It is even so with the secret of the Lord in a good man's breast. He walks the street like other men. Yet while their thoughts are of things visible and earthly, his are of God and things unseen. He sees God in everything about him. God is communing with him, feasting him on holy thought, quickening his spiritual aspirations, comforting him with assurances of his sonship, and with visions of his incorruptible inheritance. Happy, therefore, and safe, also, is he who possesses the secret of the Lord's presence.

Consider, third, the saint's *resource*—prayer. They prayed for Peter in Mary's house, and surely Peter prayed for himself also. Prayer was his resource and theirs. Here is something from Luther concerning the resource and power of prayer worth heeding:

"For I know, as often as I have earnestly prayed, when it has been real earnest with me, I have indeed been richly heard, and have obtained more than I have prayed for. God has for a time delayed, but nevertheless the help has come. Ah, how truly grand a thing is the honest prayer of a true Christian! How mighty it is with God, that a poor human creature can so speak with the high Majesty in heaven, and not dread Him, but know that God is kindly smiling on him for Jesus Christ's sake, His dear Son, our Lord and Saviour! To this end the heart and conscience must not look back, must not doubt or fear on account of unworthiness."

Consider, fourth, the saint's *deliverance*. Peter was disimprisoned by angels, and miraculously! Yes. But how often from their various prisons of tribulation do God's saints now find even marvelous deliverance?

Consider, fifth, the saint's *duty*—to do somewhat. Peter had to. He must bind on his sandals, etc. I think here saints too often fail. Amid their prisons of tribulation they fail to do the duty next them, the thing they can. Are you a saint, though under the doom of tribulation, yet having the peace of the Lord's presence, and using the resource of prayer, and *binding on your sandals*? If you are, I am sure you shall sooner or later come to deliverance and, like Peter, you shall gratefully exclaim: "The Lord hath delivered me."

DEC. 23-29.—GOD WITH US.—Matt. i. 23.

One day, years ago, the people living near Niagara Falls were startled by the cry: "Man in Niagara! Man in Niagara!"

So they all ran, thronging the suspension bridge and crowding the cliffs hard by.

"Where is he? Where is he?" each asked of each, because at first they could not see him. "Poor fellow," they said; "he's gone!"

Then some one cried out: "See; see, yonder—he is hanging on a rock!" pointing as he spoke to a low, water-washed rock about sixty yards below the great falls on the American side.

Then the question went through all the murmuring crowd: "Can we save him? Can we save him?"

They got a long rope ladder. They hoped they might be able to let it down somewhere in the poor man's neighborhood from one of the overhanging cliffs. They threw the ladder over, but there were some bushes growing out of a crevice down part way in the rocks, and as the rope ladder fell it got tangled in the bushes, and they could not loosen it.

Then they asked this other question : "Who will go down and clear the rope ladder and try to save that man?" It was a terrible question to ask, for it was a terrible thing to do. The man who should dare do it must do so at the greatest risk of his own life.

At last a brave young man stepped forward and said, "I'll go." Carefully he climbed down the rope ladder to the bushes. There he waited for some time seeking to get the ladder clear. With difficulty, he got it clear, and then the rope ladder fell down near to where that imperiled man was clinging for his life to that wet, low rock.

Then this man who had descended from the cliff began himself to go down farther. It was a frightful thing to do. The rope ladder swung and swayed, and below him were the dashing, boiling waters. One loose grasp, one misstep, and nothing in God's world could save him. But he went slowly and steadily down and down.

At last he reached the rock where the drenched, buffeted, weakening man was clinging. Holding with one hand firmly to the swaying ladder and putting one foot as firmly as he could upon the low rocks the waters were dashing over, with the other hand he took hold of the poor fellow, and, saying words of courage to him, got him to take hold of the rope ladder and try to climb up it to the cliffs above.

This brave helper could not carry the poor man up. To attempt that would be altogether beyond his own strength. Nor could he tie the poor fellow to the rope ladder, and let him be dragged up, for so he would be dashed to death against the projecting rocks above, as the rope ladder would sway, now this way and now that.

So this man who had somehow fallen into the wild waters, with nearly all his strength gone through his terrible clinging to that low rock against the awful force of the invading water, took hold of the rope ladder and began to climb. After he had gone up perhaps a hundred feet, he had to stop to rest.

Those up there on the cliffs were in great fear lest his small strength should give way entirely and he fall again into the raging waters. "Hold on!" they shouted to him. "Hold on!" But their voices could not be distinctly heard amid the thunder of the mighty falls.

Then the man climbed up another hundred feet, and stopped again to rest. Those on the cliff grew more hopeful now. And the brave helper at the bottom stood there, getting what foothold he might and steadying the ladder.

Then, again, the man began to climb, painfully, laboriously, his strength, which had been tasked so terribly, almost failing him.

Then, at last, he was in reach of the top, and some strong arms, reaching over, seized him and lifted him into safety, amid the tears, and shouts, and eager joy of the multitude.

And the brave helper who had gone down for him and at so great a risk climbed safely to the summit too.

I think the story is a good one for the Christmas time, because it tells, though in the dimmest and in the poorest way, what our Lord Jesus has done for every one of us.

He was the One who came down from heaven to us, amid all the storm and danger and death of our sad sins.

HE CAME DOWN TO US. He did not stand, like the people on the cliffs, away off in the far heavens shouting to us to climb up. He was like the brave helper in the story : from the far heavens He Himself came down to us, and all our risk and pain and sorrow and death He took upon Himself.

He is a great deal better to us, too, than was this brave helper, good as he was to the poor man clinging for his life to the wet, treacherous rock. Our Lord Jesus does not simply bring the ladder of escape to us, but He gives us His own strength that we may have strength to climb. Nay, He does more than that, for really we have no strength. If we will only let Him,

with a deep trust, like the shepherd in the parable of the lost sheep, He lays us on His own shoulders and carries us up.

So our Lord Jesus is the one who comes to us; and if we will have it so, there is not one of us who may not be saved because He came.

And the Christmas time is the time when we think of the fact and of the way of His coming to us.

Consider, first, *the reality of the Incarnation*. Jesus Christ is actually God with us. As another has most truly said, and thoughtfully: "Everything of the Christian religion depends on the truth of the story of Bethlehem. If He who was there born was not really God, then the religion He set up is but *human* religion, and our hopes of a manhood perfected in a God-man are quenched. If He who was there born was not really man, but only phantom flesh, the religion He set up is a *deceitful* religion, leaving to us, it may be, nothing but a phantom God. I say, then, that Christianity from center to circumference is balanced on the solitary pivot of the nativity. Revelation, Mediation, Passion, Crucifixion, Resurrection, Ascension, Parousia, all revolve round Bethlehem's manger."

Consider, second, *how sacred a thing is childhood*. God entered into our human nature as a child; and what higher work than the training of this childhood, dignified thus by the fact that our Lord and Saviour was once a little child! Daniel Webster once said: "If we work upon marble, it will perish. If we work upon brass, time will efface it. If we rear temples, they will crumble into dust. If we work upon immortal minds, if we imbue them with principles, with the just fear of God and love for our fellow men, we engrave on these tablets something which will brighten for eternity."

Consider, third, since God is thus with us, how certain it is that our Lord Jesus *can enter into the most real and close sympathy with every one of us*.

Consider, fourth, how the Babe in

the manger, who is yet God with us, teaches us that *the true life is that of forgetfulness of self*. He, thinking not His equality with God a thing to be grasped at, emptied Himself.

DEC. 30-31. — ALMOST: ALTOGETHER.—Acts xxvi. 28-29.

Almost: altogether—These words seem to express states of mind very close to each other. It looks as though, with the least difficulty, the step from "almost" into "altogether" might be made. Indeed, the first is a step, even the latest step, into the last. Indeed, in order to get into the mood "altogether," one must first be in the state of mind "almost."

And yet—and yet—

Here we are upon the high, flat tablelands of Arizona; wastes of landscape around; wastes of sky above. We march along, and we come to a steep chasm yawning on the surface of the earth. Yet it does not yawn widely. It seems as though you could almost step across. But look down into the awful and gloomy cleavage. See, as far down as your sight can go the chasm sinks—3,000, 5,000, 7,000 feet toward the earth's heart. What is the chasm? It is the channel of one of the tributaries of the Colorado River. The water steadily flowing through the soft yet somewhat firm soil has been using its chisel against the earth until now it has gouged out and gouged down the abysmal gap.

And here you stand on this side, and just yonder is the other side, and between is the tremendous rift. A cleft as deep and dark, especially in religion, often sets its unbridged edges between "*almost*" and "*altogether*."

Get sight of the scene these two words culled from the Scripture here bring before our vision. He has lately been appointed Roman procurator of the country—this man Festus. He is a fair, well-meaning man, as men go at this time—a man in desire of doing justice quite above the usual run of Roman procurators. But his prede-

cessor in the procuratorship, Felix, a very low, mean man, whose palm was steadily itching for bribes, has left for Festus to dispose of a very perplexing case. There has been lying here, in the Fortress of Cæsarea, for two years, a prisoner whose case has thrown this Festus into great perplexity.

There is an intensely bitter feeling on the part of the Jews against this prisoner. They accuse him of all sorts of seditious things. They demand his life. Festus has done his best to find out the real facts about him. He has been down to Jerusalem to make special inquiry. As far as he can tell, he is quite sure the bitter Jews cannot make out their case. The prisoner has done nothing worthy of death. Yet should he release him, or—what the Jews specially desire—send him down to Jerusalem for further trial, Festus is certain the Jews would foully murder the prisoner.

And just now the case has become further complicated, for this prisoner, though a Jew, is also a Roman citizen, and he has fallen back on the inalienable right of a Roman citizen and has appealed his case to Cæsar, the emperor, at Rome. This appeal has put the case beyond the jurisdiction of Festus, and made it necessary that the prisoner be sent to Rome to stand before the emperor himself. But now this further perplexity remains with Festus: He must send to the emperor, together with the prisoner, a statement of the facts in the case. And since the case seems to involve rather points of Jewish law than of Roman law, Festus finds it a very difficult matter to make out such a statement as shall convey to the emperor clear intelligence.

But, just now, the last of the Herods, King Agrippa II., a man who by Roman sufferance bears a kind of shadowy rule in another part of the country of Palestine, together with his sister, Bernice, has come to Cæsarea to pay his respects to Festus. As they talk together, the case of this prisoner comes up; and Agrippa expresses the

desire himself to see and hear this prisoner, for he is a renowned one.

Festus immediately seizes the chance. It will be a pleasant thing for Agrippa. Agrippa is a Jew and is familiar with the Jewish law, and thus Festus may perhaps get some better clue to the intricacies of the case, and be able to send to the emperor a clearer exposition of it.

Well, a day is set. It is a court occasion. All the splendor that belongs to such a time, in gilded chairs of state, in scarlet robes, in crowns, in numerous retinue, shines out. Festus and Agrippa and Bernice take their places on their lifted and gilded seats. All the proper officers, gleaming in armor and insignia, are grouped around them. And then the prisoner is brought in—poor, worn, shackled, pale with sickness and long confinement. Then Festus opens the proceedings thus (Acts xxv. 24-27):

The speech of Paul. Festus' insinuation that Paul is mad. The Apostle's reply. The address to Agrippa. Agrippa's answer. Paul's reply. And the chasm between "almost" and "altogether" yawns between them.

Think of the two sides of this chasm, which so frequently in religion sets its profound rift between "almost" and "altogether."

First, of the side "almost."

(a) Some men stand on this "almost" side of becoming Christians, though they are *intellectually convinced* of Christian truth. Yet they let some quibble hinder them.

(b) Some men stand on this "almost" side of becoming Christians because they have yielded all but *one* known sin.

(c) Some men stand on the "almost" side of becoming Christians because they discern yonder, on the "altogether" side, some duty which will be demanded of them, like that of the public confession of Christ.

(d) Some men stand on the "almost" side of becoming Christians because, standing there on that "almost" side, they demand, but of course cannot get,

the *feeling* which belongs to the "altogether" side.

(e) Some men stand on the "almost" side of becoming Christians because they think there is plenty of time before them in which to pass from the "almost" to the "altogether" side.

(f) Some men stand on this "almost" side because they will not give the matter serious thought. But refusal of thought concerning things does not change the fact of things.

Second, the "altogether" side. Paul's conversation is illustrative. This side is the side of whole-souled surrender to Jesus Christ.

"Almost" is useless until it passes into "altogether."

A few years since the steamer *Oregon* was wrecked just outside the port of New York. She almost reached her harbor, but she did not reach her harbor. The year is finished. Where stand you, on the side of "almost" or "altogether"?

Prayer-Meeting Topics for 1895.

JAN. 1-5.
Large Thoughts of God for the New Year. Eph. iii. 20-21.

JAN. 6-12.
The Unseen Friend. Rom. i. 8.

JAN. 13-19.
Burdens. Gal. vi. 5; Gal. vi. 2; Ps. cv. 23.

JAN. 20-26.
A Foe. Rev. iii. 5.

JAN. 27-31, Feb. 1, 2.
That by Which to Interpret Life. Is. xxxiii. 17.

FEB. 3-9.
The Second Miracle. John iv. 54.

FEB. 10-16.
Sympathy. Heb. iv. 15.

FEB. 17-23.
Hope. Ps. lxxi. 14.

FEB. 24-28, March 1, 2.
Iron Shoes for Rough Roads. Deut. xxxiv. 25.

MARCH 3-9.
The Cure for Troubled Thoughts. Ps. xciv. 19.

MARCH 10-16.
Our Resource. Luke xi. 22.

MARCH 17-23.
The Deity of Jesus Christ. John xx. 28.

MARCH 24-30.
Nevertheless. Luke v. 5.

MARCH 31, April 1-6.
Heed to one's self. 1 Tim. xiv. 6.

APRIL 1-6.
Crossing the Bridge Before You Come to It. Matt. vi. 34.

APRIL 7-13.
Amid the Olive-Trees. Mark xiv. 22.

APRIL 14-20.
And Came to the Sepulcher. John xx. 3.

APRIL 21-27.
Our Lord's Resurrection an Incentive to Duty. Phil. iii. 10.

APRIL 28-30, May 1-4.
Hints of the Beyond. Mark ix. 2.

MAY 5-11.
Duties to Others. Rom. xiv. 7.

MAY 12-18.
Service in Hard Places. Rom. i. 7.

MAY 19-25.
Despondency. 1 Kings xix. 4.

MAY 26-31.
Deliverance. John i. 29.

JUNE 2-8.
The Greatest Sight. John xii. 31.

JUNE 9-15.
The Real Self. Matt. xvi. 26.

JUNE 16-22.
Baffling Trouble. John xiv. 1, 2.

JUNE 23-29.
Not Far From, Yet Not Within. Mark xii. 34.

JULY 1-6.
Failure Through Self; Victory Through God. Ex. ii. 14; Ex. iii. 10.

JULY 7-13.
When It Seems Dark. John xvi. 17.

JULY 14-20.
The Empty Heart. Matt. xii. 44.

JULY 21-27.
The Permanence of the Divine Plan. John vii. 30.

JULY 28-31, Aug. 1-3.
Barriers Overcome. Luke v. 9.

AUG. 4-10.
When Times Are Hard. Ex. v. 23.

AUG. 11-17.
What Is Worth the While? Luke xlii. 24.

AUG. 18-24.
What Shall I Do With Myself? John vi. 68.

AUG. 25-31.
A Bad Saving of Time. 1 Sam. xiv. 24.

SEPT. 1-7.
The Christ We Need. Mark v. 43.

SEPT. 8-14.
Duties to God. Luke xvii. 17, 18.

SEPT. 15-21.
Not Weary in Well-Doing. Gal. vi. 9.

SEPT. 22-28.
The Apostle and High Priest of Our Profession. Heb. iii. 1.

SEPT. 29-30, Oct. 1-5.
The Right Time for Things. Acts xxviii. 15.

OCT. 6-12.
The Need of a Right-Doing. 1 Cor. x. 31.

OCT. 13-19.
Brass for Gold. 1 Kings xiv. 27.

OCT. 20-26.
Filled With the Spirit. Matt. iii. 11; Eph. v. 18.

OCT. 27-31, Nov. 1, 2.
Contrary Winds. Mark vi. 48.

NOV. 3-9.
Upward. Dan. i. 19, 20.

NOV. 10-16.
Divine Rescues. Ps. xxxv. 15.

NOV. 17-23.
Concerning Prayer. Ps. lxxxvi. 7.

NOV. 24-30.
A False Thought of God and a True. Luke xv. 3-6.

DEC. 1-7.
The Great Necessity. 2 Cor. v. 17; John iii. 7.

DEC. 8-14.
To the Uttermost. Heb. vii. 25.

DEC. 15-21.
The Need for Life of a Right Ending. Luke xxiii. 33.

DEC. 22-28.
Lying in a Manger. Luke ii. 12.

DEC. 29-31.
For the Last Days of the Old Year. John xxvii. 7.

EXEGETICAL AND EXPOSITORY SECTION.

Isaiah vii. 14.

By REV. DAVID M. SWEETS, MORGANFIELD, KY.

(Revised Version)—*Therefore Jehovah Himself shall give you a sign; behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.*

PERHAPS more perplexity has been produced among commentators by this passage than by any other in the whole range of Old Testament prophecy. The most cursory examination will show that great difficulties exist in regard to this interpretation. But this fact only serves to increase our interest in it.

The chief difficulties of the passage may be stated as follows: Does the prophecy refer to some event which was soon to occur, or does it refer exclusively to some event in the distant future? If it refers to some event which was soon to occur, what event was it? Who was the child intended, and who the virgin who should bring forth the child?

The incidents in the life of Ahaz which called forth this wonderful prophecy are stated in the first thirteen verses of this chapter. Briefly they are these: Ephraim and Syria are confederate against Judah. Ahaz, Judah's king, refuses to ask a sign from Jehovah that the confederacy shall be broken. Thereupon the prophet declares to Ahaz—representing the royal house—the house of David: "Therefore Jehovah Himself shall give you a sign; behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." The first step toward the unraveling of the prophet's meaning is to determine the exact significance of the words. What, then, is the meaning of the word *almah*, which is translated "sign"? Delitzsch defines the word as "a thing, event, or act, which may serve to guarantee the divine certainty

of some other thing, event, or act." It does not of necessity denote a miracle. For example, in Ex. xvii. 11, circumcision is said to be a "sign," or token. The context, together with the nature of the thing, event or act must decide whether the *almah* is a miracle or not. In this place it is evidently implied that the assurance contained in the *almah* would be such as Jehovah alone could give. We must try to divest our minds of all preconceived prejudice against the direct, literal, historical interpretation of the passage. Looking back, as we do, through such a flood of light thrown upon its Messianic meaning, we are apt to read into the narrative things which Ahaz and his contemporaries would not have understood it to mean. We think at once of the grand and final fulfilment of this prophecy in Christ as the Son born of a virgin, and are apt to think that the assurance given to Ahaz consisted in a similar miraculous birth. But such is not necessarily the case. All that is necessary to constitute a "sign" to Ahaz is that some assurance shall be given which Jehovah alone can give. And we claim that the certain prediction of future events is the prerogative of Jehovah alone. The application of this principle will be brought out later in our discussion as to what child is meant.

Having arrived at the meaning of *almah*, we turn now to the word *etsem*, translated virgin, and shall try to find its exact meaning. The derivation of it from *etsem*, to hide, to conceal, is now generally abandoned. Its most probable derivation is from *etsem*, to grow, to be strong, and hence the word means one who has come to a mature or marriageable age. Hengstenberg contends that it means one in an unmarried state; Gesenius holds that it means simply being of marriageable age, the age of puberty. However this may be, it seems most natural to take the word in this place as meaning one who was

then unmarried and who could be called a virgin.

But we must guard against the exegetical error of supposing that the word here used implies that the person spoken of must be a virgin at the time when the child is born. All that is said is that she who is now a virgin shall bear a son.

Having fixed the meaning of these disputed words, let us now proceed to consider the interpretation of the prophecy itself. The opinions which have generally prevailed with regard to it are three:

I. That it has no reference to any Messianic fulfilment, but refers exclusively to some event in the time of the prophet.

II. That it has exclusive and immediate reference to the Messiah, thus excluding any reference to any event which was then to occur. On this view, the future birth of the Messiah from a virgin is made the sign to Ahaz that Jerusalem shall be safe from a threatened invasion.

III. That the prophet is speaking of the birth of a child which would soon take place of some one who was then a virgin; but that the prophecy has also a higher fulfilment in Christ.

This last view we regard as the only tenable one, and the proof of it will be the refutation of the other two.

The following reasons are presented to show that the prophecy refers to some event which was soon to occur:

1. The context demands it. If there was no allusion in the New Testament to the prophecy, and we should contemplate the narrative here in its surrounding circumstances, we should naturally feel that the prophet must mean this. If the seventh and eighth chapters, connected as they are, were all that we had, we should be compelled to admit a reference to something in the prophet's time. The record in chap. viii. 1-4 following in such close connection seems to be intended as a public assurance of the fulfilment of what is here predicted respecting the

deliverance of the land from the threatened invasion. The prediction was that she who is a virgin shall bear a son (the sex of the child is indicated with certainty). Now Jehovah alone can foreknow this, and He pronounces the birth of this child as the sign which shall be given (*comp.* the birth of Isaac). The purpose of the choosing of witnesses (Isa. viii. 2) is that the prediction may be duly testified to as genuine. So the fulfilment will constitute a proof that Jehovah possesses the power of shaping future events as is pleasing to His will. The prophet is directed to take a great tablet and make a record concerning a son that is to be born. He calls, in attestation of the transaction, public witnesses, men of well-known character, and men who are friendly to the king and therefore not to be unduly influenced by friendship for the prophet (Isa. viii. 2). He approaches the prophetess, and expressly states (Isa. viii. 4) that before the child has "knowledge to say, my father and my mother,"—i. e., be able to discern between good and evil—"the riches of Damascus and the spoil of Samaria shall be taken away before the King of Assyria." This seems to be so evidently connected with the prophecy under consideration that it forms an unanswerable argument for a reference to something in the time of Isaiah.

What is the meaning of this transaction and why is it recorded here if there is no connection between it and the prophecy? All admit that the ninth chapter contains an undoubted reference to this prophecy (ix. 7). Why then this break in the connection of the thought? Why insert this reference to the prophet's family relations, if it has no connection with the prophecy?

2. In the second place, the reference to something in Isaiah's time is proven by this fact: The thing to be given to Ahaz was a sign or token that a present danger would be averted. An invasion was threatened. The march of the allied armies of Syria and Samaria had commenced. Jerusalem was in danger,

and it was to assure the king that the nation had nothing to fear from this invasion that the sign was given. How could the fact that the Messiah would come seven hundred years later prove this?

For the reasons given, there seems to be an undoubted reference to something in the prophet's time.

Let us now look at the reasons for believing that it contains also a reference to the Messiah.

1. The first argument we present is derived from the passage in chap. ix. 7. There is an undoubted connection between that passage and the one under consideration, as almost all critical scholars admit. And it seems that nothing short of a Messianic reference will explain the words. Some have asserted that the undoubted and exclusive reference to Messiah in this verse (ix. 7) excludes any local reference in the prophecy in chap. vii. 14. But so far from this being the case, we believe it is an instance of what Bacon calls the "springing, germinant fulfillment of prophecy." And we believe that it can be proved that all prophecies take their start from historical facts. Isaiah here (ix. 7) drops the historical drapery and rises to a mightier and more majestic strain.

The careful, critical student of Isaiah will find this thing common in his writings, viz. : That he commences with a prophecy having reference to some remarkable delivery which was soon to occur, and terminates it by a statement of events connected with a higher deliverance under the Messiah. His mind becomes absorbed; the primary object is forgotten in the contemplation of the more remote and glorious event.

2. The second and crowning argument is taken from the language of the inspired writer Matthew (i. 22-23) : "Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying: Behold! a virgin shall be with child and shall bring forth a son, and they shall

call his name Immanuel, which, being interpreted, is, God with us." Here, then, is indisputable proof of its Messianic reference.

We believe that the reasons presented have established the fact that the prophecy has a local reference and at the same time a Messianic reference. In pursuing the proof, no doubt the position taken in this paper with regard to the identity of the mother and child referred to in Isaiah's time has been seen. But we propose now to present some of the various views that have been held, and try to see which has the fewest objections against it.

1. Some have supposed that the wife of Ahaz was meant by the "virgin," and that his son, Hezekiah, was the child meant. There is an insuperable difficulty against this view. Ahaz's reign extended over sixteen years (according to 2 Kings xvii. 2), and Hezekiah was twenty-five years old when he succeeded Ahaz (see 2 Kings xviii. 2). Consequently, at this time Hezekiah could not have been less than nine years old. It has been supposed that Ahaz had a second wife, and that the son was hers. This is a mere supposition supported by nothing in the narrative, while it makes chap. viii. 1-4 have no connection with what precedes or follows.

2. Others have supposed that some virgin who was then present before Ahaz was designated, and they make the meaning this: "As surely as this virgin shall conceive and bear a son, so surely shall the land be forsaken of its kings." This is too vague for the definite language used, and gives no explanation of the incident in chap. viii. about Maher-shalal-hash-baz.

3. Another opinion is that the virgin was not an actual but an ideal virgin. Michaelis thus presents this view: "By the time when one who is yet a virgin can bring forth (i. e., in nine months) all will be happily changed and the present impending danger so completely passed away that if you were to name the child you would call

him Immanuel." Surely this would not be a sign or pledge of anything to Ahaz. Besides, it was not a birth possible, but an actual birth, which was spoken of.

4. But the view which is most in keeping with the entire context and which presents the fewest difficulties is that the prophet's own son is intended. This view does require the supposition that Isaiah married a second wife, who at the time of this prophecy was still a virgin and whom he subsequently married. But there is no improbability in the supposition that the mother of his son, Shear Jashub, was deceased, and that Isaiah was about again to be married. This is the only supposition which this view demands. Such an occurrence was surely not uncommon. All other explanations require more suppositions, and suppositions more unnatural than this. Our supposition does no violence to the narrative, and

certainly falls in best with all the facts. We would then identify Immanuel (as Ahaz and his contemporaries would understand the name to be applied) with Maher-shalaf-hash-baz. With this view harmonizes what the prophet says in chap. viii. 18: "Behold, I and the children whom Jehovah hath given me are for signs and for wonders in Israel from Jehovah of hosts, which dwelleth in Mount Zion." It is no objection to this view that another name than "Immanuel" was given to the child. It was a common thing to give two names to children, especially when one name was symbolic, as Immanuel was. Jesus Christ was never called Immanuel as a proper name, though almost all scholars agree that the prophecy referred to Him in some sense. To find the exact meaning and application of the name "Immanuel" would be an interesting study, but the limits of this paper forbid any discussion of it.

SOCIOLOGY AND COMPARATIVE RELIGION.

Papers in Social Science and Comparative Religion.

By REV. B. F. KIDDER, PH.D.

VI.—ANCIENT PAGANISM IN MODERN ITALY.

BAPTIZED Paganism is not Christianity.

The temples of the gods are in ruins, and the penates no longer preside over the destinies of the Roman household; yet paganism at Rome is not purely a thing of the past. Whoever examines with any degree of carefulness the tenets and practices of the Roman Catholic Church will have little difficulty in recognizing their true character. Most of them are like the obelisks which have been set up in different squares of the Eternal City, and surmounted by the cross. They are decorated as Christian, but their substance is no less pagan than when they

stood for Isis and Osiris along the banks of the Nile.

I shall not, in this brief paper, presume to treat exhaustively the question of paganism in the Romish Church; but I desire to call attention to certain points which are of special importance, not only in the study of comparative religion, but also as materially affecting the social problem.

It is well known that the paganism of ancient Rome was very elastic. The gods of other lands were continually being admitted into the Roman pantheon. The offer was even seriously made to recognize Jehovah as Jupiter and Christ as Apollo.

Alexander Severus went so far as to set up the image of Christ in his private chapel beside those of Orpheus and Apollonius.

Such compromise on the part of consistent Christianity was, of course, impossible. But that which was impos-

sible in spirit and reality was nominally accomplished when the empire came over in a body to Christianity, and many of the old ideas and practices were smuggled into the new religious ceremony under Christian names.

1. The claim of the popes to temporal and spiritual power sprang from this root. The idea did not bear very much fruit till the middle of the eighth century, when Pepin made large grants to the Church, but it had existed long before. And it was pagan, and only pagan. Christ said plainly: "My kingdom is not of this world"; and He sent forth his disciples to subdue the world, not by authority, but by the power of His Gospel. It was the pagan emperor who made himself at once ruler of the state and pontifex maximus, and the pope, at least so far as these ideas are concerned, is his successor.

2. The pagan emperor was not only pontifex maximus during his life, but at death he was sainted and placed in the pantheon as one suitable to receive the prayers of the people and act as intercessor with the gods.

Beside the Forum at Rome is an ancient temple on which appears this inscription: "*Divo Aurelio Maximo Antonino, et Divæ Faustinae.*" The temple was built by Aurelius Maximus and dedicated to his faithless wife, whom he deified. When he died they deified him also, and placed his name beside hers. The temple is now used as a Christian church, but it is pagan still, for within it prayers are offered, not now (perhaps) to Saint Faustina, but to Saint Mary. Mary was undoubtedly a better woman than Faustina; but, like all other saints, whether Christian or pagan, she was only human.

The only person recorded in the New Testament who ever attempted anything like saint worship was John, and he was immediately rebuked for it. In the twenty-second chapter of Revelation, he says: "And I, John, saw these things, and heard them. And when I had heard and seen, I fell down

to worship before the feet of the angel who showed me these things. Then saith he to me, See thou do it not, for I am thy fellow-servant, and of thy brethren, the prophets, and of them which keep the sayings of this Book; worship God."

The whole system of saint worship, from that of the Virgin down through the long line of those who, from time to time, have been voted into the Romish pantheon, is essentially pagan ancestor worship, baptized, it is true, as Christian, but pagan still, and in the intellectual and spiritual and moral level of the ancestor worship which prevailed not only in ancient Rome, but in Egypt and nearly all of the countries of the East.

Saint worship in the Roman Catholic Church exists under a great variety of forms. Like its pagan ancestor, its influence prevails not only in the churches, but also in the fields and by the firesides. Practically everything has its Madonna. There are Madonnas of diseases and Madonnas of the seasons. The Madonna of harvest is the pagan Ceres, while the patron saints of the household are the ancient penates, each baptized with a Christian name.

Not only every family, but also every village, has its patron saint. His honors and vicissitudes, as well as those of the people who believe in him, are well illustrated by an incident which occurred last year in Palermo, Sicily. There was a great lack of rain. The patron saint of the place was appealed to; but he was as unsympathetic as Baal on Mt. Carmel. They took his image into the field, that he might see for himself that the cabbages were suffering from lack of water. Still he paid no heed. And the people, in their impatience and anger, left his image in the field over night. Then they hit upon a new idea, and decided to play the saint's number in the lottery. As it happened, his number won that day, and the people went wild over it, and said: "Our saint refused to send us

rain, but he has sent us a rain of money."

3. Inseparably connected with saint or ancestor worship is image worship. Pagan Rome was full of images made to represent deified men and women and other divinities, before which sacrifices were made and prayers offered. Roman Catholic Rome is no less full of images, made to represent its saints, to which offerings are brought and prayers are offered.

Among the great multitude of these images two are particularly noteworthy. The first is the bronze image of St. Peter, in the church which bears his name. The toes of the right foot are nearly worn away by the kisses of worshippers. Surely this type of religion did not come from Christianity, whose Old Testament decreed: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them;" and whose New Testament reiterated this law, and declared, through the lips of the Divine Master, "The true worshippers shall worship the Father (not the Virgin, not saints, nor their images, but the Father), in spirit and in truth" (John iv. 23).

The second most conspicuous example of image worship at Rome may be seen in the Church of St. Agostino. This image represents the Virgin and Child. It is heavily loaded with gold and jewels, while other votive offerings almost literally cover the neighboring wall of the church. The toes of one of the feet of this image are likewise nearly worn away by the lips of worshippers.

I stood for a long time within the Church and watched the people at their devotions. A great multitude came and went. They bowed in prayer, then kissed the foot of the image; then dipped their fingers in the sacred oil of the lamp which was burning near by, and anointed the head, or the throat, or some other part of the body, presumably

that part which was afflicted. Beside the image were many crutches which had been left by those who, on different occasions, had fancied themselves healed by the Virgin.

It may be questioned whether pagan Rome, in its palmiest days, ever witnessed anything more purely idolatrous than this.

4. Paganism had its priesthood, through which alone sacrifices were offered to the gods.

Although from a different standpoint, Judaism also had its priesthood. And in fulfilling the types of the older economy, Christ, according to the teachings of Christianity, offered Himself once for all as the perfect sacrifice for sin, and became the great High Priest for every soul, and all men, without respect of persons, are bidden to "enter into the holiest, by the new and living way"; but Romanism, true to its pagan instincts, continues to offer sacrifice (in the mass), *not only for the living, but also for the dead*. And this pagan idea of priestly intercession runs through the whole Romish economy. It appears not only in the mass, but likewise in the confessional, and in many other forms. As illustrating the degradation to which it naturally and easily descends, we may refer to the practice of some of the Italian monks, who pretend to use their acquaintance and influence with the Almighty to ascertain the numbers which are to be successful in the lottery; and, for a price, they impart this information to the ignorant and superstitious and wretched people who have received their religious training from the Church of Rome. Does not this "outherod Herod"? Would not even the oracle at Delphi blush for shame at such implety and fraud?

5. Paganism has its penances, its purifyings of the spirit, through the degradation of the flesh. The Hindu devotee stands on the brow of a hill, or in the niche of a temple, till his flesh fairly dries on his bones.

Christianity knows no such way of

peace with God. In the fifty-eighth chapter of Isaiah it is written: "Is it such a fast that I have chosen a day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast and an acceptable day to the Lord? Is not this the fast that I have chosen: to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" And in the first chapter of his First Epistle, John writes: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Christianity teaches repentance; paganism teaches penance. Christianity declares that "a broken and a contrite heart, O God, thou wilt not despise"; Paganism says that the degradation of the body is the way of exaltation for the soul. Christianity declares: "Believe on the Lord Jesus Christ and thou shalt be saved"; Paganism crawls on its hands and knees in the dust to secure divine favor.

I stood at the foot of the "Scala Santa," over which Christ is supposed to have once passed when the stairs were in Pilate's palace at Jerusalem. The marble steps are now covered with wood to prevent them from being completely worn away. No one may pass over them except on his hands and knees. The worshipers crawled slowly up the stair, touching their foreheads to each step as they passed. There was something unutterably pathetic in the scene. Among the last words of Christ to Peter were these. "Lovest thou me? Feed my sheep; feed my lambs." But I found the flock that day, not in "green pastures," nor by "living waters," but on the barren heath of paganism. And Rome everywhere leads her flock in such a pasture and points the way to heaven over such a stair.

The great monk of Germany once started to make this pilgrimage, but half-way up the stairs he heard a voice

within saying: "The just shall live by faith." Would it be very far from correct to say that in obeying that voice he ceased to be a pagan and became, in the only real, true sense, a Christian?

These doctrines and practices are far from covering all the phases of paganism in the Romish Church. The doctrines of purgatory and transubstantiation, the use of incense and holy water, and even the halo that is placed around the heads of Christ and Mary, are all borrowed from paganism.

In the country districts of Italy, wine or water is seldom drunk till a little has first been thrown upon the ground. This is the survival of the ancient libation to the gods, although few of the people now realize its origin or significance.

Most of the festivals of the Romish Church are hardly less pagan to-day than when they were celebrated under a different name two thousand years ago. At the festival of St. John's Eve, which occurred this year, at Rome, on June 24, about a hundred thousand people gathered in St. John's Square, in front of the cathedral, feasted, drank, rang bells to frighten away the witches and evil spirits, and committed the grossest extravagances and immoralities. This is called a great Christian festival by the Romish Church; but ancient Rome used to call it a "bacchanal," or something worse. There are scholars who believe that the festivities of St. John's, or Midsummer's Eve, had a phallic origin. Certain it is that this most degrading form of paganism prevailed in the Roman Catholic Church, not only in Italy, but in other Roman Catholic countries, until late in the eighteenth century, when its obscene symbols were destroyed by the reformers. Unfortunately the proof, or even the adequate statement of this phase of paganism in the Romish Church, is not fit for the public print. Any student who may wish to investigate the subject will be interested in a work on the "Worship of Priapus,"

by Richard Payne Knight, Esq., privately printed in London in 1865. It can probably be found in the large libraries, but can be consulted only by special permission of the librarian.

The Rome of to-day, like the Rome of two thousand years ago, is sending out her legions into all the earth, ambitious to bring the world to her feet. Her standards represent not only military conquest, but religious, moral, and social conditions. Neither her claims nor her conquests can be a matter of indifference.

1. Would political and religious liberty be increased or diminished if the supremacy of the Romish Church were established? If "the only safe way to judge of the future is by the past," there can be but one answer to this question. The concentration of power in the hands of an individual is diametrically opposed to individual liberty and equality. It is usually known as *absolutism*, and in the past it has stood for narrowness, bigotry, oppression, tyranny. And that type of absolutism represented by the papacy is, above all others, the most intolerable, for it assumes the right to dominate, not only in secular matters, but also in the realm of conscience.

2. Can a man be a consistent papist and at the same time a good citizen of any country which does not acknowledge the claims of the pope? This may be considered an unpardonable insult to Roman Catholics. It is certainly not intended as such. No one could be more willing than the author of this paper to acknowledge that there are multitudes in the Church of Rome who have proved themselves earnest patriots in the different lands where their lot has been cast; but their conduct, however worthy, is no answer to our question. "No man can serve two masters." If a man is a consistent Romanist, he has sworn implicit obedience to a potentate who claims not only spiritual but also temporal sovereignty. When this same man takes the oath of a citizen in any country which does not

acknowledge the papal claim, it is perfectly plain that he must do one of two things, either abrogate his oath of allegiance to the pope, that is, cease to be a papist, or take his oath to the state with mental reservations which are dishonest, treasonable. A state made up of such citizens might, indeed, stand for a long time; but its foundation would be the crust of a volcano, its constitution a farce, and its whole administration a mere annex of the Vatican.

3. The moral and spiritual situation is, logically, much the same as the political. Can a man be a consistent papist and an intelligent and loyal child of God at the same time? If any honest soul feels aggrieved at this question, let him direct his indignation against those conditions which compel us, in the interest of truth, to ask it. I would cast no reflection upon the sincerity of those within the Church of Rome (and there are unquestionably many) who love God and are striving to live a life in all respects consistent with goodness. But their position is this: They have bound their conscience to unquestioning allegiance to a man, while God has said: "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

The adherents of Rome are made to believe that this man is God's vicegerent upon earth. And this, to speak plainly, is the trick of the whole delusion—a delusion which, alas! has not, in the majority of cases, been broken even when the popes have uttered decrees which are plainly contrary to the law of Christ.

4. The greatest practical evil that results from Romish paganism is perhaps its direct fruit in the mental and moral life. The Church of Rome enjoins obedience to many beautiful and precious precepts, including the Ten Commandments and the Sermon on the Mount. She holds to the great central teachings of universal Christendom—the fatherhood of God, the divinity of Christ, and the divine operations of the Holy Spirit. But it is all hidden

away amid the interminable rubbish of human tradition and superstition, and the approach to God and to the gate of heaven is made to lie through pagan types and ceremonies.

Intellectual activity is stifled because freedom of thought is denied. Moral and spiritual growth is stunted because the ideal before the mind is not the perfect Christ, but some man or woman whose sainthood once hung upon the precarious thread of a vote. Character has for its foundation, not eternal truth, but a formal ceremony; and for its inspiration, not the approval of God, but the word of a priest. The devotee who is led to believe that he may go to a priest for absolution from sin is taught to regulate his conduct, not by the eternal law of right, but by the judgment of a man.

Paganism at Rome is not yet a thing of the past, but changes have been taking place which are full of significance. Since the armies of Victor Emmanuel entered Rome in 1870, the pope has been relieved of the last vestige of the responsibility of temporal affairs, at least in Italy, and the people also have been greatly relieved. Men have breathed a freer air. Intellectual activity has revived and education has been wonderfully advanced. In this less than a quarter of a century illiteracy throughout Italy has decreased from about 70 per cent. of the entire population to only about 40 per cent.

The religious freedom granted by the state is likewise bearing its beneficent fruit. Different Protestant services are

now held, without molestation, under the shadow of St. Peter's, a thing which was impossible twenty-five years ago; and one Church (the Methodist Episcopal) has laid the foundation of a splendid theological school and publication-house in the very heart of the city.

These conditions and influences have begun to react to some degree upon the Church of Rome, and a marked improvement is taking place in the mental and moral tone of a considerable proportion of the priests.

Perhaps the most significant of all the changes which have taken place thus far is indicated by the question which is being asked by an increasing number of earnest men in the Romish Church, not only at Rome, but also in many other parts of the world: "*If we may have political freedom—a thing already assured—why not religious liberty as well?*"

If we read the signs of the time aright, the day is coming—it may not be near, but it is far nearer than some suppose—when the papal policy will be modified in a remarkable way, or rapidly decreasing numbers will bow at Romish altars.

The greatest danger is that the stronger minds, in breaking away from the Church which has bound them to pagan superstitions, will go (as many have already gone) to the opposite extreme of utter infidelity. But, as the pendulum swings to and fro, God's hour will come when *men shall know the truth and the truth shall make them free.*

MISCELLANEOUS SECTION.

The Economy of Attention; or, the Philosophy of Rhetoric in a Nutshell.

By REV. R. H. HOWARD, PH. D., NEWTON LOWER FALLS, MASS.

It is Herbert Spencer, I believe, who, in his matchless essay on "Style," pub-

lished many years ago, points out the fact that, in the single idea of what he very happily calls economizing attention, we have suggested the whole philosophy of style.

As a man may be a fair practical mechanic with very little knowledge of the laws of forces, so one may be a fair

reasoner, doubtless, though ignorant of formal logic, or a forcible and even eloquent writer, though innocent of the usual school-drill in syntax. Good composition, it may be admitted, is far less dependent on acquaintance with its laws than upon practice, natural aptitude, and taste. A clear head, a quick imagination, and a sensitive ear, as Mr. Spencer so well says, will, in any case, go far toward rendering all rhetorical precepts needless. And yet, while it is thus sufficiently evident that the daily hearing or reading well-framed sentences will have a tendency to lead us to use similar ones, and that hence the test school of high rhetorical culture is the reading of good writers and habitual conversation with cultivated talkers, it cannot be denied that, at least some practical result—if in no other way, yet as facilitating criticism and revision—may be expected from a familiarity with the principles of style and with the precepts and axioms of rhetoric.

And at the very outset it would seem to be desirable, if possible, to discover some general underlying theory of expression—some fundamental principle from which all the rules of composition may be evolved, from which our current rhetorical maxims, now standing as isolated dogmas, may be adduced, and in the light of which a true philosophy of rhetoric, or style, may be unfolded. And may we not obtain a clue to just such a law or principle if, whenever addressing other minds, we consider the supreme importance of what Mr. Spencer has significantly called "economizing," to the utmost extent, the readers' or hearers' time and attention?

A reader or listener may be supposed to have at each moment but a limited amount of available mental power. A part of this power must be expended in recognizing and interpreting the symbols presented to him conveying a given thought. Meantime, whatever of mental energy is thus consumed, is evidently just so much subtracted from

the power necessary in order to the fullest, most vivid realization of the thought conveyed. As in mechanics whatever of force is absorbed by the machine or consumed by friction is so much deducted from the result, so the more time and attention it takes to receive and understand each sentence of a writer the less time and attention, plainly, can be given to the contained idea, and the less vividly will that idea be conceived. As in a mechanical apparatus the simpler and the better arranged the parts the greater will be the power realized, so as regards language—that apparatus of symbols for the conveyance of thought—the simpler and better arranged its parts the greater, clearly, will be the effect produced.

We now reach this general principle: Other things equal, the force of all verbal forms is as great, inversely, as the time and mental effort they demand. Though the necessary instrument of it, it will not be difficult to perceive how language, after all, is to some extent a hindrance to thought, especially when we remember the comparative force with which simple ideas are often communicated by signs, pictures, or gestures. How much more expressive, for example, simply to point to the door than to say, "Leave the room!" A beck of the hand is better than "Come here!" What phrase can convey the idea of surprise so vividly as opening the eyes and raising the eyebrows? How much of its significance would be lost should we attempt to translate the French shrug into words? Indeed, the whole value of gesture on the part of the public speaker is to be measured by this same principle—economy of attention. This is its whole purpose and end. As a sort of running comment on the words uttered—illustrating by the images suggested, flashed on the mind, or hinted to the imagination, the sentiment verbally expressed—it renders unnecessary very much verbiage otherwise quite essential.

Coming to oral language, we find

that the strongest effects are produced by interjections—words condensing entire sentences into syllables. Next to these, those words which are suggestive of pictures—which appeal and afford the freest play to the imagination—will be found best to economize the recipient's attention. Hence the value of figures of speech. And of these, those which compel the best attention will be found the most effectual. Thus the metaphor, condensing, as it does, a picture into a single word, ranks all other rhetorical figures. Let it be granted that, as Whately suggests, this superiority of the metaphor may be attributed in part to the fact that men are more gratified at catching the resemblance themselves than in having it pointed out to them, particularly in case the implied comparison is sufficiently obvious to flash, with something like startling suddenness, upon the mind. There is something very grateful in the start, in the quick yet effortless impulse, thus imparted to the imagination. Yet the great force of the metaphor is, doubtless, as already intimated, to be attributed to its brevity, and hence the marked economy it achieves of the reader's or hearer's attention. Did space permit, it would be interesting to notice also how attention is greatly economized and corresponding vivacity imparted to style by the condensing of relative clauses into phrases. Thus, instead of saying "the man *who was* called for," say "the man called for."

The successful writer and public speaker, therefore, will be one who aims constantly, by means of signs and symbols, by appropriate and significant gestures, by lucid statements and a perspicuous method, by striking illustrative imagery and extraordinary pictorial representation, by avoiding all unnecessary technical terms and scholastic terminology or abstract metaphysical nomenclature, and by a strict adherence to simple Saxon words and nervous, incisive, idiomatic forms of expression, to beguile the reader or

hearer of all sense of fatigue—to economize his attention, so that, as nearly as possible, without conscious effort, he will read or listen to and receive *what* the speaker or writer may have to say. We sometimes hear people who have failed to command a hearing or to make themselves understood say, "We cannot afford to find tongue and brains too." This is precisely what we are to do. The man who will be listened to, or read, with fixed and delighted attention, is he who sufficiently mixes "brains" with his vocabulary to make himself clearly and easily understood. Prof. Dugald Stewart, the distinguished Scotch metaphysician, tells us that with far less labor than he had expended on his pages he could have easily revealed the obscurity of Kant, and so, because not understood, possibly have won an enviable reputation for profundity.

It is because of this manifestly prime necessity of economizing the reader's time and attention—of doing indeed as much as possible of his mental work for him—that the prime characteristic of a good style is perspicuity. Let there be such a choice of words, such a structure and management of sentences, such a plan and method of discourse, as to admit of the sense being apprehended with the least possible effort on the part of the recipient. Rhetorical figures should be used not for purposes of embellishment chiefly, but illustration. All meretricious ornament, especially that peculiar ornateness of diction calculated to invite special attention and to win admiration on its own account, is obviously to be discarded.

This same necessity of economizing to the utmost extent the reader's or hearer's attention supplies the public speaker—a preacher, for example—with his apology for hugging, as closely as he prudently may in the selection of his topics and in his modes of treatment and illustration, to the "times" and to the sensations of the hour. His motive, as a true artist, will not be to

create, but rather to take advantage of, a sensation to fix and enforce attention. It seems clear that, unless a public speaker manages in a measure thus to drop into the current or to catch the breeze of popular thought and senti-

ment—to keep somewhat in touch with or abreast of the so-called sensation of the day—the people will scarcely care, whatever its real value, to give special or thoughtful heed to his message.

PREACHERS EXCHANGING VIEWS.

Conference, Not Criticism—Not a Review Section—Not Discussion, but Experiences and Suggestions.

The Long Prayer.

WHILE in full sympathy with what has often been written upon this subject in criticism of those ministers who prolong the prayer before the sermon till worshipers are physically, if not spiritually, exhausted, I confess myself an offender. But my offense is one of which, at the time, I am altogether unconscious. So rapidly does the time pass when I am contemplating the glory and the grace of God and recounting the reasons for public gratitude, and considering the spiritual needs of my people and the destitution of the world of human souls, that, before I am aware, ten and even twelve minutes—perhaps more—have been spent in the prayer, and this though I have given time to the preparation of what I shall say, holding, as I do, that no minister should be less careful in approaching his God than in approaching his people.

Will some of my brethren who have known and overcome this difficulty, please tell me how they have been enabled to do so?

NEWARK, N. J.

L. Y. S.

Manliness in Preaching.

QUITE possibly, the reason why there are so few men, comparatively, in attendance upon the ministrations of not a few pulpits is because there is a marked lack of true manliness in the preaching, for it is a fact that there

is a good deal of flaccid effeminacy in a very large number of pulpits in the land. In such pulpits the Gospel may be, to a considerable extent, preached, but it is not presented with that wholesome virility which should characterize the utterances of a "man sent from God" to represent the throne of heaven.

Manly men of the world, even though they try hard to remain unbelievers of the Gospel, in a practical sort of a way admire manliness in the pulpit. The manly preacher may and will tell such hearers some very straight truths—truths which wing their way with penetrating power to their hearts; but these hearers expect such preaching from such a preacher, and they respect him for it. This was true of Mr. Spurgeon and his hearers. It was true also of Bishop Brooks. These were preeminently manly preachers, and they drew a very large number of strong men to their ministry. When Bishop Brooks preached at midday in New York, it was noticeable that brainy, hard-headed business men and many others of mental ability, in very large numbers, heard him with eagerness. And Christ found no trouble in getting multitudes of men to hear Him preach. His was a manly ministry. The pulpit of to-day needs a man in it.

C. H. WETHERBE.

IN our analytic age we sever thought from life. When the synthetic era comes, we shall discover that all thought lives, and that life itself is but thought vitalized.

EDITORIAL SECTION.

LIVING ISSUES FOR PULPIT TREATMENT.

The Present Crisis and the Church's Opportunity.

By REV. A. LEHMANN, MOOREFIELD, OHIO.

Behold, I have set before thee an open door.—Rev. iii. 8.

I. THAT we have come to what may be called a crisis in the industrial history of our country every one seems willing to admit. For years there has been a growing discontentment among the laboring classes, a widespread dissatisfaction with prevailing conditions, expressing itself in the organization of new political parties, the formation of labor unions, the movement of so-called "commonweal" armies, labor strikes of growing frequency and threatening results.

Besides, there is throughout this country and through all Europe a growing spirit of anarchy—a protest against all existing law and order. Anarchy is the sworn enemy of every form of government, indeed of the whole present social system. It has shouldered the immense task of subverting all existing political institutions. The time was when sober-minded men only smiled at the mention of anarchy—gave it but a passing notice. It was looked on as a temporary craze. But that time has gone by.

This spirit of anarchy has forced itself to the front. By its murderous use of dagger and dynamite, it has compelled the civilized world to take notice of it. It has even in this country become a most dangerous enemy. Of course a vast difference must be made between this spirit and that other of mere discontentment which prevails among the industrial classes. The two have necessarily little or nothing in common, either as to origin or desire, save only the discontentment.

Yet they overlap at points. Anarchy is taking advantage of the growing discontentment—hurls the restless condition of society as fruitful soil into which to scatter the seeds of its pernicious doctrines. Labor unions and even new political parties are in danger of imbibing some of this spirit.

So much has this restless, discontented feeling throughout the social world grown that the "Social Unrest" has become a leading topic for pulpit and platform discussion. The press is full of it.

And what is most strange, almost without parallel in history, this discontentment has grown up in the midst of plenty. Never have the resources which God has stored for man's use been so accessible, machinery of all kinds, for high-grade and cheap production, so well perfected; never have the products of all kinds of industry been so abundant as just now—so that not a few resolve the whole difficulty into overproduction. We have almost come to that situation of the children of Israel in the wilderness when their trouble was not famine or pestilence, but their plenty. Their curse was their abundance.

Whatever may be its evil sources and possible evil results, no thoughtful person would feel prepared to pronounce this spirit of social discontent itself an unmixed evil, any more than he would the unrest of air or sea which may prelude the storm or the destructive wave. For it is the unrest of air and sea that renders both pure and habitable. The storm and the mighty ocean wave carry in them great possible destruction, but also great possible good. It is so in the social atmosphere, in this great sea of humanity. Agitation is the condition of higher life, of purity and progress. If all were content with present conditions and attainments, or indiffer-

ent to them, society would come to stagnation. Life in the ascending scale would be impossible. But it is here in the social as it is in the material. Agitation produces friction. Social friction creates social electricity; and when the social atmosphere becomes charged, nobody can tell just where the lightning is going to strike.

It is far better to have a moving atmosphere, with an occasional storm, even a tornado, if need be, than to have always a dead calm. But just when the storm will come, where the path of the tornado will lie, no one can tell. It is the unstable balancing between the forces of good and evil in society that renders the outlook uncertain. And this it is that constitutes a crisis. To such a condition in the political and industrial history of our country we seem to have come when no one can be quite sure whether the immediate outcome will be good or evil. That there are great possibilities of evil nobody will deny.

Suppose that capital should go on as it has in the past, organizing itself in great trusts, so as, by and by, to bring its tremendous power centralized in the fewest possible hands. Suppose that, at the same time, labor goes on as it has, organizing itself into unions, consolidating unions until the mighty laboring force of the land engaged in every kind of industry, with its millions of men of brawny muscle, is also completely centralized. These two great forces, capital and labor, instead of standing in friendly cooperation, become pitted against each other. Suppose that, in the case of some demand on either side, be it ever so local and trivial, the laboring force in the land is ordered out, union after union, as was in fact attempted in the recent Pullman strike, and all the industry of the whole country in every branch tied up, and all trade and commerce paralyzed as it was threatened. Suppose, in this juncture, as it did occur in Chicago, the bloodhounds of anarchy and of worthless humanity congregated in the great

centers of wealth and population are let loose, with torch and dynamite, to go forth to murder and destroy—the whole saloon force behind to fire the heart of this demon. Suppose, too, as it did actually occur in an attempt on the part of the Government to protect life and property, governors of States and city officials side with the disturbers of peace—in the midst of such a conflict of civil authority, when the passions of men are aroused and the social atmosphere is everywhere charged with electric power, who can foretell the tremendous storm that might result, and how vast the destruction of life and property, to say nothing of the danger to existing, long-cherished institutions? Surely the time has come when a great Christian nation ought to lay aside all strife for party preeminence, and address itself soberly to look after the cause and to seek the remedy; for, however prosperous our past, we have no mortgage on the future. The only promise of a prosperous future is in a righteous present.

II. If we inquire after the source of the discontentment among us, the answer is not far off, so far as anarchy is concerned. Europe is mainly responsible for that. Anarchy is the legitimate child of unbelief and of oppressive civil government.

Atheism, pantheism, materialism, agnosticism, all the isms of unbelief in the Old World, have for centuries, in the name of philosophy and science, proclaimed that there is no personal, intelligent Creator and Governor of the world. From professor's chair and even from pulpit it has been persistently taught that there is nothing beyond matter and its forces—no God, no immortal soul, no moral responsibility, no hereafter to receive us and to gather up the results of the present life. This "gospel of dirt," as it has been lightly styled, has gone to fruit in dirt. It has brought forth its kind. Anarchy is the logical conclusion. For if it be even so, as unbelief would have it, then what foundation is there for govern-

ment of any kind—nay, what reason for self-restraint. If the animal nature be all that there is of us, then why not eat, drink, and be merry, for to-morrow we die? Is it any wonder that the materialism of the Old World has brought forth, under manifold political oppressions, such a progeny as this? But we are not, as it has been said of France, a nation of infidels. We have not given birth to anarchy on our own shores. We have permitted Europe to lay this unruly child as a foundling at our doors. While we have not brought forth anarchy as yet, we have given birth to a vast deal of discontentment throughout the whole land, furnishing the best of soil for anarchy to grow and flourish in. Whence this discontentment? Whatever other sources, the chief seems to be this: While not materialists in belief, we have become materialists in practice. While we have not preached the gospel of dirt in our political business and social affairs, we have lived it. We have exalted the material over the spiritual. In our eager pursuit after this world we have come as a nation to bow to mammon. We worship the god of wealth. We are this day laying immense treasures not only of gold and silver, but of precious human life, on the altar of Bacchus, whose shrines are in every city, town, and hamlet of our land. And so it comes, in the way of this kind of idolatry, worshiping the things that are seen, making gods of our bellies, that righteousness has departed largely from the counsels of the nation, from business, and from social life.

It is a notorious fact that truth and honesty, a righteous patriotism looking toward the public good, has been driven from our political party management and largely from our legislative halls. Such men as ex-Senator Ingalls are bold to acknowledge that the Golden Rule—the moral law—has no place in politics. In other words, righteousness has no claim on political parties, no demand to make that men acting professedly for the public good must

heed. To such a pass it has really come in our American political life. The question is no longer—is it right, is it for the common good? but how will any measure demanded affect the next election? Will it minister to party dominance? It is in the line of such secularism as this, which rules righteousness out of public affairs, that the United States Government has itself become a notorious lawbreaker. Almost every State in the Union has on its statute-books laws regulating Sunday observance; and the United States Government overrides all Sunday laws in the land by her Sunday transmission of mails, compelling thousands in her employ to trample on the laws of God and of man.

It is in keeping with such secularism as this that the United States Government is to-day chief partner in the most nefarious business on the face of the earth and partaker in the crime.

Everybody concedes it. All the courts in the land, including the United States Supreme Court, have declared the liquor traffic to be a dangerous public enemy, which the State has the right to suppress, if it so choose. And yet the United States Government as administered by both dominant parties makes herself chief partner in this crime by granting the Government license in exchange for the principal share of the profits.

To cite the facts in the case: Yonder is a distillery. Upon every barrel of liquor that goes out from that ginshop the Government puts its revenue stamp, returning to its own treasury ninety cents for every gallon of liquor contained; that is to say, of the gross profit of the first sale, when liquor is worth \$1.20 per gallon, the United States Government pockets 75 per cent., and the distiller 25 per cent., out of which he must meet cost of production. This is not all. That barrel of liquor is followed up by the United States Government to the retail dealer, and he is charged \$25 United States license. This is not all. When the United

States Government has taken out its share of the profits, along comes the State Government for its share, charging the retail dealer from \$200 to \$1,000, as the case may be, license—State permission to sell. By this time one might suppose the business had been licensed to death; but not so, for next comes the municipal government, as was proven to be the case in the city of New York, levying thousands of dollars of blackmail on this traffic, for what? For the city government's license to sell against State restrictions. Here is a tremendous crime against which United States, State and municipal governments should protect the people, and yet all these governments live on it, and by their license encourage and protect it—protect the crime instead of the people. Were it a wonder if such unrighteousness as this, such partnership with crime, should call down on the nation the vengeance of Almighty God? If patriotism grows cold, if the people grow nervous and discontented, if crime flourishes under such an abuse of government power as this, it is no surprise.

Nor is it any surprise that, under such example as this, unrighteousness has largely taken possession of the business management of the country. Labor and capital ought to be friends. There is no good reason why they should not be friends, mutually enjoying the products of industry. But the fact is that they are to-day enemies. What is the explanation? Senator Sherman gave it, in a nutshell, in a recent utterance made at Washington, when he said that if each side in the labor trouble recognized the rights of the other and applied the Golden Rule, there would be no more disorder and strikes. Both capital and labor have ruled righteousness out of these combinations. Power, on either hand, is being wielded without conscience, without regard to mutual rights and interests. Here we have the chief source of the evil that threatens us. It is not the tariff, it is not the silver question, it is

not trusts and labor unions as such, but it is the fact that a materializing, money-grasping spirit has driven righteousness from politics, from government, and from the business of the land. This is the open door through which much that is wrong among us has come in. It is the taproot of the discontentment among the people.

III. But what is the duty of the Church in such a crisis? Has she any special mission, any special opportunity?

There are those who affirm that the Church has nothing to do in public affairs; that her sole mission is to save souls; that the pulpit is not charged with the salvation of society—owes no debt to mankind in general. Preachers are curates only of souls, and are charged with the spiritual care of the individual—that it is, therefore, no part of a Gospel minister's duty to lift up the voice of righteousness against political and social wrongs. Whatever benefits accrue to society from the preaching of the Gospel must come indirectly through the salvation and reformation of the individual. Doubtless the care of souls is the first care of the Gospel ministry, but it is not the whole care. For did not the King of kings give commandment to preach His Gospel to every nation as well as to every creature? Is it not specifically promised that the nations of the earth shall become the nations of the Christ? Did not the Great Teacher instruct men to pray, "Thy kingdom come, Thy will be done on earth as in heaven"? Did He not promise that the "meek should inherit the earth"?

And surely, in the grand consummation of His kingdom on earth, it will be found that society as well as the individual will be saved. The petitions, "Thy kingdom come," etc., will be answered. The meek will have their promised inheritance. But how is all this to be brought about if the Church is not charged with the interests of society as well as of the individual?

The pulpit has an important duty to

perform, bearing on the public welfare. It is charged with public morals as well as with the good behavior of the individual. The ancient prophets were the great reformers of their times. They were God's mouthpiece against public as well as against private sins.

If the Church, through her pulpit, is not in the forefront of every righteous cause, if she does not lead in every great moral reformation, she misses her calling, her God-given opportunity, and in so far loses her power for good. It is the business of the Church, through her pulpit, in such times as these to call attention to public wrongs, denounce public sins, and issue a loud call to repentance.

Of course everybody will admit that the Gospel minister, speaking from the pulpit, has nothing to do with tariffs, the silver question, labor unions, trusts, etc., contemplated from a purely business point of view. These are all topics for the political economist. The Gospel minister has to do solely with the great question of righteousness, which pushes its demands into every department of the public life. He is an educator of the public conscience.

There never was a grander opportunity than just now to hold up over against unbelief, whose logical conclusion is anarchy, the doctrine of a pure Christian theism: That God is, and that He is a rewarder of all them that diligently seek Him. That there is a moral as well as a physical order in His government, under which states, parties, trusts, labor unions, as well as individuals, are held responsible. That man's body tabernacles a soul made in the image of God—immortal, accountable, to live not on bread alone, but by every word proceeding from the mouth of God.

There never was a better time than now to hold up the Word of God as His infallible rule of faith and practice—not only for the individual, but for society—as containing the principles of righteousness, on which governments should be founded, political parties

managed, trusts ministered, all business conducted, and society ordered.

It is a most opportune time to point out existing wrongs, call offenders to repentance, institute reforms, and insist on a return to righteousness in every department of social, business, and public life.

There never was a more promising time than the present crisis to hold up to the dissatisfied world the Gospel of Christ as the remedy for all ills, social as well as individual—for does not His Gospel give to society the Golden Rule, the royal law of love? Does it not lay on men the obligation to bear one another's burdens; to look not every man on his own but on another's good; to provide things honest in the sight of all men? Well may Senator Sherman affirm that, if men observed these Gospel injunctions, labor and capital would be better friends, and there would be no conflict between them.

It is a good time for the whole Church to push her work all along the line and build churches in waste places, found schools and colleges, hold revival meetings, and offer dissatisfied humanity the bread that satisfies and the riches that waste not, of which none but the Lord Himself has a monopoly.

It is a splendid time for the members of the Church, in the exercise of their right and duty as citizens, to vote as well as talk and pray against the evil. If this be done all along the line by all the Churches, there is not only hope but absolute certainty that politics would reform, government dissolve its partnership with iniquity, business return to honesty, labor and capital become friends, the saloon go down, and the nation become sober, prosperous, and contented.

THERE is vastly more in the Cross of Christ than an appeal to nobility, more in that sacrifice than a mere commandment for your power, for that cross is the throne of Jesus Christ.—*Gunsau-lus.*

EDITORIAL NOTES.

State Constitutions and Gambling.

OUR readers not conversant with the progress of affairs in the Empire State may have been indifferent to the work of the Constitutional Convention, which recently closed its work at Albany, and in their indifference may have failed to note one proposed amendment which is worthy of universal interest and approval. By a vote that was almost unanimous, it was resolved to submit to the people the following for their approval or disapproval at the ensuing election :

"Section 10 of Article I. of the Constitution is hereby amended so as to read as follows :

"Sec. 10. No law shall be passed abridging the right of the people peaceably to assemble, and to petition the Government or any department thereof ; nor shall any divorce be granted otherwise than by due judicial proceedings ; nor shall any lottery or the sale of lottery tickets, poolselling, bookmaking, or any other kind of gambling hereafter be authorized or allowed within this State, and the Legislature shall pass appropriate laws to prevent offenses against any of the provisions of this section."

The sweeping character of this amendment will be seen when it is noted that by it the Legislature is enjoined from enacting any law by which gambling is permitted in any form, whether lottery, policy, race-track, or other, and is also directed to provide for the enforcement of such laws as may be enacted or are already upon the statute-books prohibiting this evil, thus declared unconstitutional.

It is to us a reason for congratulation that this amendment, which has been approved by a majority of the people of New York State, will render impossible that inconsistency and immorality which have been characteristic of many Churches in their conduct of so-called "fairs," generally falsely named, and which have served to bring into disrepute the entire Church of Christ. There is no more reason why gambling should

have a place in a Church than in a "hell." Certainly the association with a good end does not justify or sanctify it. It is iniquitous in itself and harmful in all its results. It really serves no "good end." Whatever the proceeds from it may be in a financial way, they have upon them the stain of the blood of wounded souls, a stain that is inerasable. No profit could ever accrue from anything thus polluted.

We rejoice that the amendment has commended itself to the majority of the voters of the State of New York, and hope that other States may be encouraged by its example and experience to utter in equally forcible language their prohibition of an evil the natural products of which, as a contemporary truly says, "are embezzlement, penury, State prison, and suicide."

Tardy Recognition.

IT is one occasion of satisfaction to THE HOMILETIC REVIEW that from the first it has stood by Dr. Parkhurst in his manful efforts to secure the purification of the political condition of the metropolis, and that now, in the hour of his triumph, it can, without inconsistency, extend to him its sincerest congratulations. When it is remembered with what rancor he was at first assailed by an unsympathetic pulpit and a truculent press, and how, through the fires of an adverse criticism, he patiently pursued his way until at last he has come to be gratefully recognized as the "model citizen" of the city for which he has done so much, it is a pleasing recollection that no word that has appeared in these pages needs to be recalled with regret. It has been with something of amusement and pity combined we have watched certain representative journals forsaking the position once occupied by them in relation to the work of Dr. Parkhurst and joining the ranks of those who have stood beside him from the first. Here, for example,

is the *The Brooklyn Daily Eagle*, whose sharp eyes are ever open to detect the derelictions or imperfections of ministers as its quill is to record them. Two years since—December 1, 1892—in an editorial on "The Business of Ministers," it made these statements:

"They—ministers—are at liberty, if they will, to go out of their pulpits in order to engage in spasmodic special reforms, to lead organized movements against this, that, or the other vice or folly. Of course the wise and consistent clergymen . . . hold aloof from such outside activities. The conclusion always justifies them in refraining. Take the case of Dr. Parkhurst, whose performances attracted much attention for a few days some time ago."

"The conclusion always justifies them in refraining;" "attention for a few days." And yet the day following the recent election this same journal, in an equally conspicuous editorial, gives expression to these eulogistic sentiments:

"Primarily, the result reflects the greatest honor and credit on Charles H. Parkhurst. He has been its flaming Evangel from the moment he began his great work until this stage of his uncompleted but oh! so splendidly vindicated labor. Tammany could not be attacked as a fortress of politics by political stormers. Politically, the fortress was simply impregnable. Politically, the stormers would not have been greatly superior to those attacked. The moral conscience of the metropolis had to be aroused, and Dr. Parkhurst aroused it by showing the relation between government and crime in New York. He had to show that in ways that were unmistakable."

A tardy but just recognition! A slow repentance is better than none. Dr. Parkhurst has been the one who has chased a thousand. He has put the armies of the aliens to flight.

Entrenched though they were behind fortifications as impregnable as an almost perfect organization could construct confident in their absolute security, defiant of the popular will as they were heedless of the divine, these sons of strangers, indifferent to all interests save their own, brought their wicked devices to pass, and sneeringly inquired, in the language of one of their old lead-

ers, "What are you going to do about it?" And the general public, as stupidly inert and inefficient as Israel's army of old in the presence of the Philistine giant, listened to the defiance supinely and cravenly until he came whose name is upon all lips to-day, a man with sufficient faith in God and in the right to essay the combat alone. Inspired by this faith, supported by a clear consciousness of obligation to God, to Himself, to a Christian constituency, and to the public at large, Dr. Parkhurst never wavered from the time he first entered upon the fight. While others talked he struggled. While those who should have assisted assailed him, he assailed the enemy. "With no selfish object in view, he performed an amount of labor which would have seemed Herculean to the most untiring politician who worked for personal gain. He endured the ridicule and abuse of the vicious, the suspicion of the narrow-minded, the fault-finding of the timid, the criticism of the querulous, and the supercilious patronage of politicians. He endured it all and he overcame it all. He worked for no prize but the approval of his own conscience." The prize which he did not seek has come to him, however. The "stripling" has become a nation's hero. Making himself of no reputation, the honor which is above reputation has been won by him. A press that criticized now crowns. A pulpit that was apathetic or antagonistic now applauds. The public that ridiculed now rewards with a proposed monument in bronze. The Union League offers an honorary membership. No honor is regarded beyond his meed. It is the old, old story of the cross and the crown: the story that, however old, is always true.

Let lovers of that which is pure and true and good take courage. The right must prevail, and the only might that is needed to bring the right to its enthronement is that of him who is ready to stand with God. "All things are possible to him that believeth."

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